URBAN ABORIGINAL KNOWLEDGE NETWORK (UAKN) COMPENDIUM:

RESEARCH FOR A BETTER LIFE

BY
David Newhouse, Verlé Harrop, Kevin Fitzmaurice,
UAKN Secretariat at the National Association of
Friendship Centres

2023

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Acknowledgements

THE UAKN would like to thank the groundswell of urban Indigenous communities and organizations, faculty, students, and representatives from all levels of government who responded to the call for Research For A Better Life. We'd also like to recognize our community partner, the National Association of Friendship Centres, and the UAKN Aboriginal Circle, which guided the overall project.

Dedication

THIS RESEARCH was carried out in the spirit of the Friendship Centre Movement and is dedicated to those who have passed on into the spirit world as well as those who continue to work tirelessly to create good lives for urban Indigenous individuals, families, and their communities.

> *Take what is helpful and useful for you and use it in ways that are helpful and useful to others.*

Mohawk Elder Ernie Benedict

> *Each [student] has come from a community where a worldview has evolved based on tenets of their ancient ancestors—generosity of spirit, love and caring for self and others, relationships with all things, sharing.*

Maximizing the Potential of Urban Aboriginal Students: A Study of Facilitators and Inhibitors Within Postsecondary Learning Environments, Saskatchewan

> *Good living is determined through self-government, good education, good housing, and good health.*

Our Place, Our Home, Our Vision: Youth Voices of East Vancouver

> *There are many different personal circumstances and histories that have contributed to the growth of the urban Aboriginal population in New Brunswick. Certainly, the Indian Act directly impacted the ability of mostly women who married-out and their children to live on-reserve before amendments were passed to stop this in the 1980's. But for many of these women—and their children—it was too late. The Indian rules made it so they could not reside on the reserve they left, and many didn't make it back. This is a big factor in the growth of the urban population in New Brunswick, but it isn't the only one.*

Our History, Our Stories: Personal Narratives and Urban Aboriginal History in New Brunswick

> *We are visibly present, you can drive down the street and see us. We attend gatherings at the health centre, the Friendship Centre, the university, the college, the powwows, there are enough of us that you can see us in community. And there is a lot of solidarity stuff that we do which is very visible.*

Mino-Biimadiziwin in the City, Sudbury Research

The City as Home

Since the middle part of the 20th century, Indigenous peoples have been moving to cities, creating communities and homes, and attempting to build good lives in the multicultural mosaic that is Canada. The *Urban Aboriginal Peoples Study*, a 2011 report that took the pulse of Indigenous urban dwellers, found that more than three quarters of urban Indigenous residents considered the city home. This finding was a source of inspiration for the Urban Aboriginal Knowledge Network (UAKN) and the research projects that it supported over a decade.

The reports summarized in this compendium speak to the many ways in which Indigenous peoples continue to make the city home. The city is a place where they create communities, institutions, and relationships in a shared multicultural space. It is a place where Indigenous peoples who have chosen to reside there can pursue *mino-bimaadiziwin*. The projects of the UAKN are excellent examples of self-determination translated into concrete community-building endeavours and committed efforts to build good relationships and good lives with all our relations.

David Newhouse
Principal Investigator
Professor and Director, Chanie Wenjack School for Indigenous Studies
Trent University, Ontario

National Association of Friendship Centres

The National Association of Friendship Centres (NAFC) is proud to have been a partner in the UAKN and to have supported the Friendship Centre Movement's (FCM) involvement. Through the UAKN network, the FCM has embarked upon its community-driven research journey, and has developed the research capacity to tell the stories that are meaningful to the experience of urban Indigenous peoples. As a direct result of the UAKN work, the NAFC and FCM have developed partnerships that will support the continuation of community-driven research at all levels of the FCM. Research can only be beneficial to urban Indigenous communities when it is done by communities, for communities.

Jocelyn Formsma
Chief Executive Officer, National Association of Friendship Centres
Community Partner
Ottawa, Ontario

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01
INTRODUCTION

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THE MAJORITY OF INDIGENOUS PEOPLES in Canada now live in cities. The 1951 census recorded that only 6.7% of the Indigenous population resided in Canadian cities; by 2020 the number had increased to 56%. In spite of persistent stereotypes and misconceptions of Indigenous peoples as living primarily on remote reserves far from urban life, there is a long-standing Indigenous connection to Canadian cities. Over time, Indigenous settlements and gathering places have been appropriated and transformed into major cities like Vancouver, Ottawa, and Montreal, where the underlying claim to the land remains unresolved with Indigenous peoples. Despite this long standing Indigenous presence in cities across Canada, prior to the creation of the Urban Aboriginal Knowledge Network (UAKN), there had been little systematic, in-depth research pertaining to this reality.

In 2007, the National Association of Friendship Centres (NAFC) began working with David Newhouse, a professor at Trent University, and Aboriginal Affairs and Northern Development Canada (now Indigenous Services Canada and Crown-Indigenous Relations and Northern Affairs Canada) to create the UAKN. In 2012, Professor Newhouse, Chair of the Chanie Wenjack School of Indigenous Studies at Trent, was awarded a $2.5 million Social Sciences and Humanities Research Council (SSHRC) Partnership Grant spread over 5 years to launch the UAKN nationally. The title of the grant was *Research For A Better Life*, and its overarching goal was to foster "*mino-bimaadiziwin*"—the good life—for urban Indigenous peoples.

How exactly to foster *mino-bimaadiziwin* required a Canada-wide program of community-driven research designed to deepen our understanding of the needs and aspirations of Canada's urban Indigenous population, confirm the presence and visibility of burgeoning, healthy, sustainable urban Indigenous communities, and chronicle and celebrate urban Indigenous communities' daily acts of self-determination and self-governance. Finally, the UAKN would fund research that underscores the Indigenous right for these same urban Indigenous communities and organizations, who view the city as home, to be recognized, respected, represented, and equitably supported and resourced.

The emerging 'Indigenous right to the city' discourse provides a way in which Indigenous rights in urban environments might be advanced. As previously noted, Canadian cities are located on Indigenous lands: some are traditional homelands, others are covered by treaties, and still others are historic gathering places where Indigenous peoples have gathered for millennia. Yet Indigenous peoples and their communities are not seen as part of the cities that have sprung up in these places. The regime of 'Aboriginal and Treaty rights' (as referred to in Canada's Constitution) that has evolved over the last century has not generally been extended to these sites. Given that the majority of Indigenous people are now living in cities across Canada, the continued exclusion of urban Indigenous peoples from these legal regimes is increasingly untenable. The policy and legislation discussion systematically excludes consideration of Indigenous rights extending to urban Indigenous populations. The extension of these rights to urban spaces through the lens of 'Indigenous right to the city' is a conversation that needs to begin.

Filling the extant knowledge gap in urban Indigenous research, programming, and resulting public policy involved building a national, interdisciplinary network. It also required urban Indigenous communities and organizations, universities, community colleges, and all levels of government to come together and build healthy relationships, which in turn laid the foundation for trusted research partnerships, scholarship, and knowledge mobilization.

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The UAKN had seven complementary objectives:

1. increase the visibility of urban Indigenous communities and organizations;

2. produce high-quality, policy-relevant research;

3. advance community-driven research principles and practices;

4. increase urban Indigenous communities' and Indigenous organizations' research capacity;

5. strengthen urban Indigenous networks;

6. support emerging urban Indigenous graduate students and scholars; and, finally,

7. engage in research relationships which are respectful, accountable, and mutually beneficial to urban Indigenous communities and organizations, academe, and government.

It took a full decade to complete *Research For A Better Life*. By the time 2022 rolled around, the UAKN had funded 91 research projects, formed 37 formal partnerships, trained and supported 34 emergent Indigenous scholars, and directly engaged 48 graduate and undergraduate students. Furthermore, each and every research project was initiated or co-led by local or national urban Indigenous community organizations. Their involvement was instrumental in the co-creation of knowledge contributing to *mino-bimaadiziwin*[1] in their communities. To summarize, *Research For A Better Life* is a living reconciliation project that documents and celebrates the daily acts of self-determination and self-governance undertaken by urban Indigenous communities and organizations right across Canada.

The UAKN turned out to be an extraordinary, transformative undertaking for everyone involved. This compendium of urban Indigenous research evidences that transformation.

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[1] The spelling of "mino bimaadiziwin" varies throughout the compendium based on how it was spelled in the studies reported on. The phrase varies in its spelling from community to community.

Photo courtesy of Under One Sky Friendship Centre.

02
BACKGROUND

THE UAKN IS COMPOSED of five structures: Network Council, Aboriginal Circle, Funders' Table, Regional Research Centres' Table, and the UAKN Secretariat. The Network Council directed the UAKN as a whole. More specifically, it was responsible for 1) identifying and implementing national comparative research projects, 2) ensuring the transmission of research findings to complement policy development, 3) assisting in the coordination of UAKN conferences, 4) contributing to dissemination activities, and 5) monitoring research quality and the appropriateness throughout the research project. The Aboriginal Circle provided guidance in matters of ethical and cultural relevance and led four research projects. The Regional Research Centres' Table collaborated on nation-wide research initiatives and knowledge dissemination events. The UAKN Secretariat, housed in the NAFC's Ottawa office, helped manage the UAKN's governing structures and was responsible for project management and administration. The Funders' Table provided an opportunity for organizations and government departments to participate in the Network Council's governance, priority-setting, and on-going activities.

The bulk of the research was funded and coordinated through the four regional research centres, representing the Atlantic, Central, Prairie, and Western regions. Although the project's goal, objectives, and guiding ethical principles were determined by the Network Council, the strength of the UAKN project lay in each research centre's ability to customize its structure, research processes, and program according to the expressed needs and desires of the urban Indigenous communities and organizations they served.

Directors for the research centres—moving from east to west—included:

Dr. Kevin Fitzmaurice

Co-Director, Central Research Circle,
Laurentian University

Dr. Ross Hoffman

Co-Director, Western Research Centre,
University of Northern British Columbia (retired)

Dr. Verlé Harrop

Director, Atlantic Research Centre,
University of New Brunswick (retired)

Dr. Ryan Walker

Co-Director, Prairie Research Centre,
University of Saskatchewan

Dr. Paul Bowles

Co-Director, Western Research Centre,
University of Northern British Columbia

Professor David Newhouse

Principal Investigator and Co-Director,
Central Research Circle, Trent University

Dr. Jamie Cidro

Co-Director, Prairie Research Centre,
University of Winnipeg

03
COMMUNITY-DRIVEN RESEARCH DEFINED

ONE OF THE PROJECT'S OBJECTIVES was to move the marker from studies *on* Indigenous communities, past community-based collaborations *with* communities, to research *by* and *for* urban Indigenous communities and organizations. This resulted in the emergence of a new methodological approach: "community-driven research" (CDR). CDR recognizes that urban Indigenous individuals and organizations are experts on their communities, and must be the primary research beneficiaries — not government, and not academe. In CDR, the community determines the research question, goals and objectives, composition of the research team, appropriate ethics review, and finally, the research approach including data collection, analysis, interpretation, and dissemination of the results. Foundational to CDR is the understanding and acknowledgement that all data generated during the research process, as well as all final products, belong to the community. Furthermore, permission must be negotiated with the community prior to the end products' use. Also embedded in the CDR approach is the understanding that research funding, including Tri-Agency grants, should be held and administered by urban Indigenous organizations. To deepen mutual understanding, encourage respectful relationships, and ultimately lead to meaningful change to policies and practice, CDR encourages research teams to include community, academic, and government partners.

04
UAKN'S GUIDING ETHICAL PRINCIPLES

HAVING RECEIVED FUNDING FROM SSHRC, *Research For A Better Life* complied with the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans 2 (TCPS 2), which recognizes the responsibilities inherent in conducting ethical research with Indigenous peoples. Furthermore, the research followed community ethical guidelines, such as the Ontario Federation of Indigenous Friendship Centres' (OFIFC) Utility, Self-voicing, Access, and Inter-relationality (USAI) Framework. In addition, the UAKN developed its own set of guiding ethical principles to complement the TCPS 2 guidelines, community ethical requirements processes, and university Research Ethics Boards' processes. The UAKN recognized that urban Indigenous organizations have a continuum of experience and personnel to invest in an ethics review process, and for that reason, the UAKN's Guiding Ethical Principles (2016) were designed as an accessible, straightforward resource.

The UAKN's *Guiding Ethical Principles* reflect broadly held ethical considerations when conducting research with Indigenous peoples, which include the following mandates:

1. the research methodology must be in line with Indigenous values;
2. community and academe must both be accountable;
3. research must give back and benefit the community; and
4. the researcher is a helper, and will do no harm.

The UAKN's *Guiding Ethical Principles*, summarized below, expand on these ethical considerations.

1. The research will be community-driven and promote relational accountability.
2. The research process will ensure the protection of all individuals, communities, and/or organizations.
3. Informed consent is an ongoing process built through relationships and understanding, and all involved must be given access to the final documents and resources produced during and after the approval process.
4. The ownership and intellectual property rights lie with the communities and/or individuals who inform and contribute to the research, and authorship must reflect this. All UAKN research must meet this requirement prior to funding.
5. Fairness will be met throughout the research process.
6. The research process will respect the Indigenous approach to Creation, and hold in special regard those involved in the research.
7. The research will be honest and free of false claims.
8. Communities will find the research outcomes practical and relevant, and that the outcomes link knowledge with action.

Having established the UAKN's background and ethical requirements, the next sections present summaries of UAKN-supported research. Following the summaries, we present the UAKN's impact, lessons learned, recommendations, and conclusions. In the Appendices appear further resources, including: a list of terms and abbreviations in Appendix A; an overview of summaries grouped by theme, cross-theme, final product, and designated CDR exemplars in Appendix B; and finally, a list of essential reading in Appendix C.

Photo courtesy of Daniel Smith, First Light Friendship Centre.

SUMMARIES

05.1
INTRODUCTION

BETWEEN 2012 AND 2022, 91 research projects were funded. Sixty-five are included in the compendium. The discrepancy between the total number of projects funded and the total number of reports included can be attributed to projects that were incomplete or reports that did not meet publication standards. Reports profiled in the compendium are available in their entirety on the UAKN website (www.uakn.org). A detailed breakdown of research project categories, funded projects, incomplete projects, and those projects included in the compendium follows in Table 1.

Table 1. Breakdown of number of projects funded, incomplete or not accepted for publication, and included in the compendium.

Research Project Categories	Funded	Incomplete/Not Accepted for Publication	Included in Compendium
Atlantic	27	5	22
Central	6	2	4
Prairie	25	9	16
Western	17	8	9
Research Paper Series	6	0	6
National Service Delivery	2	0	2
Regional Service Delivery	5	0	5
Elders' Research Circle	3	2	1
TOTALS	**91**	**26**	**65**

Prior to the start of the UAKN, Trent University commissioned six research papers to better understand what was known about urban Indigenous populations in Canada. The resulting papers include a comprehensive literature review as well as an overview of the state of urban Indigenous communities in Canada. Additionally, there are background papers on discrimination in Canadian cities, the urban Indigenous middle-income group in Canada, diabetes in urban Indigenous populations, and a close-up look at accessing services across jurisdictions. The summaries section starts with these "backgrounder" papers.

In addition to the research paper series and regional research projects, the UAKN Secretariat administered a two-phase national research project titled *The Urban Aboriginal Service Delivery Landscape: Themes, Trends, Gaps and Prospects*. This research was commissioned and funded by what was then Aboriginal Affairs and Northern Development Canada (AANDC). The first phase focused on the development of a national inventory of urban Indigenous organizations and examined how those organizations facilitated participation in the Canadian economy. The second phase, carried out by the regional research centres, looked at how to 1) improve urban Indigenous peoples' participation in the economy, 2) improve services in underserved areas, and 3) facilitate improved relationships between urban Indigenous organizations, non-Indigenous organizations, and First Nations, Métis, and Inuit organizations. The Atlantic, Central, and Western research centres elected to conduct regional service delivery studies, whereas the Prairie research centre profiled service delivery in two provinces: Saskatchewan and Manitoba. The single Phase I and six Phase II Service Delivery reports are included at the end of the summaries section.

Final project deliverables took the form of reports, a book, booklets, papers, theses, videos, podcasts, and websites. Regardless of their final format, the following 65 project summaries shared a number of emergent themes. The summaries are grouped accordingly under research paper series (7), history and identity (6), services to families and communities (7), education (7), mental health and wellbeing (8), food sovereignty, homelessness, and financial literacy (11), reconciliation, justice, and governance (10), and service delivery (7). A detailed overview of the project summaries is set out in Appendix B. Cross-themes include health and wellbeing, education, governance, housing, justice, women, youth, family, culture, children in care, economic development, self-determination, community, service

delivery, service to family and communities, transportation, urban Indigenous organizations, innovation, financial literacy, homelessness, relationships, rights, and identity. CDR exemplars are also noted in Appendix B.

In addition to the summaries, each of the eight designated themes has a cover page where the authors offer high-level observations, and where the featured papers are presented in a table.

As important as the reports, videos, and websites is the social capital that has been built up over the past decade. These end products are the result of communities of scholars and Indigenous leaders coming together and working on joint projects designed to improve their communities. In coming together, partners have strengthened existing relationships and built new ones, all of which are foundational for future work. These relationships are the UAKN network, which in turn has been leveraged into the creation of new community-driven national Indigenous projects, such as the hugely successful National Centre for Collaboration in Indigenous Education (NCCIE), housed at www.nccie.org.

REFERENCES

National Centre for Collaboration in Indigenous Education (n.d.). NCCIE. Retrieved October 24, 2022. https://www.nccie.ca/

The Urban Aboriginal Knowledge Network's National Project (2015). *The urban Aboriginal service delivery landscape: Themes, trends, gaps and prospects*. Phase 1 Final Report. UAKN. https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-National-Project_Phase-1-Final-Report-National-Overview_2015-1-1.pdf

05.2
RESEARCH PAPER SERIES

THE SIX RESEARCH PAPERS included under this theme were commissioned by the UAKN during its start-up phase. The intent of the papers was to provide an overview of some of the key topics in urban Indigenous research and inform the work that followed.

The authors offer the following observations.

1. The issues facing urban Indigenous people have remained generally consistent over the past four decades. Issues surrounding education, economic exclusion, and cultural resurgence remain at the forefront. These issues are now being addressed through the lens of strengths rather than deficits. This perspective is leading to significant improvements in education, employment, and income levels as well as a growing governance and social delivery infrastructure. Professional associations have also begun to emerge.

2. Urban Indigenous organizations are embracing leading-edge, CDR approaches to develop evidence-informed knowledge to shape programs that improve the well-being of communities. The life course and determinants of health approaches are now well developed and have been adopted by both the research and urban Indigenous communities.

3. Evidence of the improvements can be seen in the emergence of an urban Indigenous middle-income group, the establishment of professional organizations, and the rapid growth of the artistic and performance community. Graduation rates for primary and secondary schools are slowly improving and participation in post-secondary education is increasing rapidly. Mainstream education institutions, as a result of the Truth and Reconciliation Commission (TRC), are starting to pay particular attention to creating the conditions for success for Indigenous students.

4. Despite general improvements, housing and experiences of homelessness remain a critical issue, particularly for single-parent families and youth, as does inequitable access to health and social services. Experiences of anti-Indigenous racism continue to be pervasive within urban centres.

5. The use of Indigenous knowledge is resulting in a re-framing of Indigenous approaches to mental health, physical health, and wellbeing. Innovative approaches developed by communities are starting to be seen by non-Indigenous practitioners as highly effective.

6. Over the last decade, the involvement of urban Indigenous communities in shaping the analysis, interpretation, and dissemination of research results is leading to a 'quiet revolution' in the broader research community. Indigenous perspectives are leading to significant innovation in policy and programming efforts.

7. The government's distinctions-based approach to Indigenous programming and funding does not work well in an urban environment. The focus on First Nations, Métis, and Inuit populations undermines the traditionally inclusive and 'Status-blind' approach of urban Indigenous organizations. The distinctions-based approach creates a funding disadvantage for urban Indigenous communities and creates a climate of intense competition, which is inimical to the collaborative approach desired by urban Indigenous communities.

8. Gender analysis in urban Indigenous research can be improved through the use of Indigenous understandings of gender.

Table 2: Research Paper Series summaries with cross-themes, final products, and designated CDR exemplars.

Project Titles	Cross-Themes	Final Product
RESEARCH PAPER SERIES		
Literature Review on Urban Aboriginal Peoples	Health and Wellbeing Education Governance Housing Justice Women Youth Economic Development Community	Paper
The State of Urban Aboriginal Communities	Governance History Identity Mental Health and Wellbeing	Paper
Discrimination and Public Perceptions of Aboriginal People in Canadian Cities	Service Delivery Education Mental Health and Wellbeing Homelessness	Paper
The Urban Aboriginal Middle Income Group in Canada: A Demographic Profile	Services to Families and Communities Identity Culture Education	Paper
Diabetes and the Urban Aboriginal Population	Mental Health and Wellbeing Services to Families and Communities Service Delivery	Paper
Accessing Services Across Jurisdictions: The Gaps, Duplications, Disjunctions and Opportunities Experienced by Urban Aboriginal Peoples in Fredericton, New Brunswick	Service Delivery Service to Families and Communities Mental Health and Wellbeing	Paper

PROJECT TITLE

Literature Review on Urban Aboriginal Peoples

THE FIELD OF urban Indigenous research is extremely small in relation to the community it represents. A large body of literature was written in the 1960s and 1970s that focused on the innate incompatibility of Indigenous culture and urban residency, and the need for urban Indigenous peoples to give up their culture in order to successfully integrate into an urban environment. In the 1980s, research focused on the issue of poverty, caused by a lack of formal education and employment, which shifted the discussion to improving life for urban Indigenous peoples. Following the Royal Commission on Aboriginal Peoples (1996) or RCAP, urban Indigenous research assumed a negative perspective and became 'a study of lack.' However, following the *Urban Aboriginal Task Force* (2007) and the Environics' *Urban Aboriginal Peoples Study* (2010), the urban environment has been reframed as a place of creativity and revitalization for urban Indigenous peoples.

RESEARCH OBJECTIVES AND METHODOLOGY

Research objectives were to 1) position the UAKN locally and nationally to expand on and contribute to the current body of research, 2) identify research gaps, and 3) provide a better understanding of urban Indigenous communities as a whole. This comprehensive review of research on urban Indigenous peoples examines the literature relating to nine current and emerging themes. Under each of the nine themes, listed in the findings below, significant research gaps and promising practices are identified and suggestions for future research are listed.

PRODUCT

Literature Review

https://uakn.org/wp-content/uploads/2014/08/Literature-Review-on-Urban-Aboriginal-Peoples.pdf

YEAR COMPLETED

2012

LOCATION

Sudbury, ON

RESEARCH TEAM

PRINCIPAL AUTHOR:

Heather Shpuniarsky, Trent University, Peterborough, ON

RESEARCH ASSISTANT:

Mary Jane Norris, Independent Researcher, Chelsea, QC

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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Mary Jane Norris, norrisinc@videotron.ca

FINDINGS

A sample finding is presented along with each theme.

1. *Health and wellness:* By using Indigenous healing in an urban context, the health promotion process begins to be decolonized and culturally revitalized, and the underlying causes of Indigenous health inequities can be addressed (Mundel and Chapman, 2010).

2. *Education:* Alternative and 'magnet' schools should be established in high urban Indigenous population areas.

3. *Governance and policy:* RCAP led to the creation of the Urban Aboriginal Strategy (UAS), which encouraged the formation of effective community level organizations; now, the committees arising from the UAS have sown the seeds of urban Indigenous governance.

4. *Housing:* There is a lack of statistics, community-based research, and analysis of how housing, or a lack of housing, affects different segments of the urban Indigenous community.

5. *Justice:* There is strong support for an Indigenous justice system.

6. *Economic development:* The existence of a middle-income group provides opportunities for direct and indirect influence, potential role models for youth, and a pool of skills and resources that can be mobilized by the community.

7. *Women:* It is the women who keep the community issues politicized and circulating in addition to working tirelessly, building and protecting community.

8. *Youth:* Wholistic, strengths-based approaches are key.

9. *Community:* Urban Indigenous peoples are feeling more confident in their ability to retain and expand their identity and culture within the city.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Address the dearth of large-scale, national studies and concomitant lack of data.

2. Using a mixed quantitative/qualitative approach, determine who the members of urban Indigenous communities are.

3. Encourage and engage in innovative research methodologies that use, for example, gender lenses and arts-based methodologies.

4. Study working relationships and alliances to inform the development of ethics and best practices.

5. Move away from negative, crisis-oriented research and towards positive, strengths-based research.

6. Deepen our understanding of urban Indigenous communities—for instance, what the nature of the community is, how it is organized politically, how identity is strengthened through community participation, and so on.

RELATED RESOURCES

Royal Commission on Aboriginal Peoples (1996). *Report on the Royal Commission on Aboriginal Peoples, volumes 1–5.* Canada Communication Group. https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-rert.aspx

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Mundel, E., & Chapman, G. E. (2011). A decolonizing approach to health promotion in Canada: the case of the Urban Aboriginal Community Kitchen Garden Project. *Health Promotion International 25*(2), 166–73. https://doi.org/10.1093/heapro/daq016

PROJECT TITLE

The State of Urban Aboriginal Communities

THIS PAPER PROVIDES an overview of urban Indigenous community development in Canada through the lens of the NAFC's policy objectives—namely, to support urban Indigenous quality of life, self-determination, cultural distinctiveness, and participation in Canadian society.

RESEARCH OBJECTIVES AND METHODOLOGY

This paper sets out five objectives: it 1) reviews the Friendship Centre Movement (FCM), the growth of urban Indigenous agencies, and their delivery of socioeconomic successes relating to education, employment, income, and the emerging urban Indigenous middle class; 2) looks at urban Indigenous political councils; 3) outlines challenges to address, including poverty, homelessness, mental health and addictions, family breakdown, criminality, youth gang involvement, and language loss; 4) highlights disparities in education, employment and income between Indigenous and non-Indigenous peoples, as well as challenges related to ethnic mobility, internal class polarization, and community lateral violence; and 5) reviews challenges to urban Indigenous governance.

FINDINGS

Community Growth and Institutional Development

Friendship Centres emerged in the 1950s, and the NAFC was formed in 1972 to support 45 (now 119) Friendship Centres. The NAFC is part of an extensive network of community-based urban Indigenous organizations providing community and culturally based social services. Increasingly, Indigenous organizations are forming political councils.

Socioeconomic Success and the New Middle Class

School attendance, post-secondary completion, and employment are improving. Poverty levels, dependence on government transfer payments, and the gap between Indigenous and non-Indigenous medium-income groups have decreased. People working in managerial/professional positions point to the emergence of an Indigenous middle class.

PRODUCT

Paper

YEAR SUBMITTED

2012

LOCATION

Sudbury, ON

RESEARCH TEAM

PRINCIPAL INVESTIGATOR:

Dr. Kevin FitzMaurice, Indigenous Studies, University of Sudbury, Sudbury, ON

FUNDERS

CONTACT

Dr. Kevin FitzMaurice, kfitzmaurice@laurentian.ca

Continuing Challenges to Urban Indigenous Community Development

Several categories of challenges are outlined below.

1. *Education and income disparities and the persistence of poverty:* Gaps in high school and university completion and low employment rates persist. There is a growing polarization between the urban Indigenous poor and those experiencing economic success.

2. *Challenges related to mental health, addictions, homelessness, and criminality:* An overreliance on emergency rooms and walk-in clinics results in significant gaps in health services. Indigenous peoples are overrepresented in homeless populations and the criminal justice system.

3. *Families under stress, youth gangs, and the challenges of language retention:* Families are larger, have younger parents, and are increasingly single-mother households. Indigenous children are overrepresented in foster homes, group homes, or institutional care. Prison affords gang recruitment.

4. *Ethnic mobility, class divisions, and internal discrimination as a challenge to community cohesion:* Population increases are attributable to Bill C-31/Bill C3 and changes in the politics of identity. Individuals claiming Indigenous ancestry are more likely to have postsecondary education and higher incomes. Indigenous middle class reports significant levels of discrimination and lateral violence from within the Indigenous community resulting in 'class' tensions. The middle class has unmet cultural needs.

5. *Challenges to urban Indigenous governance:* Higher rates of inter-urban mobility, links to First Nations, wide-spread poverty, class tensions, and internal discrimination undermine the desire to associate politically and seek collective political representation. Federal and provincial governments have no formal agreement regarding areas of responsibility and accountability.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The NAFC needs to focus on building urban Indigenous community consolidation and support if it is to establish more politically representative urban councils and garner formal recognition from both the Canadian government and First Nations.

DISSEMINATION/KNOWLEDGE SHARING

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PROJECT TITLE

Discrimination and Public Perceptions of Aboriginal People in Canadian Cities

THE RESEARCHER ACKNOWLEDGES that discrimination against Indigenous people is a complex phenomenon relating to beliefs, values, attitudes, and behaviours, and that it varies with age, gender, social class, religious affiliations, ideology, and ethnicity. Discrimination is also influenced by media images of Indigenous people as well as government policies and representations presented by Indigenous peoples themselves. With this in mind, the researcher sets out to better understand discrimination and public perceptions of Indigenous people in Canadian cities.

RESEARCH OBJECTIVES AND METHODOLOGY

The researcher asked three questions: 1) What is the state of public discrimination against Indigenous people in urban centres? 2) What is the nature of public understanding of discrimination against urban Indigenous people? 3) What is the best way to address the issue of discrimination against Indigenous people in urban areas? Existing national and provincial reports focusing specifically on racism were analyzed to answer these questions.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2014/08/2012-UAKN-Research-Paper-Series_Discrimination-and-Public-Perceptions-of-Aboriginal-People-in-Canadian-Cities_Dr.-Don-McCaskill-1.pdf

YEAR SUBMITTED

2012

LOCATION

Trent, ON

RESEARCH TEAM

PRINCIPAL INVESTIGATOR:

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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FINDINGS

Discrimination and Urban Indigenous People

Discrimination is most often experienced when trying to obtain housing, find employment, navigate the justice and educational systems, access retail and financial institutions, navigate social welfare agencies, and access the health care system. Internalization of negative attitudes and stereotypes has a negative effect on cultural identification leading to identity confusion, low self-confidence, and low self-esteem. Discrimination results in a reduction of life chances to become successful urban citizens and valued members of Canadian society. Public institutions have contributed to human rights violations by prohibiting the exercising of inherent Indigenous rights, dispossession from lands and resources, and erosion of Indigenous languages and cultures. Members of the upwardly mobile urban Indigenous population are less likely to experience descrimination.

Public Perceptions of Discrimination Against Urban Indigenous People

Although discrimination against urban Indigenous people is acknowledged, there is little support for special treatment for Indigenous people, with the exception of the young and the highly educated. Factors contributing to an improved view of urban Indigenous populations include developing personal relationships, increasing visibility of Indigenous people in the media and community, educational, social, and economic gains, and knowledge gained through educational awareness and courses. In general, non-Indigenous Canadians are not aware of important issues facing Indigenous peoples. Negative images and extensive media coverage of urban Indigenous people experiencing problems such as homelessness, poverty, substance abuse, and criminal activity tend to reinforce discrimination.

Addressing Discrimination/Policy Implications

These findings have been presented as recommendations under the Recommendations/Implications for Policy and Practice section.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The author puts forward four strategies for addressing discrimination.

1. *Implement awareness training.* Implement anti-racism or cross-cultural awareness training, including the development of appropriate curriculum materials. Meet the TRC requirement that the existence and impact of residential schools be taught in schools.

2. *Use media to create awareness.* Use public media to develop positive public awareness—for example, the CBC radio program Trailblazers.

3. *Create anti-racism representation in governing bodies.* Form anti-racism groups and seek representation on city councils, chambers of commerce, and other professional and governance bodies. Identify where the racism and discrimination are taking place and take action.

4. *Report discrimination.* Report and publicize incidents of discrimination to Human Rights Commissions, ombuds, and other official channels.

RELATED RESOURCES

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Ferguson, L. (2015). *Métis post-secondary students and the demotivating effects of possible prejudice* [Unpublished doctoral dissertation]. University of Saskatchewan. https://central.bac-lac.gc.ca/.item?id=TC-SSU-2015112313&op=pdf&app=Library&oclc_number=1032942390

Hagblom, G. (2014). *Aboriginal women and urban housing: Realizing the community benefits* [Unpublished Master's thesis]. University of Saskatchewan. https://core.ac.uk/download/pdf/226113464.pdf

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PROJECT TITLE

The Urban Aboriginal Middle Income Group in Canada: A Demographic Profile

ABOUT 90% OF CANADA'S urban Indigenous population resides in one of 12 cities: Winnipeg, Edmonton, Vancouver, Calgary, Toronto, Saskatoon, Ottawa-Gatineau, Montreal, Regina, Thunder Bay, Sudbury, and Hamilton (Norris & Clatworthy, 2011). However, there is little information on the demography of urban Indigenous people, the characteristics that have made them successful, and the extent to which the urban Indigenous middle-income group exists. This paper addresses that knowledge gap by uncovering the details of the promising middle-income group of urban Indigenous people, examining how they differ by First Nations and non-First Nations status as well as how they compare to non-Indigenous people.

RESEARCH OBJECTIVES AND METHODOLOGY

The researcher asked the following questions. 1) How large is the urban Indigenous middle-income group in absolute terms and relative to lower- and higher-income urban Indigenous people? 2) In what regions and cities does the urban Indigenous middle-income group tend to be concentrated or absent, and what is the comparative concentration of the lower-income and higher-income urban Indigenous groups in these cities? 3) What are the age, sex, mobility, and language characteristics of the urban Indigenous middle-income group, and how do these characteristics compare to those of the lower- and higher-income urban Indigenous groups? 4) Within each of these characteristics, are there differences for First Nations people relative to other Indigenous peoples? 5) Within each of these characteristics, are there differences for Indigenous people relative to non-Indigenous people? The analysis focused on data from the 2006 Aboriginal Peoples Survey and the 2006 Census. Statistics Canada conducted the data runs.

FINDINGS

1. There is a definite urban Indigenous middle-income group that is similar in many ways to the non-Indigenous middle-income group.

2. The differences between urban Indigenous and non-Indigenous people in Canada were more often found at the income extremes, with more Indigenous people in the lower income category, and fewer in the higher income category.

3. High-income Indigenous households were found in the Northwest Territories and Alberta. Surprisingly, lower proportions were found in the Yukon and Saskatchewan, suggesting Indigenous people are still being left out of the growth due to insufficient skill development, discrimination, or other factors.

4. Ottawa-Gatineau had the wealthiest Indigenous households where First Nations, other Indigenous, and non-Indigenous households had income parity.

5. Overall, Indigenous people are not doing as well as non-Indigenous people with language being the exception. Interestingly, Indigenous people who spoke an Indigenous language were less likely to be in the higher income categories.

6. Looking within the group of Indigenous peoples, quite often the First Nations group had lower income levels than other Indigenous peoples, even with higher education levels, suggesting systemic factors are at play.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

There is a burgeoning urban Indigenous middle-income group but the challenge is how to support Indigenous people as they grow further and move into the higher income group. Education and training could be part of the answer but there are other factors at play. This phenomenon must be better understood and more options must be considered if Indigenous people are to participate fully in economic growth and development in Canada.

RELATED RESOURCES

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PROJECT TITLE

Diabetes and the Urban Aboriginal Population

RESEARCH HAS ESTABLISHED Canada's Indigenous population bears an increasing and disproportionately higher burden of some chronic diseases—especially diabetes—than do non-Indigenous Canadians. Diabetes, coupled with the multiple comorbidities that many older Indigenous people experience, is more likely to accelerate disease trajectories, resulting in premature mortality, preventable disability, and severely compromised quality of life. Furthermore, research suggests the growing number of overweight or obese First Nations children in Canada puts children at risk for higher rates of diabetes in the future.

RESEARCH OBJECTIVES AND METHODOLOGY

Statistics Canada's 2006 Aboriginal Peoples Survey (APS) collected data on the lifestyles and living conditions of Indigenous peoples living in Canada. This paper analyzes two APS questionnaires: the Adult Core (people aged 15 and older) and Children and Youth (people aged six to 14). Data sets were prepared by Statistics Canada. The data analysis focused on diabetes, its precursors, and comorbidities. This paper also offers a brief literature review and puts forward three analytical constructs: health promotion, health determinants, and the life course framework.

PRODUCT

Paper

https://uakn.org/wp-content/uploads/2014/08/2012-UAKN-Research-Paper-Series_Diabetes-and-the-Urban-Aboriginal-Population_-Dr.-Jeff-Reading-1.pdf

YEAR SUBMITTED

2012

LOCATION

Victoria, BC

RESEARCH TEAM

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FINDINGS

Children and Youth

One fifth of Indigenous children with diabetes self-reported their health as "very good" or "excellent" compared with four-fifths of Indigenous children without diabetes. Physician access was higher for boys (82.5%) compared with girls (74.2%). Less than half of diabetic children were reported to be taking medication. Urban areas had a five-fold higher share of Indigenous children with diabetes than rural areas. Diabetic children were four times more likely to experience activity limitations at home, at school, and during leisure activities.

Adults

One fifth of Indigenous adults with diabetes self-reported their health as "very good" or "excellent" compared to three-fifths of Indigenous adults without diabetes. As family income increased, the number of diabetes cases decreased. Fifty percent of female diabetes cases were concentrated in households with a total family income of less than $25,000. Diabetic adults reported profoundly higher health care utilization than non-diabetic Indigenous peers. Only one quarter reported taking insulin. Comorbidity rates were disturbingly high for conditions including kidney function affected by diabetes (7%), heart conditions (23%), circulation (33%), neuropathy (41%), infection (16%), and high blood pressure (51%). Activity limitations were twice the rate for Indigenous peoples with diabetes.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. A life course approach would optimize developmental trajectories that promote health across the lifespan from preconception health of the mother to the intrauterine environment, postnatal period, infant, child, youth, adult, and Elder life stages.

2. Interventions need to take into account the social and economic determinants of health in order to mitigate the corrosive effects of poverty on healthy growth and development.

3. Gender-specific interventions need to be tailored to ensure equal opportunity and access to programs and services for all.

4. The NAFC is well positioned to play a role in improving health and wellness by creating new programs that are designed with, for, and by Indigenous people to promote self-determination through healthy living.

5. Community-based Indigenous-focused health centres and medical clinics could serve a catalytic role in addressing the problems associated with diabetes and other attendant chronic conditions.

RELATED RESOURCES

Sinclaire, M. (2018). *Voices of urban Aboriginal peoples with diabetes* [Unpublished doctoral dissertation]. University of Toronto. https://hdl.handle.net/1807/89719

PROJECT TITLE

Accessing Services Across Jurisdictions: The Gaps, Duplications, Disjunctions and Opportunities Experienced by Urban Aboriginal Peoples in Fredericton, New Brunswick

URBAN INDIGENOUS POPULATIONS face significant challenges when accessing mainstream services. This paper looks at the gaps, duplications, disjunctions, and opportunities impacting integrated service delivery (ISD) for urban Indigenous populations living in Fredericton, New Brunswick. ISD Is defined as "the concept of coordinating service delivery across branch, departmental, and jurisdictional boundaries." This in-depth look at a sample of one community will have relevance for ISD in urban Indigenous communities across the country.

RESEARCH OBJECTIVES AND METHODOLOGY

The goal was to examine how the urban Indigenous population in Fredericton's city core accessed services across jurisdictions. Specific objectives were 1) to better understand the current reality of urban Indigenous peoples, 2) to explore what a functional and culturally appropriate ISD framework might look like, and 3) to identify practice and policy recommendations that would support ISD and be of use to urban Indigenous populations generally. The project used a complementary quantitative (Statistics Canada, 2006 Aboriginal Population Profile) and qualitative (19 interviews with community members and government employees) research methodology.

FINDINGS

Select quantitative findings suggest Fredericton's urban Indigenous population 1) is young, mobile, and predominantly female, 2) is more likely to have a diploma/degree than reserve or New Brunswick residents generally, 3) is as likely to be employed as non-Indigenous Fredericton peers, and more likely than New Brunswick residents generally, 4) receives a lower percentage of total income through government transfer payments than all other comparison groups, and 5) has a median income that is approximately one-third of Fredericton's non-Indigenous population and less than half of New Brunswick's general population.

Systems-level qualitative findings were organized into three categories:

1. *Gaps* include mental health and addictions, education, youth, coordination and facilitation, communication and information, culture, colonialism and racism, and data and identification.

2. *Disjunctions* include funding, provision of services, mobility and income assistance, provision of health services, and partnerships and networks.

3. *Opportunities/Building on Success* include Skigin-Elnoog and Under One Sky (UOS) Head Start.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

Practice recommendations include the following.

1. Partner with national and local organizations to create an urban Indigenous family resource centre.

2. Establish a cross-jurisdictional/inter-departmental working group to ensure Indigenous youth graduate with level two certificates.

3. Partner with government departments on research to better understand the needs and potential of urban Indigenous youth between the ages of 14 and 24.

4. Explore regional and national mentorship opportunities.

5. Encourage academe to include and support local urban Indigenous organizations in developing networks and partnerships with academic practice and research communities.

6. Policy recommendations include the following.

7. Establish a provincial web-based portal with information about federal, provincial, band, municipal, and local urban Indigenous resources.

8. Leverage UOS into an Indigenous family resource centre that provides safe, culturally appropriate access to health, education, early childhood development, and social services.

9. Legislate universal protocols for accessing income assistance on and off reserve.

10. Establish representative government department coordinators/facilitators and co-locate them in the Indigenous family resource centre.

11. Support UOS in its efforts to become a Wolastoqey immersion program.

IMPACT

This project opened the way for working with urban Indigenous organizations in NB and in particular Under One Sky Aboriginal Head Start, which went on to lead multiple UAKN Atlantic research projects focused on urban Indigenous children and their families.

RELATED RESOURCES

Harrop, V. (2017). *Sharing lessons learned from community-driven research supporting urban Aboriginal children and their families and caregivers: A report for the Public Health Agency of Canada, Atlantic Region*. UAKN Atlantic. https://uakn.org/wp-content/uploads/2017/12/UAKN-Atlantic-PHAC-Sharing-Lessons-Learned-Report-2017.pdf

05.3
HISTORY AND IDENTITY

THE AUTHORS offer the following observations.

1. Urban Indigenous populations are becoming more visible as communities to the general population, government, and policy makers.

2. Urban Indigenous institutional infrastructure is claiming and making space for urban Indigenous self-determination across various sectors.

3. Urban Indigenous histories make a claim of legitimacy and validate urban populations' experiences as individuals and as communities. The emerging histories are based on personal and social histories over time that challenge the previous grand narrative of the city as hostile to Indigenous cultures and identities.

4. Contemporary urban Indigenous identities are complex and are affected/influenced by a discourse of rights, responsibilities, and service to community within the larger context of Indigenous resurgence in Canada.

5. The urban Indigenous population is subject to a complex mix of individual, community, and state definitions. Government and community have different definitions of urban Indigenous identities. Collective cultural identities are at the core of urban Indigenous identity.

6. Urban Indigenous individuals express a strong desire to claim the city as home, to make their histories visible, to foster the right to the city, and to create community spaces based upon Indigenous cultures and traditions. They may or may not have ties to a community of origin.

7. Urban Indigenous communities and organizations continue to engage Elders and Knowledge Keepers in traditional knowledge generation with the goal of practicing *mino bimaadiziwin* in the city.

8. Each of the papers talks about the need to document life stories and create urban Indigenous histories and about the role these identity histories play in making a claim on government resources and advancing the right to the city.

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Table 3. History and Identity summaries with cross-themes, final products, and designated CDR exemplars.

Project Titles	Cross Themes	Final Product
HISTORY		
Shared Histories: Witsuwit'en–Settler Relationships in Smithers 1913–1973	Reconciliation Identity	Report
Our History, Our Stories: Personal Narratives & Urban Aboriginal History in Prince Edward Island / in Nova Scotia / in New Brunswick / in Newfoundland & Labrador	Identity	Report
Re-storying NunatuKavut: Making Connections Through Multi-Generational Digital Storytelling	Identity	Report
Urban Indigenous Histories Project: Sudbury, Peterborough, and Ottawa	Identity	Interactive Website (Sudbury) Community Report (Peterborough) Documentary Video (Ottawa)
IDENTITY		
Mi'kmaq Family Resource Centre's Creation Stories: Creating Strong Families Through Our Stories	Children and Family	Booklet CDR exemplar
The Other: Urban Aboriginals in Canada	Community	Six Podcasts

PROJECT TITLE

Shared Histories: Witsuwit'en–Settler Relationships in Smithers 1913–1973

THE WITSUWIT'EN HAD ALREADY been living for many generations as a sustainable, well organized, matriarchal society in the Widzin Kwah (Bulkley Valley) when the Grand Trunk Railway (GTR) arrived in 1913 and established the town of Smithers. With the GTR came hard work, discrimination, marginalization, and unequal access to the services and opportunities Smithers afforded. In 2015, the Town of Smithers and the Office of the Wet'suwet'en partnered to document the history of the Witsuwit'en people's contributions and struggles in the Widzin Kwah, and Smithers' Indiantown specifically. The intent of the research was to better understand how that history affects current relationships, and to increase understanding between the various communities located in the Widzin Kwah.

PRODUCT

Report

https://uakn.org/research-project/shared-histories-witsuwiten-settler-relationships-in-smithers-1913-1973/

YEAR SUBMITTED

2018

LOCATION

Smithers, BC

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

The Canada Research Chair in Inner-City Issues, Community Learning, and Engagement–UWinnipeg

Union of British Columbia Municipalities

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RESEARCH OBJECTIVES AND METHODOLOGY

The research team asked the following questions: 1) How did people come to live in Indiantown? 2) What was it like to live in Smithers as a Witsuwit'en person during the early 20th century? 3) What was the process of Indiantown's displacement? The research team reviewed newspaper articles, government documents, court records, aerial photographs, and family photo albums. The team also interviewed 59 people from both the Witsuwit'en and settler communities who had memories of Indiantown and/or early Smithers between the years 1913 and 1973.

FINDINGS

Origins

Colonial visions: the early northern resource economy relied on First Nations workers. *On Witsuwit'en land*: Gidimt'en families did not come to Smithers; rather, Smithers came to the territories on which they already lived. *Colonial displacements*: First Nations peoples were denied title and the right to claim land. The Indian Act dictated where and how Witsuwit'en people lived; Balhat feasts were prohibited; and successful families were enfranchised.

Intersecting Lives in Smithers

Making an urban Witsuwit'en community: intense racial discrimination prevailed but eventually nine families held title in Indiantown. Residents were charged educational taxes but children were not allowed to attend the settler school, leading to a tax revolt in the 1930s, which resulted in land being lost to municipal government. In the 1950s, First Nations families repurchased Indiantown lots. *Negotiating a mixed economy*: Witsuwit'en preferred seasonal employment enabling them to maintain connections with their territories. *Policing the boundaries of civilized society*: Witsuwit'en people tried to live well in accordance with both Witsuwit'en and Canadian law. *Uneven access to services*: educational choices included residential day schools or no education. Healthcare institutions treated First Nations like second class citizens. *Cultural celebrations and connections in play*: Witsuwit'en excelled at sports and community agriculture exhibitions. Teams were racially segregated but a source of pride and strength in their identity.

Divergent Paths of Development

From economic diversity to dependency: 1930–1970 industrial changes saw an increase in post-WWII non-Indigenous labour, mechanization, and rates of production in forestry and fishing, which further marginalized First Nations. *Developing urban divide*: no water and sewer and increased vandalism in Indiantown resulted in outmigration. *Municipal redevelopment and community loss*: in the 1950s, town authorities rezoned and redesigned Indiantown without consultation.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

Re-engaging with the story of Indiantown creates the opportunities for dialogue and the potential for a new and different future, particularly through the education of youth.

DISSEMINATION/KNOWLEDGE SHARING

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PROJECT TITLE

Our History, Our Stories: Personal Narratives & Urban Aboriginal History in Prince Edward Island / in Nova Scotia / in New Brunswick / in Newfoundland & Labrador

PRODUCT

Report

https://uakn.org/wp-content/uploads/2016/02/Our-History-Our-Stories-PEI-online.pdf

https://uakn.org/wp-content/uploads/2016/02/Our-History-Our-Stories-NS-online.pdf

https://uakn.org/wp-content/uploads/2016/02/Our-History-Our-Stories-NB-online.pdf

https://uakn.org/wp-content/uploads/2016/02/Our-History-Our-Stories-NL-online.pdf

YEAR SUBMITTED

2019

LOCATION

PEI, NS, NB, and NL

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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Abigail Webb, St. John's, NL

Catherine, St. John's, NL

ACCORDING TO THE AUTHOR (Taylor, 2019:1 [all four reports]), "In 2016, [Statistics Canada] census data determined Atlantic Canada to have an Indigenous population of 129,340. Of that population, 20,070 (15.5%) live on-reserve, and 109,265 (84.5%) live off-reserve in rural and urban settings. In other words, in Atlantic Canada five out of six persons who self-identify as Indigenous live off-reserve." Further, "because urban Aboriginal populations are largely invisible and poorly understood, the UAKN Atlantic Research Centre's … Executive Committee commissioned the Atlantic Regions' *Our History, Our Stories* research project." These four final reports offer urban Indigenous histories of PEI, Nova Scotia, New Brunswick, and Newfoundland and Labrador.

RESEARCH OBJECTIVES AND METHODOLOGY

The primary objective "was to produce an accessible urban Aboriginal history for each of the four Atlantic Provinces that could be readily shared with community organizations, the education system, and all levels of government" (Taylor, 2019:1). It was a community-driven research project. The UAKN Executive Committee determined the topic, created province-specific working groups who identified the interviewees, reviewed drafts of the reports, and finalized the discussion guide. *Our Histories, Our Stories* combines the personal histories of three urban Indigenous community members in each province with brief, informative historical narratives covering early history, pre-colonial history, creation of reserves in each province, post-confederation and the Indian Act, education, services and supports in the urban and off-reserve environment, and a discussion guide. The New Brunswick report also includes an introduction to the Mi'kmaq, Wolastoqey (previously, Maliseet), and Peskotomuhkati (previously, Passamaquoddy) peoples, and early history and pre-contact. The Newfoundland and Labrador report also includes discussions of Southern Inuit of NunatuKavut (who requested removal from the report), Inuit of Labrador, Mi'kmaq of Newfoundland, Innu of Labrador, the Beothuk, omission from the terms of union, resettlement and relocation, and urban Indigenous experience in Happy Valley-Goose Bay.

PROJECT TITLE

Our History, Our Stories: Personal Narratives & Urban Aboriginal History in Prince Edward Island / in Nova Scotia / in New Brunswick / in Newfoundland & Labrador

FINDINGS

Four high-level observations were common to all four reports.

Off-Reserve Majority

Of the 2,740 Indigenous people living on PEI, 80.5% live off-reserve. Of the 51,495 Indigenous people living in Nova Scotia, 81.8% live off-reserve. Of the 29,385 Indigenous people living in New Brunswick, 74.6% live off-reserve. Of the 45,725 Indigenous people living in Newfoundland, 94.1% live off-reserve.

Urban Migration

Indian Act policies contributed greatly to the movement of Indigenous peoples to urban areas, as have a population increase, housing shortages, and education and employment opportunities.

Sense of Home

Some urban Indigenous people return regularly to their reserves, which they consider their spiritual and physical home, while others settle permanently in the city and practice their culture, traditions, and language off-reserve within the urban Indigenous community. This is especially true if they are not members of a regional band or don't have strong ties to a reserve.

Urban Indigenous organizations

Organizations such as Friendship Centres and family resource centres, create a safe space where cultures, languages, and traditions are fostered and celebrated, and where culturally appropriate services can be accessed. These organizations offer urban Indigenous peoples a sense of belonging, a place to be themselves, and a place to call home.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Debunk the myth that all Indigenous people live on-reserve.

2. Increase the governments' and the general public's understanding, recognition, and inclusion of urban Indigenous populations.

3. Recognize that urban Indigenous populations have been subject to the same intergenerational trauma as on-reserve communities (discriminatory government policies and legislation, residential schools, 1960's Scoop, Missing and Murdered Indigenous Women, inequitable child welfare practices, and so on).

4. Provide urban Indigenous organizations with the operational funding required to evolve into a full-service hub.

5. Pressure the federal and provincial governments to provide off-reserve Indigenous populations with the same benefits, rights, and political representation as those Indigenous populations living on-reserve. In the case of Newfoundland and Labrador, the Qalipu First Nation and Southern Inuit should have the same rights and benefits as those Indigenous populations living in Nunatsiavut, Sheshatshiu, Natuashish, and Miawpukek.

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IMPACT

When the Atlantic Research Centre Executive completed the four histories they realized that the overall project was just a starting point. The need remained to explore and present their voices and histories in ways that were more in keeping with the culture and narratives of some of the more distinct communities.

RELATED RESOURCES

Dalhousie University Department of Pediatrics and Healthy Populations Institute (2022). *One chance to be a child: A data profile to inform a better future for child and youth well-being in Nova Scotia*. Full Report. http://www.onechancens.ca

First Light (n.d.). *Indigenous cultural diversity training—Resources* [Info-graphic]. First Light St. John's Friendship Centre. https://firstlightnl.ca/site/uploads/2021/06/Resources-ICD.pdf

McDonald, C. (2021). *Girls and women exploring intergenerational learning through storytelling* [Unpublished Master's thesis]. Mount Saint Vincent University.

Woolsey, C., & McKinney, P. (2020). *A history of Indigenous people in the Maritimes*. How (and why) we do archaeology: An introduction to the Indigenous archaeological record, Lesson Plan 3. NCCIE. https://www.nccie.ca/lessonplan/a-history-of-indigenous-people-in-the-maritimes-lesson-plan-3-of-5/

Woolsey, C., & McKinney, P. (2020). *What is archaeology?* How (and why) we do archaeology: An introduction to the Indigenous archaeological record, Lesson Plan 1. NCCIE. https://www.nccie.ca/lessonplan/what-is-archaeology-lesson-plan-1-of-5/

PROJECT TITLE

Re-Storying NunatuKavut: Making Connections Through Multi-Generational Digital Storytelling

IN THIS RESEARCH, Southern Inuit from the NunatuKavut region of Labrador challenge the established historical narratives shaped by settler colonialism. Until recently, the female Southern Inuit voice, and diverse versions of Indigeneity, have been minimized and in some cases erased from the historical account. This research sets out to validate the voices and stories of Southern Inuit women as legitimate and authentic Indigenous Knowledge Holders. The intent was also to enable urban youth to engage with Southern Inuit women storytellers from both urban and remote NunatuKavut communities. More specifically, researchers wanted to explore how the practice of storytelling by NunatuKavut women destabilizes established historical narratives and understandings. They also wanted to know if involving youth in multi-generational digital storytelling would result in new interpretations of the diversity of experiences and Indigenous identities of Southern Inuit.

PRODUCT

Report

https://uakn.org/fr/research-project/re-storying-nunatukavut-making-connections-through-multi-generational-digital-storytelling/

Videos (incomplete or not shared publicly)

YEAR COMPLETED

2016

LOCATION

NunatuKavut, NL

RESEARCH TEAM

COMMUNITY LEAD:

Amy Hudson, MUN, Happy Valley-Goose Bay, NL

PRINCIPAL INVESTIGATOR:

Dr. Sylvia Moore, MUN, Happy Valley-Goose Bay, NL

COMMUNITY MEMBERS:

Denise Cole, Labrador Friendship Centre, Happy Valley-Goose Bay, NL

Eva Luther, Spotted Islands, St. Lewis, Happy Valley-Goose Bay, NL

Patricia Nash, NunatuKavut Community Council, Happy Valley-Goose Bay, NL

Darlene Wall, NunatuKavut Community Council, Happy Valley-Goose Bay, NL

ACADEMIC PARTNERS:

Dr. Lisa Rankin, MUN, St. John's, NL

Dr. Andrea Procter, MUN, St. John's, NL

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

CONTACT

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RESEARCH OBJECTIVES AND METHODOLOGY

Ethics approval was received from Memorial University (MUN) and the NunatuKavut Community Council's Ethics Committee. Researchers were required to follow OCAP principles. The three research objectives were 1) to encourage urban NunatuKavut youth to participate in the re-storying of historical narratives about the region and its people, 2) to provide opportunities for urban youth to develop their skills in digital storytelling, historical research, and interviewing, and 3) to provide opportunities for women and youth from NunatuKavut to connect stories from multiple generations in order to create new understandings of historical experiences and Indigenous identities. Informed by narrative methods and Indigenous storytelling methodologies, in 2016, project partners organized an introductory digital storytelling workshop titled "Nans and iPads." In 2017, digital photos were taken at a four-day youth camp, where 10 Innu and Inuit youth, Knowledge Holders, and Elders were brought together for an intercultural knowledge exchange around sealskin crafting, traditional cooking, trapping skills, ice fishing, tent setup, gathering wood, fire-making, and storytelling. Youth also met with the 50+ Club of Cartwright where they interviewed and recorded members' life stories. Finally, youth interviewed women in their own extended families.

FINDINGS

Investigators found that the research process:

1. validated the voices and stories of Southern Inuit women from urban and remote NunatuKavut communities as legitimate and authentic Indigenous Knowledge Holders;

2. enabled urban youth to become part of the story-making process, and helped them develop research skills in interviewing, digital storytelling, and historical research;

3. contributed to an archive of photos and interviews from the women of NunatuKavut; and

4. strengthened the relationship of youth across multiple generations of Elders and Knowledge Holders as they developed their understandings of historical experiences and Indigenous identities.

DISSEMINATION/KNOWLEDGE SHARING

UAKN Atlantic (2019, February 19). *Decolonizing the academy through community-driven research* [Conference]. UAKN. https://www.unb.ca/conferences/UAKN2019/index.html

IMPACT

This project facilitated the relationship building that enabled the urban Indigenous in Atlantic Canada to make a significant contribution to subsequent Atlantic-wide projects such as the NCCIE.

PROJECT TITLE

Urban Indigenous Histories Project: Sudbury, Peterborough, and Ottawa

THESE URBAN INDIGENOUS community-driven projects explored and documented the Indigenous histories of Sudbury, Peterborough, and Ottawa. The Sudbury research team created a webpage of video- and audio-recordings of personal stories and archival material hosted by the N'Swakamok Friendship Centre. The Peterborough Histories Project generated a report of community member voices cross-referenced with archival information, while the Ottawa Aboriginal Coalition produced a community documentary video that highlights key historical moments in the development of the urban Indigenous community in Ottawa.

PRODUCT

Report, Video, Podcast, Website, and Book

N'Swakamok: An Urban Indigenous History - Interactive website* (Sudbury)

Nogojiwanong Community History Report* (Peterborough)

Remembering Our Future: Bringing Our Home Community in the City - Documentary video* (Ottawa)

https://uakn.org/research-project/remembering-our-future-bringing-our-home-community-into-the-city/

*Note: These products have not been publicly released, and are not on the UAKN website.

YEAR SUBMITTED

2021

LOCATION

Sudbury, Peterborough, and Ottawa

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

CONTACT

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RESEARCH TEAM

SUDBURY

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Ashley Nadjiwon, University of Sudbury, Sudbury, ON

Brandon Gray, University of Sudbury, Sudbury, ON

PETERBOROUGH

COMMUNITY LEAD:

Ashley Safar, Nogojiwanong Friendship Centre, Peterborough, ON

PRINCIPAL INVESTIGATOR:

David Newhouse, Trent University, Peterborough, ON

OTTAWA

COMMUNITY LEAD:

Marc Maracle, Ottawa Aboriginal Coalition, Ottawa, ON

PRINCIPAL INVESTIGATOR:

Don McCaskill, Trent University, Peterborough, ON

RESEARCH ASSISTANTS:

Heather Shpuniarsky, Trent University, Peterborough, ON

Gabe Maracle, Trent University, Peterborough, ON

Marisol Campos-Navarrete, Trent University, Peterborough, ON

RESEARCH OBJECTIVES AND METHODOLOGY

The research objective for the three projects was to represent complex urban Indigenous histories that included accounts of 1) the historical movements of Indigenous people into and within these three cities as well as detailing their reasons for coming and staying in these urban communities, 2) the urban Indigenous institutional histories in these cities, 3) the defining moments in time that have come to be significant events in these local histories, and 4) the leaders and community members that have helped build, support, and shape local community narratives. The research was overseen by the Indigenous Leads in each community, and followed the *USAI Research Framework* (2011). Data sources included archival research, audio- and video-recorded conversations with longstanding community members, and the sharing of personal photos and memorabilia.

FINDINGS

1. There is a strong recognition of presence and a sense of community with many long-standing families of over four and five generations living in the city.

2. Urban Indigenous communities are growing and becoming increasingly multicultural with many members maintaining diverse ties to First Nations communities, such as visiting family for holidays, and for ceremonies.

3. There is a strong and long-standing ethic of volunteering and helping one another in the community.

4. Indigenous organizational growth in the city has been focused primarily on provision of culturally based social services to address poverty-related challenges. Many community members highlighted the central role of the Friendship Center in community-building and development.

5. Community members spoke often of their positive educational and work experiences over the years and the important role of Indigenous educational programming and mentors.

6. Of those new to the city, many are seeking education, employment, and housing opportunities.

7. Many community members spoke of their early experiences with poverty and homelessness, as well as their experiences with racism.

8. Many community members also shared their negative and traumatic experiences with the residential school system or the child welfare system and how the effects of these experiences have been long-lasting.

9. Looking forward, the enhanced support of language learning and cultural practices was identified by most as critical to children and youth as well as future generations living in the city.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

In documenting diverse historical narratives of institutional growth, community building, and key events across time in the three urban centers of Subdury, Peterborough, and Ottawa, these works begin to address an important gap in urban Indigenous research. In doing so, they support both a sense of Indigenous community identity(ies) and belonging in the city while also challenging the prevailing stereotype of the transient Indigenous stranger passing through non-Indigenous spaces. Thought of in this way, coming to a shared understanding and appreciation of the many unique urban Indigenous histories in Canada is an essential part of urban self-determination and reconciliation efforts.

DISSEMINATION/KNOWLEDGE SHARING

This work debuted at a well-attended community gala and was widely distributed within the Ottawa community.

IMPACT

In each of the research sites, university researchers and urban Indigenous community leaders continue to work together on a diversity of projects as part of an ongoing mentorship of Indigenous student researchers. In Peterborough, there is ongoing collaborative work on a local COVID-19 response as well as community health status reports. In Sudbury, work is underway towards the development of an Indigenous youth transitional shelter in partnership with an emerging urban Indigenous governing council. In Ottawa, the Ottawa Aboriginal Coalition continues to expand its website to include community video bundles of local history and knowledge.

REFERENCES

OFIFC (2016). *USAI research framework, 2nd edition*. OFIFC. https://ofifc.org/wp-content/uploads/2020/03/USAI-Research-Framework-Second-Edition.pdf

PROJECT TITLE

Mi'kmaq Family Resource Centre's Creation Stories: Creating Strong Families Through Our Stories

THIS PROJECT TOOK four years to complete—because it was done twice. Initially, the researchers expended their budget creating an early-years curriculum that was indistinguishable from other non-Indigenous products. Recognizing that what they had created was yet another colonizing tool, the researchers embarked on a voyage of self-discovery resulting in a research methodology and end product that were truly reflective of an Indigenous way of being and knowing. Parents from the Mi'kmaq Family Resource Centre in Charlottetown, PEI brought the researchers from Lennox Island and Holland College into their community and demonstrated a way forward through the sharing of their personal stories. This profoundly intimate and emotional process resulted in the making of the Creation Stories Booklet.

RESEARCH OBJECTIVES AND METHODOLOGY

The goal of the booklet is to help readers ground themselves in their personal creation stories—to take control of their story, so they can reframe their life, beliefs, and practices to create the best story for their family. The final direction for the project evolved out of the sharing circles the researchers held with parents from the Mi'kmaq Family Resource Centre. The breakthrough came when the PI realized urban Indigenous parents did not need another curriculum or program; rather, they needed the time and support to think about their story within the context of colonization in Canada, and how that has impacted their perspective on early-years education. The resulting booklet is organized into seven short sections that follow the Mi'kmaq's seven sacred gifts of life: love, honesty, humility, respect, truth, patience, and wisdom. Each section has three parts: a quote from a Mi'kmaw Elder or Knowledge Holder, a quote from interviews with parents at the Mi'kmaq Family Resource Centre, and finally, a question posed to help the reader think about their own creation story. Each section is lovingly augmented with photos of community members who exemplify the sacred teachings. The purpose of the tool is to help parents and guardians realize they have the innate ability and skill to give their child everything they need to succeed in life.

FINDINGS

Researchers found urban Indigenous families already have wonderful supports and programs but are not often asked questions that challenge their perspective on their personal life stories. *Creation Stories* is designed to facilitate asking those questions individually or in a group, in a culturally safe, positive environment.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The project is an outstanding exemplar of community-driven research and Indigenous research methodologies. The booklet should be made available to Friendship Centres, family resource centres, and Public Health Agency of Canada Aboriginal Head Start programs nationally.

DISSEMINATION/KNOWLEDGE SHARING

CBC News (2019, August 24). *A new booklet aims to provide support to Mi'kmaq parents on P.E.I.* CBC News PEI. https://www.cbc.ca/news/canada/prince-edward-island/pei-new-booklet-aims-to-help-new-mik-maq-parents-1.5258861

Forbes, N. (2019). *Creation stories: Creating strong families through our stories.* UAKN. https://uakn.org/wp-content/uploads/2014/08/Creation-Stories-Handbook-Spreads-compressed.pdf

Harrop, V. (2017). *Sharing lessons learned from community-driven research supporting urban Aboriginal children and their families and caregivers: A report for the Public Health Agency of Canada, Atlantic Region.* UAKN Atlantic. https://uakn.org/wp-content/uploads/2017/12/UAKN-Atlantic-PHAC-Sharing-Lessons-Learned-Report-2017.pdf

Holland College: Research partnership helping to strengthen Mi'kmaq community. (2019, August 27). Feathers of Hope. Retrieved October 16, 2022. https://feathersofhope.ca/holland-college-research-partnership-helping-to-strengthen-mikmaq-community/

Research helping to strengthen Mi'kmaq communities (2019, August 13). Holland College. Retrieved October 16, 2022. https://hollandcollege.com/News/2019/-applied-research-creation-stories.html

UAKN Atlantic (February, 2019). *Decolonizing the academy through community-driven research* [Conference]. UAKN. https://www.unb.ca/conferences/UAKN2019/index.html

IMPACT

Creation Stories was developed as a lesson plan for the NCCIE. The lesson plan describes the process whereby any group or organization can create their own creation stories handbook. It can be found below:

Forbes, N., McKenna, G. S., O'Brien, S., Harrop, V., Pellissier-Lush, J., & Hutchinson, R., (2020). *Creation stories: Creating strong families through our stories.* NCCIE. https://www.nccie.ca/lessonplan/creation-stories-creating-strong-families-through-our-stories/

As a result of this project, and the relationships formed, the PI applied and was accepted into the Interdisciplinary PhD program at University of New Brunswick.

RELATED RESOURCES

Forbes, N., O'Brien, S., McKinney, P., & Hickey, J. (2021). Communities first: Reflections on engaging with Aboriginal communities as a foundation for Ph.D. studies. *Turtle Island Journal of Indigenoous Health 1*(2), 12–17. https://doi.org/10.33137/tijih.v1i2.36051

PROJECT TITLE

The Other: Urban Aboriginals in Canada

THE UAKN ATLANTIC EXECUTIVE COMMITTEE established the Legacy Funding Program to support research that would not result in a "long-forgotten report collecting dust on a shelf." In response, the researcher, a member of Saddle Lake Cree nation but raised as an urban Indigenous person in PEI, chose podcasts as a means for exploring what it means to be an urban Indigenous person in Canada. The project started with the researcher wanting to gain a deeper understanding of where he belonged as an urban Indigenous man. However, after the birth of his daughter, his focus shifted to the questions 'How do I support my daughter, and how do I connect with and contribute to my Aboriginal community?' The researcher made this shift from the individual to the collective because "sharing stories, focusing on the details of our lives, is a way of moving forward together … contributing to our community's story" (Forbes, 2019).

RESEARCH OBJECTIVES AND METHODOLOGY

Through six in-depth conversations with self-identified urban Indigenous people living on PEI, the researcher (Forbes, n.d.) explores the following questions: "As urban Aboriginals who are we? How did we get here? What do we do? Where are we going? How are we getting there?" The researcher faced a number of challenges. There was an ongoing discussion around the ethics of publicly sharing sensitive conversations in a community where anonymity couldn't be guaranteed. In addition, when one interviewee reviewed what they'd said, they withdrew consent. There were also technical challenges: the podcasts started out as video interviews but then had to be converted to audio only.

PRODUCT

Six podcasts
https://www.listennotes.com/podcasts/the-other-urban-aboriginals-in-canada-neil-p2izlYyFL6x/

YEAR SUBMITTED

2015

LOCATION

PEI

RESEARCH TEAM

PRINCIPAL INVESTIGATOR/COMMUNITY LEAD:

Neil Forbes, Lennox Island First Nation, PEI

ACADEMIC LEAD:

Dr. Jane Preston, Island Studies, UPEI, Charlottetown, PEI

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

CONTACT

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FINDINGS

The six people interviewed offered insight into what it means to be an urban Indigenous person in Canada. Findings are organized by the interviewee they come from.

Wade, the Interviewer's Brother

This interviewee never talked or thought about being Indigenous. He doesn't look native on PEI, but is recognized and treated as family in Alberta. He had no opportunities to learn from Cree/Soto Elders. He will register his children because of financial advantages.

Dr. Doran

This interviewee identifies as Status Mi'kmaq from Sipekne'katik though he never lived there. He was born Mi'kmaq, and there is no need to become Mi'kmaq since all Mi'kmaw territory is home.

Terra Lynn, PEI Resident

This interviewee was raised white but, at age 16, she was told her father was Indigenous. On PEI, she does not feel that she looks Indigenous, but on Listuguj First Nation, she looks and feels like she belongs. Subsequent registration and deep engagement with her Indigenous family, community, and ceremony grounds her life with her children.

Eric from Makkovik

This interviewee does not identify as an urban Indigenous person. He is reliant on financial support and strong ties with his community. He values support from UPEI Mawi'omi Indigenous Student Centre, and feels less Indigenous because of language loss.

Megan from BC

This interviewee is just figuring out their Indigenous identity. The Mawi'omi Centre is very supportive. She often feels not native enough.

Sherri from NunatuKavut, Coordinator UPEI Mawi'omi Centre

This interviewee's family spends summers in Labrador living a traditional lifestyle. Exposure to other cultures sparks interest and respect for Indigenous culture. She works towards creating an extended Indigenous family.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. All Canadians should have a basic knowledge of local Indigenous peoples and their language.
2. Increase financial supports for Indigenous mature students.

DISSEMINATION/KNOWLEDGE SHARING

The podcasts were initially shared on Spotify, Apple Podcasts, and Google Play, but were moved to the UAKN website when costs increased and interest faded.

IMPACT

Lots of positive, informal feedback is presented in the podcasts. People who self-identified as being urban Indigenous said they appreciated discovering they'd shared similar experiences.

RELATED RESOURCES

Podcast cover:

Brown, J. D. (Host) (2022, May 15). *Hidden history, part 1* [Audio podcast episode]. *In CBC Listens*. https://www.cbc.ca/listen/live-radio/1-3-atlantic-voice/clip/15912692-hidden-history-part-1

Brown, J. D. (Host) (2022, May 22). *Hidden history, part 2* [Audio podcast episode]. *In CBC Listens*. https://www.cbc.ca/listen/live-radio/1-3-atlantic-voice/clip/15912692-hidden-history-part-1

CBC PEI (2019, February 4). *Neil Forbes used to worry he was a 'bad Native,' so he created a podcast.* CBC News. https://www.cbc.ca/news/canada/prince-edward-island/neil-forbes-podcast-aboriginal-indigenous-1.5004732

Forbes, N. (n.d.). *Research Project Summary: Here Not There—The Urban Aboriginal Podcast.* Atlantic Research Centre. Retrieved October 24, 2022. https://uakn.org/wp-content/uploads/2015/06/UAKN-Atlantic-Abstract_Here-Not-There_The-Urban-Aboriginal-Podcast_Forbes_Spring-2015-1.pdf

Forbes, N. (2019, January 26). *Atlantic voice: The other* [Podcast]. CBC Radio. https://www.ivoox.com/en/atlantic-voice-the-other-podcast-audios-mp3_rf_31804150_1.html

Milosz, M. (Host) (2018, June 15). *"They have decided what houses will be built": Indigenous peoples, architecture, and the settler-colonial state, 1920–1970s* [Audio podcast episode]. DOCTalks. https://doctalks.net/15-June-2021-Milosz-Talu

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UAKN (n.d.). *The Other: An urban Aboriginal podcast.* UAKN. Retrieved October 24, 2022. https://uakn.org/research-project/here-not-there-an-urban-aboriginal-podcast/

05.4
SERVICES TO FAMILIES AND COMMUNITIES

THE AUTHORS offer the following observations.

1. There is considerable debate about the size of the urban Indigenous population. Statistics Canada does not collect the population data required for a nuanced analysis which would inform policy, programs, and service delivery.

2. Urban Indigenous *communities* have experienced the same intergenerational traumas—residential schools, sixties scoop, millennium scoop, Missing and Murdered Indigenous Women (MMIW), and so on—as on-reserve communities.

3. Urban Indigenous organizations know the needs and aspirations of their community, and are best positioned to provide safe, culturally appropriate, wrap-around programs and integrated service delivery.

4. Urban Indigenous organizations require stable and adequate core funding to fulfill their growing responsibilities to their communities.

5. Urban Indigenous communities and organizations, which are increasingly recognized by all levels of government, are more effective when they have strong networks, alliances, and respectful working relationships with government, academe, and local service agencies.

6. Urban Indigenous organizations are trying to ensure urban Indigenous families are able to improve their life choices but programs and services remain fragile. Governments' financial support tends to be short-term, meaning urban Indigenous organizations expend significant time and energy confirming their populations' very existence and justifying the need for funders' support.

7. Recent years have seen the emergence of Indigenous child welfare systems in Canada. Additional research is required to better understand how those systems might be expanded and structured to accommodate the needs and aspirations of the urban Indigenous community.

8. The often devastating gap in services and support for urban Indigenous youth, who age out of the government's child services system, constitutes on-going colonization. Urban Indigenous organizations require additional resources to provide the quality and level of services that youth need to successfully transition from provincial child welfare to community life.

Table 4. Services to Families and Communities summaries with cross themes, final products, and designated CDR exemplars.

Project Title	Cross Themes	Final Product
SERVICES TO FAMILIES AND COMMUNITIES		
Navigating Government Services: The "Lived Experience" of Urban Aboriginal Families in Fredericton New Brunswick	Community	Report
Giving Voice to Urban Aboriginal Families	Community Education Identity Culture	Report Video
Let's Get It Right: Creating a Culturally Appropriate Training Module and Identifying Local Urban Aboriginal Resources for Non-Aboriginal Caregivers of Aboriginal Children in New Brunswick	Community Children in Care Education	Report Literature Review
Urban Aboriginal Families with Children in Care: Understanding the Experiences and Needs of Parents Living in Fredericton and Halifax	Community Children in Care	Three Supplementary Reports Podcast
Uncovering Colonial Legacies: Voices of Indigenous Youth in Child Welfare (dis)Placements	Youth Identity Governance	Thesis CDR Exemplar
Inclusion in Mainstream Spaces, Services, and Programs in Vancouver's Inner City: Comparing the Experiences and Perceptions of Indigenous and Non-Indigenous Seniors	Community Transportation	Report
Living in the City: An Exploration of Cultural, Social and Economic Dimensions of Manitoba First Nations Relocating to Urban Centres to Access Services	Community	Report

PROJECT TITLE

Navigating Government Services: The "Lived Experience" of Urban Aboriginal Families in Fredericton, New Brunswick

ACCORDING TO STATISTICS CANADA, Fredericton's Indigenous population more than doubled between 2006 and 2011. Under One Sky (UOS) Head Start saw first-hand the struggles that members of the burgeoning urban Indigenous community experienced when accessing government services. In response, UOS initiated a research project to generate evidence that built the case for community organizations and government to work together to better the lives of urban Indigenous community members.

RESEARCH OBJECTIVES AND METHODOLOGY

Over a four-month period, the research team carried out interviews and focus groups with 32 urban Indigenous community members and frontline services providers. Interviewees were from UOS, Skigin Elnoog Housing, and NBAPC. Government participants came from the Departments of Post-Secondary Education Training and Labour, Family and Social Services, and Transportation and Employment. Community member interviewees were asked to talk about positive experiences accessing government services off-reserve, barriers accessing government services, differences accessing services on- and off-reserve, and desired improvements to accessing services. Government representatives were asked about their knowledge and perceptions of Indigenous peoples and how those perceptions impacted their work, how situations were handled on- and off-reserve, and what role on- and off-reserve Indigenous communities had in the design and implementation of government programs and services.

FINDINGS

Services Gaps and Barriers

Clients experienced on/off-reserve confusion regarding delivery of H1N1 immunization. It is not realistic to require Status urban Indigenous people to access health care on their home reserve. Non-Insured Health Benefits (NIHB) do not always cover the best drugs but there is no appeal process. NIHB holders experience judgment and racism. The K–12 school curriculum lacks Indigenous culture, languages, and historical contributions. There is a lack of culturally safe mentorship and supports for parents and families and a need for government-wide cultural sensitivity training.

Funding Gaps

Post-secondary financial support is dependent on status. Limited support exists for transitioning from reserve to city but there is an acute lack of affordable housing. More support is needed to transition to financial independence.

PRODUCT

Report
https://uakn.org/wp-content/uploads/2014/08/UAKN-Atlantic_Final-Report_Navigating-Government-Services1-1.pdf

YEAR SUBMITTED

2014

LOCATION

Fredericton, NB

RESEARCH TEAM

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Carla Gregan-Burns, Region 3, DSD, Fredericton, NB

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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Impermanence of Programs and Funding

Successful programs and services create expectations, while defunding them feeds feelings of failure. A need exists for adequate, reliable financial support for life-changing post-secondary education and reliable employment assistance programs.

Opportunities

Adequately funded services and programs could be run by urban Indigenous organizations who know and have the trust of the community they serve. UOS could evolve into a Friendship Centre.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The following recommendations require urban Indigenous organizations and government to partner.

1. Build strong relationships between urban Indigenous organizations and government.
2. Foster the creation of a Friendship Centre or family resource centre where financially independent programs and services are centralized.
3. Track urban Indigenous participant data and use it to leverage funding and rationalize programs and services.
4. Make cultural sensitivity training mandatory for all government employees.
5. Develop a counseling program for urban Indigenous families focused on nurturing strong parenting skills, addressing addiction issues, and fostering general health and wellbeing in the broader urban Indigenous community.
6. Ensure Indigenous culture, history, and languages are a core component of K–12 school curricula.
7. Create a website where urban Indigenous people can learn about available programs and services and find contact information.

DISSEMINATION/KNOWLEDGE SHARING

Harrop, V. (2014). "*Research For A Better Life*": The UAKN Atlantic's commitment to community-driven urban Aboriginal research [Presentation slides]. SlidePlayer. https://slideplayer.com/slide/4297248/

UAKN (2018). *Conducting research with Aboriginal communities in Atlantic Canada* [Presentation slides]. Documen.Site. https://documen.site/download/conducting-research-with-aboriginal-communities-in-atlantic-canada_pdf

IMPACT

This work underscored the need for communities, academe and government to work together. The relationships established during the research process were foundational to the long term support that UOS has been able to garner, first as an Aboriginal Head Start site and then later as a highly successful UOS Friendship Centre.

RELATED RESOURCES

Harrop, V. (2017). *Sharing lessons learned from community-driven research supporting urban Aboriginal children and their families and caregivers: A report for the Public Health Agency of Canada, Atlantic Region*. UAKN Atlantic. https://uakn.org/wp-content/uploads/2017/12/UAKN-Atlantic-PHAC-Sharing-Lessons-Learned-Report-2017.pdf

McKinney, P., Glode-Desrochers, P., Eisan, D., Frizzell, D., Thomas, L., Latour, G., & Albert, H. (2018). Urban Aboriginal families with children in care: Understanding the experiences and needs of parents living in Fredericton and Halifax. UAKN. https://uakn.org/wp-content/uploads/2015/05/UAKN-Atlantic-Final-Paper_Urban-Aboriginal-Families-with-Children-in-Care_2018.pdf

New Brunswick Aboriginal Peoples Council & Native Council of Nova Scotia (2018). *Final written submission to The National Inquiry into Missing and Murdered Indigenous Women and Girls.* NIMMIWG. https://www.mmiwg-ffada.ca/wp-content/uploads/2019/03/NBAPC-NCNS-Final-Written-Submission.pdf

New Brunswick (Minister of Social Development) v. M.A. et al., N.B.Q.B. 130, 422 N.B.R.(2d), 1 (2014). https://ca.vlex.com/vid/n-b-v-m-680635093

UAKN Atlantic (2018). *Let's get it right: Creating a culturally appropriate training module and identifying local urban Aboriginal resources for non-Aboriginal caregivers of Aboriginal children in New Brunswick.* UAKN. https://uakn.org/wp-content/uploads/2016/02/Lets-Get-It-Right-FINAL-Report-Oct-2-1.pdf

PROJECT TITLE

Giving Voice to Urban Aboriginal Families

THE *SOUTH VANCOUVER ISLAND* — *Early Years Action Plan 2015–2020* states that Indigenous children and families living in urban settings should contribute to the vision of services offered in the capital region. The BC Aboriginal Child Care Society, in its 2014 report, *An Environmental Scan of Public Policy and Programs for Young Aboriginal Child in BC: A Cold Wind Blows*, underscores that, in light of the burgeoning Indigenous population, culturally appropriate early childhood development centres, education, health, and social services must be developed. BC's *Guiding Principles* section of the *Child, Family and Community Services Act* supports the need to preserve the cultural identity of Indigenous children. Further, it requires that Indigenous people be involved in the planning and delivery of services to Indigenous children and their families. Finally, the TRC calls on governments to develop culturally appropriate Early Childhood Education programs for Indigenous families. In response to these directives, the research team, comprised of members from the BC Association of Native Friendship Centres, the Aboriginal Stakeholder Engagement Provincial Office of the Early Years, and University of Victoria (UVic) created a research project enabling those most directly involved with young Indigenous children to articulate their values and beliefs about the well-being of their children.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2015/09/WRC-Final-Paper_Giving-Voice-to-Urban-Aboriginal-Families_2016-1.pdf

Video

Echoes of First Nation and Métis Values
https://www.youtube.com/watch?v=mMYeMIkZk5M

YEAR SUBMITTED

2016

LOCATION

Victoria, BC

RESEARCH TEAM

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ACADEMIC LEAD:

Beverly Smith, UVic, Victoria, BC

CONSULTANTS:

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Dr. Helen Raptis, UVic, Victoria, BC

CONSULTANT & COMMUNICATIONS:

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

Success By 6

MITACS

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RESEARCH OBJECTIVES AND METHODOLOGY

The research was centered in the urban Indigenous community. In total, 108 individuals living across Vancouver Island and involved in raising or working directly with Indigenous children ages zero to six years were asked what contributed to the well-being of their young children. The 846 responses were sorted by five community members into 11 themes.

FINDINGS

Findings were originally presented in the final paper as theme headings and accompanying quotes.

1. *Healthy way of living:* "We chose a healthy lifestyle—with eating and physical activity, and just being a close-knit family."

2. *Identity, culture, and tradition:* "Going back to that confidence . . . you know, they can turn to their song . . . turn to their families, and turn to their culture . . . and then knowing it will bring pride . . . some pride back and I know that you know some families have been lost."

3. *Support, programs and resources*: "Programs where varying ages are served . . . that are inclusive."

4. *Family:* "Support systems."

5. *Quality time:* "I think the biggest thing is parental involvement . . . so how much you do with your child . . . whether it's physical activity, outdoors or sitting with them . . . or reading books to them . . . all contribute to the wellbeing of a child."

6. *Safety:* "Safety, stability, a good environment."

7. *Community:* "You know, I think it's the whole community that raises a child right."

8. *Education and learning:* "Making the children independent and strong through education."

9. *Respect:* "Respect."

10. *Building individuality:* "Being open to their individuality."

11. *Love:* "Knowing they are loved . . . wanted."

The project brought together nations, government, school districts, academics, and the general public.

DISSEMINATION/KNOWLEDGE SHARING

An accompanying ten-minute video titled *Echoes of First Nation and Métis Values* is available on the UAKN website. The video was widely shared: it screened on site for all participating nations and at featured events. Findings were displayed on poster boards and distributed to all nations' children's centres and public elementary schools.

Aboriginal Early Years (2016). E*choes of First Nations and Métis values* [Video]. Youtube. https://www.youtube.com/watch?v=mMYeMIkZk5M

PROJECT TITLE

Let's Get It Right: Creating a Culturally Appropriate Training Module and Identifying Local Urban Aboriginal Resources For Non-Aboriginal Caregivers of Aboriginal Children in New Brunswick

PRODUCTS

Report

https://uakn.org/wp-content/uploads/2016/02/Lets-Get-It-Right-FINAL-Report-Oct-2-1.pdf

Literature Review: Let's Get It Right: A Literature Review of Cultural Considerations, Tools and Programs for Aboriginal Children in Care

https://uakn.org/wp-content/uploads/2016/02/UAKN-Lit-Review.pdf

Three Supplementary Reports

Supplementary Report 1: Let's Get It Right: Discussions with Child Welfare Agencies on Reserve Communities in New Brunswick: An Effort to Better Understand the Needs of Aboriginal Children in Care

https://uakn.org/wp-content/uploads/2016/02/APPENDIX-C-DIscussions-With-On-Reserve-Child-Welfare-Directors.pdf

Supplementary Report 2: Let's Get It Right: Discussions with Child Welfare Agencies on Reserve Communities in New Brunswick: An Effort to Better Understand the Needs of Aboriginal Children in Care

https://uakn.org/wp-content/uploads/2016/02/APPENDIX-D-DIscussions-With-Off-Reserve-Child-Welfare-Managers.pdf

Supplementary Report 3: Toward a Better Understanding of the Needs of Aboriginal Children in Care: An Analysis of Discussions with Directors and Managers Working in Child Welfare Agencies Located On and Off reserve

https://uakn.org/wp-content/uploads/2016/02/APPENDIX-E-Analysis-of-Discussion-With-Directors-and-Managers.pdf

Podcast (not publicly available)

YEAR SUBMITTED

2018

LOCATION

Fredericton, NB

RESEARCH TEAM

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PARTNER:

Dr. Verlé Harrop, UAKN Atlantic, Fredericton, NB (final report)

EMERGING INDIGENOUS SCHOLAR:

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STUDENT RESEARCHERS:

Christy Dingee, Kelly Cunningham, Nevin Brewer, and Emily Mersereau, STU School of Social Work (podcast, directors of on-reserve child welfare agencies report)

ACADEMIC RESEARCHER:

Dr. Hilary Harrop Archibald (literature review, vHarrop & Associates Inc.)

GOVERNMENT PARTNER:

Anne Caverhill, GNB, Fredericton, NB

GOVERNMENT RESEARCHERS:

Katie Smith and Tanya Smith, STU Masters of Social Work students, DSD (resources for non-Indigenous parents caring for Indigenous children; presentation and education module for caregivers and DSD staff)

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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IN 2014, A JUDGE'S DECISION regarding the care status of an Indigenous child in the Minister's custody raised significant concerns regarding New Brunswick Department of Social Development's (DSD) lack of understanding and support for Indigenous culture, values, and parenting. A resulting Children-in-Care Working Group was spearheaded by the UAKN Atlantic and the UOS Aboriginal Head Start and Friendship Centre. The working group identified the need to better understand the number of children-in-care as well as the need to work with non-Indigenous foster parents to maintain and foster a child's Indigenous identity, culture, language, kinship, and community ties.

RESEARCH OBJECTIVES AND METHODOLOGY

Working-group members coalesced into a research team comprising three sectors: urban Indigenous community groups, academe, and government. The team evolved three complementary research goals: 1) research and create a culturally appropriate training module for non-Indigenous caregivers of Indigenous children-in-care; 2) identify urban Indigenous community-based supports and establish processes and protocols for accessing those resources; and 3) determine what community-driven advocacy looks like and how culturally appropriate advocacy can be used to support and champion the desires and needs of Indigenous children-in-care, their extended families, and non-Indigenous caregivers. Government team members analyzed DSD children-in-care data and developed training modules. Academe carried out a comprehensive literature search. Students from the School of Social Work at St. Thomas University created a podcast and reported on interviews with on-reserve Child Welfare directors. The emerging Indigenous scholar interviewed off-reserve DSD managers and produced a report as well as a comparative analysis of the directors' and managers' reports. Urban Indigenous community groups informed the training modules, support materials, and resources, and were podcast interviewees.

PROJECT TITLE

Let's Get It Right: Creating a Culturally Appropriate Training Module and Identifying Local Urban Aboriginal Resources For Non-Aboriginal Caregivers of Aboriginal Children in New Brunswick

FINDINGS

1. DSD's Multiple Response System negatively impacts Indigenous families.

2. Indigenous off-reserve organizations are ideally positioned to serve their communities.

3. The federal/provincial divide places Indigenous families at risk.

4. Cultural safety training is a top priority.

5. Indigenous organizations have a key role to play in educating social workers and foster parents.

6. Indigenous children and families are missing from New Brunswick's Integrated Service Delivery Model.

7. The province does not keep data on off-reserve Indigenous families and children accessing services and, as a result, has no policies, standards, or protocols in place for working with urban Indigenous families.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

Extensive recommendations were made for the federal government, Government of New Brunswick (GNB), DSD, Schools of Social Work and Professional Social Work Associations, Foster Parent Associations, Child and Youth Advocate, and New Brunswick's Integrated Services Delivery. These include:

1. "5.1.2 Mandate the Public Health Agency of Canada to provide a Head Start placement for every off-reserve child and Aboriginal child-in-care in the province" (Dupré, et al., 2018, p. 21).

2. "5.2.3 Make the off-reserve Aboriginal population visible. Collect data on Indigenous persons and families accessing federal and provincial government services" (Dupré, et al., 2018, p. 22).

3. "5.3.2 Invest in prevention. Provide operational funding for off-reserve organizations, for example, Under One Sky Head Start and Friendship Centre, so they can develop their own infrastructure and deliver culturally safe wrap-around social, health and education programs and services to off-reserve Aboriginal children, and families who are at risk of child apprehension " (Dupré, et al., 2018, p. 22).

DISSEMINATION/KNOWLEDGE SHARING

The report was submitted to the New Brunswick Child and Youth Advocate. A presentation was given to UNB and St. Thomas University students and academics and representatives from the provincial DSD.

IMPACT

The three research projects that evolved out of the Children-in-Care Working Group project demonstrated to UOS the power inherent in carrying out research and generating meaningful data. As a result, UOS Aboriginal Head Start and UOS Friendship Center have both developed robust CDR programs.

RELATED RESOURCES

Harrop, V. (2017). *Sharing lessons learned from community-driven research supporting urban Aboriginal children and their families and caregivers: A report for the Public Health Agency of Canada, Atlantic Region*. UAKN Atlantic. https://uakn.org/wp-content/uploads/2017/12/UAKN-Atlantic-PHAC-Sharing-Lessons-Learned-Report-2017.pdf

Jodoin, L. (2014). Navigating government services: The "lived experience" of urban Aboriginal families in Fredericton, New Brunswick. UAKN. https://uakn.org/wp-content/uploads/2014/08/UAKN-Atlantic_Final-Report_Navigating-Government-Services1-1.pdf

McKinney, P., Glode-Desrochers, P., Eisan, D., Frizzell, D., Thomas, L., Latour, G., & Albert, H. (2018). Urban Aboriginal families with children in care: Understanding the experiences and needs of parents living in Fredericton and Halifax. UAKN. https://uakn.org/wp-content/uploads/2015/05/UAKN-Atlantic-Final-Paper_Urban-Aboriginal-Families-with-Children-in-Care_2018.pdf

New Brunswick (Minister of Social Development) v. M.A. et al., N.B.Q.B. 130, 422 N.B.R.(2d), 1 (2014). https://ca.vlex.com/vid/n-b-v-m-680635093

School of Social Work (n.d.). *Marilyn Dupré Research*. St. Thomas University. Retrieved Oct. 19, 2022. www.stu.ca/socialwork/marilyn-dupre/research/

PROJECT TITLE

Urban Aboriginal Families With Children in Care: Understanding the Experiences and Needs of Parents Living in Fredericton and Halifax

IN 2016, INDIGENOUS PEOPLES in New Brunswick made up 4% (29,380) of the population, and 75% (21,915) lived off reserve. In Nova Scotia, Indigenous peoples made up 6% (51,495) of the population, and 82% (42,140) lived off reserve. This fast-growing, diverse, off-reserve Indigenous population is subject to the same child welfare services as non-Indigenous families. It is estimated that the number of Indigenous children in child welfare services today is approximately three times higher than at the height of the residential schools in the 1940s (Bennett & Auger, 2013). In New Brunswick alone, First Nations children are six times more at risk than non-First Nations children of being removed and placed in foster care (Richard, 2010). Cindy Blackstock (2007) asked the obvious: "Residential schools: did they really close or just morph into child welfare?" The UOS Friendship Centre in Fredericton and the Mi'kmaw Native Friendship Centre (MNFC) in Halifax partnered with researchers at the Université de Moncton to deepen their understanding of the needs and experiences of urban Indigenous individuals and families involved with child welfare services. This was one of three research projects that evolved out of the UAKN Atlantic Children in Care Working Group.

RESEARCH OBJECTIVES AND METHODOLOGY

The three research objectives were to 1) hear the voice of Indigenous parents with children in care in order to learn from their experience and better understand their challenges and needs, 2) seek ways to reduce the number of Indigenous children in out-of-home care and help parents care for their own children, and 3) promote the wellbeing of Indigenous families living in Fredericton and Halifax. In each city, eight parents with children in care participated in four and five respective sharing circles guided by an experienced Elder. At the final circle, participants had the opportunity to validate their "parenting narratives" and share in the data analysis.

RESEARCH TEAM

COMMUNITY LEADS:

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ELDER:

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KNOWLEDGE HOLDER:

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Lee Thomas. Mi'kmaw Child Development Center, Halifax, NS

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FINDINGS

Families' Experiences with Child Welfare Services

Proposed interventions included providing proactive support for the whole family, listening to children, conducting interventions in collaboration with the community, and basing interventions on Indigenous practices. Community-driven initiatives should include community consultation to transform the system. Solutions include culturally appropriate foster homes, supports for youth who 'age out', alternatives to group homes, a designated Indigenous rights ombud, and more flexibility regarding the system's timelines.

Families' Perceptions of Social Workers

Relationships with families are fostered by believing in families and ensuring continuity of care. Social work should be rooted in Indigenous culture; there is a need for Indigenous social workers and decision makers as well as system-wide cultural sensitivity. Social workers should have access to resources to make a difference, including increased flexibility and better working conditions. These findings complemented the decision of the Court of Queen's Bench of New Brunswick (Minister of Social Development 2014), which was the genesis for this research.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Recognize urban Indigenous populations.
2. Use a holistic approach.
3. Institute systems-wide cultural sensitivity training.
4. Create strong partnerships between government and urban Indigenous organizations.
5. Increase funding for urban Indigenous organizations.

DISSEMINATION/KNOWLEDGE SHARING

This report was cited in the following documents:

National Association of Friendship Centres (2021). *Implementing UN DRIP in concert with the UN Convention of the Rights of the Child for the benefit of urban Indigenous children in Canada.* National Association of Friendship Centres. https://nafc.ca/downloads/implementing-un-drip-in-concert-with-the-un-convention-of-the-rights-of-the-child-for-the-benefit-of-urban-indigenous-children-i.pdf

National Association of Friendship Centres – Civil Society Submission (2020). *Justice and safety for urban Indigenous children and youth in Canada.* 5th and 6th Review of Canada's Implementation of the Convention on the Rights of the Child. http://rightsofchildren.ca/wp-content/uploads/2020/07/2020_02_27-Report-NAFC-Alternative-Report-for-UNCRC-5-6-final.pdf

The report was presented at the following conference:

UAKN Atlantic (February, 2019). *Decolonizing the academy through community-driven research* [Conference]. UAKN. https://www.unb.ca/conferences/UAKN2019/index.html

IMPACT

The mentoring relationships that grew out of this interprovincial project were instrumental in UOS becoming a Friendship Centre. Those relationships also laid the foundation for collaboration across the Atlantic region on much bigger projects such as the NCCIE, and Our Voices/Our Vision Amplifying the Voices of Head Start Graduates in Atlantic Canada.

RELATED RESOURCES

Harrop, V. (2017). *Sharing lessons learned from community-driven research supporting urban Aboriginal children and their families and caregivers: A report for the Public Health Agency of Canada, Atlantic Region.* UAKN Atlantic. https://uakn.org/wp-content/uploads/2017/12/UAKN-Atlantic-PHAC-Sharing-Lessons-Learned-Report-2017.pdf

Jodoin, L. (2014). Navigating government services: The "lived experience" of urban Aboriginal families in Fredericton, New Brunswick. UAKN. https://uakn.org/wp-content/uploads/2014/08/UAKN-Atlantic_Final-Report_Navigating-Government-Services1-1.pdf

National Association of Friendship Centres (2021). *Canada: Submission to the United Nations Human Rights Committee on the International Covenant on Civil and Political Rights (ICCPR) 132nd Session, 27 June–23 July 2022, in preparation for Canada's 7th periodic review.* National Association of Friendship Centres. https://nafc.ca/downloads/iccpr-submission-2021.pdf

UAKN Atlantic (2018). *Let's get it right: Creating a culturally appropriate training module and identifying local urban Aboriginal resources for non-Aboriginal caregivers of Aboriginal children in New Brunswick.* UAKN. https://uakn.org/wp-content/uploads/2016/02/Lets-Get-It-Right-FINAL-Report-Oct-2-1.pdf

REFERENCES

Bennett, M., & Auger, A. (2013). *The rights of First Nations children in Canada.* Northern Collaborating Centre for Indigenous Health. https://www.ccnsa-nccah.ca/docs/health/FS-RightsFNChildren-Bennett-Auger-EN.pdf

Blackstock, C. (2007). Residential schools: Did they really close or just morph into child welfare? *Indigenous Law Journal, 6*(1), 71–78. https://jps.library.utoronto.ca/index.php/ilj/article/view/27665/20396

New Brunswick (Minister of Social Development) v. M.A. et al., 2014 NBQB 130. https://ca.vlex.com/vid/n-b-v-m-680635093

Richard, B. (2010). *Hand-in-hand: A review of First Nations child welfare in Canada.* Office of the Ombudsman and Child and Youth Advocate, Province of New Brunswick. https://cwrp.ca/sites/default/files/publications/NB-handinhand_e.pdf

PROJECT TITLE

Uncovering Colonial Legacies: Voices of Indigenous Youth in Child Welfare (dis)Placements

ALTHOUGH INDIGENOUS PEOPLE constitute only 4.3% of the Canadian population (Statistics Canada, 2011), a study by Sinha et al. (2011) determined that, in 2008, Indigenous children and youth made up 85% of all children and youth in out-of-home care in Canada. The following statistics help to better understand the magnitude of the problem: in 1965, 10,294 children were in residential schools; in 2010, 27,500 Indigenous children were in child welfare. It would appear that residential schools and child welfare form a continuum of ongoing dispossession and violence sanctioned by the settler colonial state. The author develops a more nuanced understanding of the child welfare system in order to illuminate particular aspects of ongoing settler colonialism and resistance that are often made invisible. Collaborators included the Urban Society for Aboriginal Youth in Calgary, the Alex Youth Health Centre, Exit Outreach, and Wood's Homes.

PRODUCT

Thesis

https://prism.ucalgary.ca/handle/11023/2479

https://uakn.org/wp-content/uploads/2014/08/ucalgary_2015_navia_daniela.pdf

YEAR SUBMITTED

2015

LOCATION

Treaty 6 and Treaty 7 Territories and Calgary, AB

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

CIHR: Voices Against Violence

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RESEARCH TEAM

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ELDERS:

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Casey Eagle Speaker, Blood Tribe—Kainai Nation, Calgary, AB

Clarence Wolfleg, Siksika Nation, Calgary, AB

COMMUNITY MEMBERS:

Heather Henry, the Alex Youth Health and the Exit Outreach, Calgary, AB

Shannon Jones, the Alex Youth Health and the Exit Outreach, Calgary, AB

Patric Stuhlsatz, the Alex Youth Health and the Exit Outreach, Calgary, AB

Danielle Crossman, the Alex Youth Health and the Exit Outreach, Calgary, AB

Danene Lenstra, the Alex Health Centre and Wood's Homes, Calgary, AB

Dean Soenen, the Alex Health Centre and Wood's Homes, Calgary, AB

Madelyn MacDonald, the Alex Health Centre and Wood's Homes, Calgary, AB

Adam Flegel, the Alex Health Centre and Wood's Homes, Calgary, AB

Bjorn Johannson, the Alex Health Centre and Wood's Homes, Calgary, AB

Jordan Fischer, Calgary, AB

Deloria Many Grey Horses, Calgary, AB

Denise Daniels, Calgary, AB

Michelle Robinson, Calgary, AB

ACADEMIC LEAD:

Dr. Rita Isabel Henderson, University of Calgary, Calgary, AB

ACADEMIC PARTNER:

Dr. Saulesh Yessenova, University of Calgary, Calgary, AB

RESEARCH OBJECTIVES AND METHODOLOGY

The researcher asked the following questions. 1) How does settler colonialism shape the lives of Indigenous youth who've been in care? 2) What forms of resistance do youth employ and what are the implications? 3) How can youth use artistic expression for resistance and advocacy? The researcher used a collaborative, decolonizing approach. Data collection methods included interviews, art-making, and participant observation. Participants included 20 Indigenous youth who'd been in care and 16 Indigenous and four non-Indigenous service providers who'd worked in child welfare and related systems, as well as Indigenous Elders, activists, and family members of participating youth. Youth collaboration was integral to data analysis and dissemination of the findings. Youths' deep involvement in these processes was central to their making sense of their experiences in the child welfare system and actively positioning themselves to advocate for change.

FINDINGS

Findings were presented in two chapters with several emergent themes.

Settler Colonialism

Indigenous children as Terra Nullis: " Children are treated as potential blank slates and severing ties to their home community serves as a chance for a new identity and a new life" (p. 46). *Red skins, white masks:* "Placement in child welfare operates as a vehicle for assimilation and perpetuates marginalization" (P. 46). *Displacement, policing, and state control:* Youth are deemed problematic to justify restricting their movement through policing. *Savage states*: "Lived experiences with violence are more prevalent and severe among Indigenous women and two-spirit peoples" (p. 63).

Resistance

Refusal: "For Indigenous youth, refusal is often a pathway to developing alternative discourses and communities grounded in resistance and mutual support" (p. 73). *Resurgence*: "Indigenous youth find ways to reclaim their value and culture despite their experiences with assimilation and violence" (p. 80). *Renewal:* "Indigenous youths' experiences in cities generate opportunities to embed Indigenous identities within urban subcultures and make important contributions to Indigenous resistance in cities, including renewal" (p. 81). The child welfare system is not a solution to the underlying issues facing Indigenous communities but rather perpetuates an ongoing cycle of inequality and dispossession.

PROJECT TITLE

Uncovering Colonial Legacies: Voices of Indigenous Youth in Child Welfare (dis)Placements

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

"Current institutional policies continue to distance youth from their families and communities by preventing youths' access to information, cultural programs and family members. These policies continue to disconnect Indigenous youth from their culture and communities and serve to threaten Indigenous rights and sovereignty" (p. 92).

DISSEMINATION/KNOWLEDGE SHARING

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PROJECT TITLE

Inclusion in Mainstream Spaces, Services, and Programs in Vancouver's Inner City: Comparing the Experiences and Perceptions of Indigenous and Non-Indigenous Seniors

INDIGENOUS SENIORS are a particularly vulnerable and often invisible group in Canada. Statistics Canada determined their numbers doubled between 2001 and 2011, and that within the overall population, Indigenous seniors experience higher rates of low income than their non-Indigenous counterparts. The city of Vancouver recently completed a Downtown Eastside (DTES) local area plan, which acknowledges the need for more affordable and culturally relevant community programming for Chinese and Indigenous seniors. This research seeks to inform place-based inclusion strategies aimed at engaging and supporting diversity among DTES seniors.

RESEARCH OBJECTIVES AND METHODOLOGY

The research had the following objectives: 1) share information, 2) deepen our understanding of Elder inclusion, 3) identify common barriers and desires, and 4) put forward community recommendations. The team used a community-driven, mixed-methods approach with four components.

1. Guided interviews with 25 Indigenous and 23 non-Indigenous seniors, who were asked about neighbourhood challenges, opportunities, positive and negative experiences, and their perceptions and behaviours relating to how they access local spaces, resources, and services.

2. Sharing circles were held in three communities with six to eight participants reflecting on what impacts their safety and well-being, and what additional services they would use.

3. Asset mapping and organizational reviews of 21 organizations completed an on-line survey to determine available resources for seniors, participants' demographic data, and program utilization rates.

4. Hearing from community at the DTES Women's Centre event, which included dinner, discussions regarding personal safety and health, and an intercultural survey. A Lunch n' Learn with partners and a final public check-in were also held.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2019/03/Final-Report-Elders-Inclusion-research-.pdf

YEAR SUBMITTED

2019

LOCATION

Vancouver, BC

RESEARCH TEAM

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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FINDINGS

Findings were grouped according to service providers' perspectives (asset mapping/organizational surveys), the community participants' perspectives (interviews and sharing circles), and hybrid events (dinner, Lunch 'n Learn).

Service Providers

36 organizations were identified; 21 organizations completed surveys. Pre-registration and member costs are colonial barriers. Popular programming included food, followed by social and cultural programs, then arts and exercise. Desired programming included cultural knowledge sharing, health and wellness services, and outings.

Community Indigenous and Non-Indigenous Participants

Elders reported feeling unsafe walking around at night and expressed a lack of neighbourhood family doctors. Pension plans pose serious financial and logistical challenges, negatively impacting emotional, physical, and mental well-being. Transit posed physical and financial challenges. Accessing information on-line is a barrier and communication about available resources and programs is lacking. There are gaps in mental health supports for Elders. Cultural programming is predominantly for the Chinese population. There is a lack of programming for male Elders and of educational, empowering, skill-building programming. Elders need to stay culturally grounded and support intergenerational connections.

Hybrid Events

Seniors want increased participation in the community, increased consultation regarding planning and programming, and more intra-organizational knowledge sharing.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Grow connections to isolated Elders and reach 'shut-ins' by providing more opportunities for Elders programming in seniors housing units.

2. Train and hire more class 4+ certified drivers on the Vancouver Parks Board.

3. Establish a better system for community transport that makes use of unused vans from community centres and housing sites.

4. Host a city-wide or neighbourhood conference, which brings together service providers and seniors to learn about each other and identify common solutions to communication challenges.

DISSEMINATION/KNOWLEDGE SHARING

Kruz, T., Esligar, N., Fukuyama, K., Grant, E., Hawkins, L., & Norris, K. (2019). *Final report: Inclusion in mainstream spaces, services and programs in Vancouver's inner city: Comparing the experiences*. Urban Aboriginal Knowledge Network. https://policycommons.net/artifacts/2078248/final-report-inclusion-in-mainstream-spaces-services-and-programs-in-vancouvers-inner-city/2833546/

PROJECT TITLE

Living in the City: An Exploration of Cultural, Social and Economic Dimensions of Manitoba First Nations Relocating to Urban Centres to Access Services

EVERY YEAR, FIRST NATIONS individuals and families living in rural and remote communities relocate to Winnipeg to access educational, health, and social services not available in their communities. Research has shown that individuals and families in transition face considerable challenges associated with racism and discrimination, jurisdictional barriers to accessing federally and provincially funded services, structural and economic challenges, and emotional challenges associated with family dynamics. Identifying and addressing the challenges associated with relocation to urban centres has long been recognized as a top priority by the Intergovernmental Committee on Manitoba First Nations Health, and the Nanaandawe'iyewigamig First Nations Health and Social Secretariat of Manitoba. This report focuses on presenting community-level solutions that evolved out of a collaboration between a community and service provider. These solutions, if implemented immediately, will result in meaningful, beneficial change for Island Lake community members in transition.

RESEARCH OBJECTIVES AND METHODOLOGY

The study used a qualitative research design grounded in the ethnographic method of in-depth interviewing and a subsequent collaborative interpretation of the interview data. The research team was composed of members from the four Island Lake communities (Wasagamack, Garden Hill, St. Theresa Point, and Red Sucker Lake), Neewin Health Care Inc., the Four Arrows Regional Health Authority, and the Centre for Aboriginal Health Research. The researchers asked the question "What solutions can be developed to support community members in the challenges they face when relocating to Winnipeg for medical and other services?" The team carried out 30 interviews with service providers and with relocated residents from the four Island Lake communities.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2017/11/UAKN-PRC-Final-Report-2017_-Living-in-the-City-.pdf

YEAR SUBMITTED

2017

LOCATION

Winnipeg, MB

RESEARCH TEAM

COMMUNITY LEAD:

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PROJECT COORDINATOR:

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RESEARCHER:

Ashley Edson, University of Manitoba, Winnipeg, MB

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

SSHRC Partnering for Change—Community-Based Solution for Aboriginal and Inner-City Poverty: Manitoba Research Alliance

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FINDINGS

1. Issues in the home community include the need for dialysis, lack of access to affordable and suitable housing, healthy affordable foods, and clean water.

2. Challenges with initial relocation include no transportation, lack of housing, financial and food insecurity, language barriers, and the need for a liaison/community support worker.

3. Long-term relocation results in isolation and loneliness as well as family relocation challenges.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The research team stressed the pressing need for immediate policy renewal to address the serious gaps in service provision and put forward seven recommendations.

1. Locate medical services, such as dialysis, in the Island Lake communities.

2. Create an Island Lake Community Centre in Winnipeg where community members—including patients as well as relocated youth and extended family members/caregivers—have a culturally safe space to receive services, become acclimated to the city, socialize, share information (e.g., housing, access to country food), develop networks, and build community.

3. Provide transportation support for patients receiving medical treatment, attending community centre events, or traveling back and forth to their home community.

4. Hire a liaison/community worker who speaks OjiCree and English to accompany and provide translation, cultural and social support to community members receiving medical treatment.

5. Provide relocated community members with access to cultural support such as traditional medicines, country food, and traditional healers.

6. Ensure home communities have clean water, adequate housing, and healthy, affordable food.

7. Provide culturally relevant supports to healthcare personnel and other social service providers that accurately reflect the language, needs, and experiences of Island Lake community members.

DISSEMINATION/KNOWLEDGE SHARING

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Monkman, L. (2018, July 11). *More supports needed for First Nations patients sent to Winnipeg for long-term medical treatment: report*. CBC. https://www.cbc.ca/news/indigenous/anishininew-island-lake-health-care-relocation-report-1.4743315

IMPACT

The report was used by Neewin Health Care Inc. to advocate for greater supports and resources for community members accessing services in Winnipeg.

05.5
EDUCATION

THE AUTHORS offer the following observations.

1. The papers express deep concern for children and their need for a good education so they can succeed. They want children to start out being educated in their own culture/an Indigenous education system, and then flow into a mainstream system that has a fully integrated Two-Eyed Seeing approach.

2. Indigenous children need to see themselves in the curriculum. Findings from RCAP, the TRC, the 2007 Urban Aboriginal Task Force (UATF), the 1981 Ontario Indigenous Task Force, and the National Centre for Collaboration on Indigenous Education (NCCIE) have confirmed that, if you provide a strong cultural foundation, the potential for success later on in life is very high. This is particularly important in urban environments where the pressure to assimilate is stronger.

3. Elders and Knowledge Keepers can complement the educational efforts of departments of education, school boards, teachers, community college, and university education faculties.

4. Non-Indigenous, supportive, and informed educators play a seminal role in disrupting the continuation of colonialism, racism, and marginalization.

5. Educational success is founded on self-determination. Communities need to make their own decisions about education and develop successful relationships with surrounding educational institutions.

6. Indigenous education is more than just schooling. Indigenous education includes a wide variety of activities and settings (e.g. land, water). Cultural education is the responsibility of community and educational institutions. Indigenous education focuses on preparing Indigenous children for life, not just jobs.

7. It would serve us well to map the Indigenous Centre for Innovations and Entrepreneurship's (ICIE) objectives onto the urban environment. Relationships are based on mutual helping, and this approach goes a long way to building inclusive and caring communities—and toward building an overall sense of respect.

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Table 5: Education summaries with cross themes, final products, and designated CDR exemplars.

Project Title	Cross Themes	Final Product
EDUCATION		
Developing Culturally Sensitive Evaluation and Assessment Tools For Early Childhood Programs	Community Early Childhood	Report Brochure Final Evaluation
Exploring the Process and Outcomes of Partnering With Urban Aboriginal Partners to Promote Physical Activity for Young Children: Working From the Heart—Co-creating Educational Resources With Urban Aboriginal Communities	Health Early Childhood	Report Three Booklets
Kindergarten Transitions II: A Scan of Existing Supportive Programs for Aboriginal Children and Families in British Columbia—An Investigation Into the Existence of Transition Programs in BC for Aboriginal Children and Their Families.	Families Early Childhood	Report
The Impact of Indigenous Knowledge in Science Education on Urban Aboriginal Students' Engagement and Attitudes Toward Science: A Pilot Study	Reconciliation Identity	Report
Fostering the Educational Success of Off-Reserve Aboriginal Learners on Prince Edward Island	Identity	Report
Aboriginal Nursing Students' Capacity to Succeed in a Baccalaureate Nursing Program: An Exploration of the Experiences of Aboriginal Nursing Students Who Have Primarily Resided in an Urban Environment Compared to Those Who Have Lived Primarily in an Aboriginal Community	Identity Community	Report
Maximizing the Potential of Urban Aboriginal Students: A Study of Facilitators and Inhibitors Within Postsecondary Learning Environments	Reconciliation Community Identity	Report

PROJECT TITLE

Developing Culturally Sensitive Evaluation and Assessment Tools for Early Childhood Programs

SINCE 2011, Vancouver Island University's (VIU) BC Regional Innovation Chair for Aboriginal Early Childhood Development (VIU's Chair for AECD), Tillicum Lelum Aboriginal Friendship Centre (TLAFC), and School District 68 have collaborated on the Qeq College Transition Year (QCTY) program, which supports young children and their families transitioning from early childhood settings to kindergarten. Following the creation of a curriculum framework in 2014, the VIU research team turned their attention to developing culturally appropriate, strengths-based child development assessment and program evaluation tools and processes that were more reflective of, and responsive to, the values and traditional ways of knowing of Indigenous communities.

RESEARCH OBJECTIVES AND METHODOLOGY

The research had five objectives. These were to 1) develop culturally and community appropriate, validated child assessment and program evaluation strategies and tools for the QCTY program, 2) strengthen community relationships and AECD networks, 3) strengthen Indigenous student AECD research and community development capacity, 4) increase opportunities for Elders and other Indigenous agencies to work with VIU faculty, and 5) strengthen opportunities for VIU's Chair for AECD and TLAFC to network and share widely the project's learnings, outcomes, tools, and publications. The team used interviews, focus groups, and surveys. The number of participants was not reported.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2015/05/WRC-Final-Report_Developing-Culturally-Sensitive-Evaluation-and-Assessment-Tools-for-Early-Childhood-Programs_2015-2016.pdf

Brochure

https://research.viu.ca/sites/default/files/qeq-college-transition-parent-brochure.pdf

Final Evaluation

https://research.viu.ca/sites/default/files/qeq-final-transition-report-2015-2016.pdf

YEAR SUBMITTED

2016

LOCATION

Nanaimo, BC

RESEARCH TEAM

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

Vancouver Island University Research Grant

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FINDINGS

Child Assessment

The intent was to create a portfolio for each child that included photographs and narratives about the child's experiences and related learnings during the QCTY program, and to share the portfolio with the child, parents, and QCTY program Elders, who would then share their perspectives about the child's experiences. Instead, teachers and students created a weekly learning story and presented them to parents. Parents reported not knowing about the portfolios. Elders asked for more regular debriefing. Professional staff cited the need for more pre-implementation information and training. Administrators noted the Qeq assessment process was poorly understood. The research team responded by developing training sessions, templates, and a booklet.

Evaluation

Parents felt the evaluation process was repetitive. Kindergarten teachers were excluded. Elders appreciated opportunities to reflect and inform the process. Professional staff were eager to share what worked and could be improved. Administrators did not complete the survey.

Community Relationships/AECD Networks/Sharing the Work

The research team participated extensively in outreach activities.

STUDENT RESEARCH

An Indigenous student was employed.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. *Parents:* Plan well in advance. Ensure parents are fully orientated and that families'/child's voices are included in the evaluation and assessment practices. Include kindergarten teachers.

2. *Elder/professional staff:* Ensure educators and Elders are fully orientated. Include Elders and professionals in the professional focus groups. Expand information sharing to school district teachers.

3. *Cultural input and feedback:* Encourage input from parents and Elders. Create more diverse opportunities for families and Elders to examine the tools and publications and give feedback.

4. *Administration and management:* Include research staff early in the QCTY program. Create more opportunities to connect with families. Strengthen the 'assessment for learning' approach. Improve coordination and planning. Include Elders in all QCTY program partner meetings.

DISSEMINATION/KNOWLEDGE SHARING

Conferences:

- The Early Years Forum, Qualicum First Nation, 2016
- The BCACCS conference Richmond, BC, 2015
- The Early Years Conference, Vancouver, BC, 2016
- The Canadian Indigenous Native Studies Association conference, Regina, Saskatchewan, 2016
- BCRIC for AECD Advisory Committee
- The BC Occupational Standards Committee with the Ministry of Education

IMPACT

Research resulted in collaborations and invitations to join advisory committees.

Collaborations:

- Kwumut Lelum's Four Seasons program
- Aboriginal Head Start
- Success by Six (Central Island Region)
- Coast Salish Employment and Training Society
- BC Aboriginal Child Care Society (BCACCS)

Committees:

- BCACCS
- VIU
- Centre for Early Childhood Research and Policy, UVic
- National Collaborating Centre for Aboriginal Health, University of the North
- First Nations Health Authority
- United Way of the Lower Mainland
- The Carrier-Sekani Family Services
- Nurturing Capacity: Building Community Success
- TLAFC and the Snuneymuxw and Stz'uminus
- The Four Seasons project

RELATED RESOURCES

National Centre for Collaboration in Indigenous Education (n.d.). *NCCIE*. Retrieved October 24, 2022. https://www.nccie.ca/

Tillicum Lelum Aboriginal Friendship Centre and the Nanaimo-Ladysmith Public Schools (n.d.). *Qeq college transition year project: Curriculum framework*. TLAFC and Nanaimo-Ladysmith Public Schools. https://research.viu.ca/sites/default/files/qeqcollegetransitionyearproject_tillicumlelum_0.pdf

PROJECT TITLE

Exploring the Process and Outcomes of Partnering With Urban Aboriginal Partners to Promote Physical Activity for Young Children: Working From the Heart—Co-creating Educational Resources With Urban Aboriginal Communities

PRODUCT

Report

https://uakn.org/wp-content/uploads/2014/08/UAKN-Western-RRC-Final-Paper_-Exploring-the-Process-and-Outcomes-of-Partnering-with-Urban-Aboriginal-Partners-to-Promote-Physical_Smith-and-Brown-1.pdf

Three Booklets

*Let's Move With Bear & His Friend*s by Margot Edwards and Leslie McGarry

The Journey of the Métis Red River Cart by Ramona Carlson and Beverly Smith

SENĆOŦEN LE,NOṈET SCUL,ÁUTW̱ - Physical and literacy activities

YEAR SUBMITTED

2014

LOCATION

Victoria, BC

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

Centre for Outreach Education (CORE) at UVic

Success By 6

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ACADEMIC PARTNER:

Dr. Carmen Rodriguez, UVic, Victoria, BC

" AN INCREASING PROPORTION of Canadian children aged 2–5 years are overweight or at risk of being overweight. Excess weight gained between 0 and 5 years is strongly associated with being overweight or obese later on in life … On the other hand, physical activity helps develop healthy habits that continue on into later childhood, adolescence and adulthood and helps prevent many chronic health issues" (p. 2).

In response, the Centre for Early Childhood Research and Development at UVic, the Victoria Native Friendship Centre, the W̱SÁNEĆ school board, the Indigenous principals of Aboriginal Education for the Victoria, Sooks, and Saanich school districts, and the Island Métis Family and Community Services Society came together to collaborate on the creation and implementation of culturally sensitive physical activity resources for young (ages three to eight) urban Indigenous children.

RESEARCH OBJECTIVES AND METHODOLOGY

Research objectives were to 1) engage with Indigenous stakeholders to identify strategies to develop and implement culturally appropriate physical activity resources, and 2) review the processes undertaken with the communities for lessons learned. The researchers worked with three Indigenous communities to produce a set of culturally relevant activities and two books promoting physical activity. The SENĆOŦEN LE,NONET SCUL,ÁUTW̱ developed their own physical and literacy activities rooted in stories and games informed by their culture that were then used at the school. Victoria Native Friendship Centre extended their cultural language and literacy booklet series with a new booklet incorporating physical activity, titled *Let's Move With Bear & His Friends*. The Island Métis Family and Community Services Society created *The Journey of the Métis Red River Cart* book, which incorporated physical activity, literacy, and art activities. Following the completion of these products, partners were interviewed using open-ended questions to generate responses and narrative about the process and outcomes of co-created education with communities. Data were analyzed for emergent themes.

FINDINGS

The analysis of the interviews provided a rich and meaningful understanding of the processes involved in the co-creation of the educational resources. Researchers identified the following as important factors influencing the development of the project: 1) *location*, which strengthened and imparted meaning to the process; 2) *urgent need* for cultural resources; 3) *the unique role* created for collaborators; 4) *support* for the project and its participants by different stakeholders and by the partnerships; 5) *place of work,* informed by the work; 6) *multiple dimensions of time*, process (including the creative iterative process), and workflow (including the unique role of Elders); 7) *impact* of the collaborative process on the participants emotionally, which was mostly positive (e.g., increased confidence), mildly negative (e.g., change of staff), but also extraordinary and spiritual (e.g., "ancestors handed me the information"; "I think I did it from my heart. You know the vision from my heart for the children's future").

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The themes that emerged highlight the important aspects of the process that can be considered in future co-creation processes.

RELATED RESOURCES

National Centre for Collaboration in Indigenous Education (n.d.). *NCCIE*. Retrieved October 24, 2022. https://www.nccie.ca/

PROJECT TITLE

Kindergarten Transitions II: A Scan of Existing Supportive Programs for Aboriginal Children and Families in British Columbia—An Investigation Into the Existence of Transition Programs in BC for Aboriginal Children and Their Families.

SINCE 2011, the Tillicum Lelum Aboriginal Friendship Centre (TLAFC) and the BC Regional Innovation Chair for Aboriginal Early Childhood Development (AECD) at Vancouver Island University (VIU) have been collaborating on research designed to optimize the transition for urban Indigenous children, their families, and their communities, from early childhood settings to kindergarten. In support of TLAFC's desired organizational shift from intervention to prevention, the research team determined that more information about existing early childhood education (ECE) programs in British Columbia could inform the development of present and future ECE services and programs offered by TLAFC. This report sets out the findings from that search.

PRODUCT

Report

https://research.viu.ca/sites/default/files/scan-of-existing-supporting-programs-for-aboriginal-children-and-families-in-british-columbia.pdf

YEAR SUBMITTED

2014

LOCATION

Nanaimo, BC

RESEARCH TEAM

ACADEMIC LEAD:

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RESEARCH ASSISTANT:

Wendy Beaton, VIC, Nanaimo, BC

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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RESEARCH OBJECTIVES AND METHODOLOGY

Research objectives were designed to advance the team's understanding of 1) existing partnerships between childhood settings and kindergarten/primary, 2) methods and models used to create and maintain successful partnerships, 3) elements of successful working partnerships, and 4) important aspects of building working relationships across systems and cultures. Using a Google search and word of mouth, the research team identified and telephone-surveyed 14 extant transition programs in British Columbia. Thirteen of the 14 programs were located off-reserve. Survey data were analyzed using the recommendations from a previous study (Beaton & McDonell, 2013) as the framework and organized under the following headings: relationship building and trust, information sharing, family and community support, culture and language, alignment in curriculum and teaching strategies, school culture, and HUB models (Ball, 2002).

FINDINGS

Learnings reinforced the importance of the following principles.

1. Build relationships and strengthen communication across all stakeholders, including families, educators, teachers, administrators, and other professional and support agencies. Do so at all stages of program/classroom planning, development, and implementation.

2. Realize family-centered approaches in all aspects of programming, including outreach, planning, program delivery, and assessment/evaluation.

3. Adopt culturally inclusive approaches in all aspects of programming. These approaches must include locally relevant language, culture, traditional knowledge, and practices.

4. Create play-based learning experiences to form a strong foundation for holistic child development.

5. Provide collaborative professional development opportunities for ECEs and teachers.

6. Formalize the above learnings in program/school policy.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The research team made two overarching recommendations.

1. Create and implement a reciprocal policy between early childhood and school programs that outlines mutual expectations related to relationship building and communication across ECE programs, the School District, and other related professionals, programs, and support services. This reciprocal policy should also include Indigenous culture and language inclusiveness, Indigenous family and community engagement and empowerment, history and context of Indigenous families and communities, and play-based, culturally inclusive programs for young children that focus on healthy, holistic child development.

2. Document the strengths and challenges of the transition services and supports to ensure that future program and service development would meet (and improve the capacity to meet) the needs of the children and families served. This would include regular evaluations of all programs and services offered to children and their families to identify what is working, what is not working, and what to add, as well as assessments of the learning process.

RELATED RESOURCES

National Centre for Collaboration in Indigenous Education (n.d.). *NCCIE*. Retrieved October 24, 2022. https://www.nccie.ca/

REFERENCES

Ball, J. (2002). *Centring community services around early childhood care and development: Promising practices in Indigenous communities in Canada.* Child Health and Education, 1(4), 183–206. http://web.uvic.ca/fnpp/documents/Ball_CenteringCommunity.pdf

Beaton, W. & McDonell L. (2013). *The Transition into kindergarten: A community approach to integrating a child's fragment world.* Tillicum Lelum Aboriginal Friendship Centre. https://uakn.org/wp-content/uploads/2014/08/FINAL-KindergartenTransitionPaper-February2013.pdf

PROJECT TITLE

The Impact of Indigenous Knowledge in Science Education on Urban Aboriginal Students' Engagement and Attitudes Toward Science: A Pilot Study

THE FAILURE OF SCHOOLING to meet Indigenous learners' needs in science means few Indigenous people pursue science careers, thus diminishing Indigenous peoples' capacity for economic development and decision making regarding health, resource management, and education. In response, University of Saskatchewan (USask), Saskatoon Public Schools, Whitecap Dakota First Nation, and the Central Urban Métis Federation came together to collaborate on a pilot project that built on prior foundational work of Saskatoon Public Schools around concepts of "culture broker", "Indigenous science," and "Two-Eyed Seeing" (Hatchet et al., 2009). This pilot study examines the impact of Indigenous knowledge (IK) in science education on urban Indigenous students' engagement with and attitudes toward science.

RESEARCH OBJECTIVES AND METHODOLOGY

Ethics approval was received from Saskatoon Public Schools and the University of Saskatchewan's Behavioural Research Ethics Board. The project had two research objectives: 1) generate knowledge among teachers and Elders/Knowledge Keepers regarding processes designed to respectfully include Indigenous knowledge in science education, and 2) collect evidence on how respectfully including Indigenous knowledge in science education impacts urban Indigenous students' engagement and attitudes toward science. In two classes of mostly First Nations and Métis students (Grades 4/5 and 9), teachers were paired with an Elder or Knowledge Keeper to collaboratively develop and deliver a unit which included IK. Pre- and post-unit evaluations (surveys, circles) and ongoing evaluations (conversations, classroom observations) were used to collect data. Evidence was also collected on the effectiveness of collaborative work between teachers, Elders, and Knowledge Keepers.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2015/05/PRC-UAKN-Final-Paper_Impact-of-Indigenous-Knowledge-in-Science-Education-on-Urban-Aboriginal-Students_2016.pdf

YEAR SUBMITTED

2016

LOCATION

Saskatoon, SK

RESEARCH TEAM

COMMUNITY PARTNERS:

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PRINCIPAL INVESTIGATOR:

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GRADUATE RESEARCH ASSISTANT:

Michelle Whitstone, USask, Regina, SK

RESEARCH ASSOCIATE:

Stan Yu, USask, Regina, SK

FUNDERS

SSHRC Partnership Grant: Urban Research For A Better Life (UAKN)

CONTACT

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Dr. Ryan Walker, ryan.walker@usask.ca

FINDINGS

Researchers reported few statistically significant findings from this small pilot study but the experience of conducting the research will significantly inform the design of a larger follow-up study. Findings were organized by research method.

1. *Survey results:* students increased their understanding of connections between IK and science, increased male students' enjoyment of learning IK at school, and increased male students' interest in learning more about IK.

2. *Circles:* Grade 4/5 students shared very positive feelings about learning science, and noted that the approach assisted learning about their ancestors. Grade 9 students had mixed feelings about learning science but had more positive feelings about learning Indigenous knowledge.

3. *Classroom observations:* students exhibited a moderate to high level of engagement during the lessons pairing school science with IK.

4. *Case study conversations:* students reflected on the impact of the program citing an increased interest in science, a deepened connection to land and understanding of Indigenous knowledge, and increased awareness of connections between science and Indigenous knowledge.

5. *Teacher and Elder/Knowledge Keeper conversations:* participants' responses were overwhelmingly positive and said that the conversations were valuable both personally and professionally.

RELATED RESOURCES

Hatchet, A., Bartlett, C., Marshall, A. & Marshall, M. (2009). Two-Eyed Seeing in the classroom: Concepts, approaches, and challenges. *Canadian Journal of Science, Mathematics, and Technology Education. 9*(3), 141–153. https://doi.org/10.1080/14926150903118342

National Centre for Collaboration in Indigenous Education (n.d.). NCCIE. Retrieved October 24, 2022. https://www.nccie.ca/

PROJECT TITLE

Fostering the Educational Success of Off-Reserve Aboriginal Learners on Prince Edward Island

DESPITE THE FACT THAT, in 2010, seven out of 10 Indigenous people who live on PEI live off-reserve, there is no known research that focuses on the educational experiences of off-reserve Indigenous learners on PEI. To address this gap, in 2013, the lead academic researcher partnered with the Native Council of Prince Edward Island (NCPEI). NCPEI is an urban Indigenous organization whose mandate is to represent and assist off-reserve Indigenous and Métis peoples. Working together, they created a program of research that would offer insight into the educational success, challenges, and needs of off-reserve Indigenous learners.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2014/08/UAKN-Atlantic_Fostering-The-Educational-Success-of-Off-Reserve-Aboriginal-Learners-on-PEI_Final-Report-2014.pdf

YEAR SUBMITTED

2014

LOCATION

PEI

RESEARCH TEAM

COMMUNITY LEAD:

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PRINCIPAL INVESTIGATOR:

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GOVERNMENT PARTNER:

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RESEARCH ASSISTANT:

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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RESEARCH OBJECTIVES AND METHODOLOGY

The specific research objectives were to 1) identify what aspects of the elementary to post-secondary educational system promote the educational success of off-reserve Indigenous students on PEI, 2) identify what aspects of the educational system off-reserve students find challenging, and 3) determine the educational needs of off-reserve Indigenous learners on PEI. Using purposive sampling, the research team carried out 18 semi-structured interviews and eight focus groups with an average of six participants. Eligible study participants included students, parents or caregivers of students, and Elders. All three provincial zones were represented. Focus groups and interviews were recorded and subsequently analyzed for recurring themes and subcategories.

FINDINGS

Factors Contributing to Educational Success

Success factors include 1) having solid relationships with caring teachers, 2) experiencing a caring school environment that promotes self-esteem via student leadership and welcomes parents, 3) experiencing the effective delivery and communication of curriculum and recognizes the importance of tutors, 4) experiencing hands-on activities through sports and the fine arts, and 5) having and using internal and external supports such as those services offered by the NCPEI.

Challenges Experienced by Learners

Challenges include 1) not enough social time in school, 2) need for better delivery of curricular content in school and increased homework support from teachers, 3) student and parent feelings of failure, frustration, and pressure to communicate Indigenous knowledge, 4) difficulties faced when students transition to new schools, 5) racism evidenced in the course materials and expressed by teachers and peers, and 6) difficulties negotiating Indigenous and non-Indigenous cultures, meaning it's not always safe to self-identify as Indigenous.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The needs of off-reserve Indigenous learners on PEI were presented as recommendations.

1. Provide learning experiences that motivate students and result in students feeling successful.
2. Use multiple instructional methods including hands-on learning and real-life examples.
3. Thread more Indigenous content and ways of knowing into mainstream education.
4. Hire more Indigenous teachers.
5. Promote Mi'kmaq identity, language, culture, and spirituality.
6. Ensure Elders and their teachings have a greater presence in the education system.
7. Promote sports and extracurricular activities.

The report concludes with a reiteration of the 2010 British Columbia Ministry of Education's learning principles that foster educational success for Indigenous peoples and notes that those very principles were articulated by research participants.

DISSEMINATION/KNOWLEDGE SHARING

Ariss, R., & McMorrow, T. (2016). *UOIT's role in reconciliation: Options and opportunities in Indigenizing curricula*. University of Ontario Institute of Technology. https://shared.ontariotechu.ca/shared/department/opp/Governance/Office-of-the-Provost/uoits-role-in-reconciliation-options-and-opportunities-in-indigenizing-curricula.pdf

Preston, J. P., Green, B., Martin, J. A., Claypool, T. R., & Rowluck, W. (2015). Education for Aboriginal learners: Challenges and suggestions as perceived by school principals. *Education Matters, 3*(1), 1–15. https://journalhosting.ucalgary.ca/index.php/em/article/view/62967/pdf

RELATED RESOURCES

National Centre for Collaboration in Indigenous Education (n.d.). *NCCIE*. Retrieved October 24, 2022. https://www.nccie.ca/

PROJECT TITLE

Aboriginal Nursing Students' Capacity to Succeed in a Baccalaureate Nursing Program: An Exploration of the Experiences of Aboriginal Nursing Students Who Have Primarily Resided in an Urban Environment Compared to Those Who Have Lived Primarily in an Aboriginal Community

HISTORICALLY, INDIGENOUS STUDENTS have been underrepresented in schools of nursing across Canada. However, at the UNB Faculty of Nursing in Fredericton, the graduation of Indigenous students has increased from a total of nine students in 18 Years (1990–2008) to 27 students in 7 years (2009–2016). Targeted strategies led by the Aboriginal Nursing Initiative (ANI) include 1) hiring an ANI Director and staff who support Indigenous students, 2) developing a curriculum inclusive of Indigenous ways of being, learning, and knowing, and 3) offering a course on Indigenous health issues. To better understand the impacts of these changes, a research team was established to examine Indigenous nursing students' perspectives on supports and barriers to their success. Researchers were particularly interested in identifying any differences between urban Indigenous students and those who have lived primarily on-reserve.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2014/08/UAKN-Research-Report-2017-UNB-Nursing.docx.pdf

YEAR SUBMITTED

2018

LOCATION

Fredericton, NB

RESEARCH TEAM

ACADEMIC AND COMMUNITY CO-LEAD:

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ELDER:

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Leah Brideau, NBAPC, Fredericton, NB

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

CONTACT

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RESEARCH OBJECTIVES AND METHODOLOGY

The study used Participatory Action Research grounded in an interpretative phenomenological approach. This assisted with the development of a shared understanding of what it is like to be an Indigenous nursing student adapting to—and learning in—an undergraduate nursing program. Fifteen interviews were conducted with Indigenous nursing students and graduates (11 from reserves, four from urban contexts). Interview data were organized into themes: 1) developing self-identity; 2) ways of being and learning; 3) influence of family and community; 4) ability to find balance; 5) self-efficacy; 6) perceptions of marginalization; 7) connection with peers, family, community, ANI, and UNB; and 8) *yalitahasuwin*, a Mi'kmaq and Maliseet word meaning "an internal understanding," and "a cultural value that you carry or hold."

FINDINGS

Students from off-reserve communities were better able to navigate the university environment and utilize more university-wide support services than their on-reserve counterparts. They valued and relied on connecting with other Indigenous students for a sense of belonging and support, and tended to engage more readily with non-Indigenous students.

Indigenous students struggled more than their non-Indigenous counterparts to fit into a program that, at its core, does not include their worldviews or accommodate their different ways of learning and being. They required ongoing support from, and connection with, their peers, instructors, and most specifically, Indigenous people involved with the ANI.

Yalitahasuwin is a concept that helped many students to overcome challenges and persevere, develop new capabilities, and preserve their knowledge of who they are, which helped them to be successful. Students also found internal strength and/or sought support from those who would understand their challenges.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Provide go-to people (i.e. ANI staff) who understand Indigenous students' context.
2. Create a culturally appropriate curriculum.
3. Accommodate different ways of being and learning.
4. Institute zero tolerance for racial discrimination and inequities.
5. Require cultural safety training for all students and faculty.
6. Require all nursing students to take a course on Indigenous health issues.
7. Develop partnerships with on- and off-reserve communities to enhance supports.
8. Ensure the presence of Elders in the program.

DISSEMINATION/KNOWLEDGE SHARING

Presentations were given at multiple UAKN Atlantic knowledge-sharing events.

IMPACT

The ANI's work laid the foundation for creating *Nutsihpiluwewecik* in UNB's Faculty of Nursing. Nutsihpiluwewecik is a Wolastoqiyik word for "healing clan" or "clan of healers." The UNB Faculty of Nursing has also been recently awarded a CIHR Indigenous Chair in Nursing.

RELATED RESOURCES

National Centre for Collaboration in Indigenous Education (n.d.). NCCIE. Retrieved October 24, 2022. https://www.nccie.ca/

PROJECT TITLE

Maximizing the Potential of Urban Aboriginal Students: A Study of Facilitators and Inhibitors Within Postsecondary Learning Environments

IF THE INDIGENOUS POPULATION could reach the same level of education and well-being as their non-Indigenous counterparts, Canada's Gross Domestic Product could rise by $401 billion by 2026 (Kar-Fai & Sharpe, 2012; Sharpe & Arsenault, 2010). This study was developed in the context of on-going efforts in post-secondary education (PSE) institutions across Canada to decolonize and Indigenize in order to advance Indigenous student success in the academy, and to act specifically on the TRC calls to action. This study positions Indigenous identities, cultures, languages, values, ways of knowing, and knowledge systems as assets to be considered for PSE institutions. Against this background and context, the purpose of this qualitative study is to understand the lived experience and meaning-making of currently registered urban Indigenous PSE students in four institutions in Saskatoon, and to identify facilitators and inhibitors of good learning environments that impact the extent to which the learning potential of those students can be maximized.

RESEARCH OBJECTIVES AND METHODOLOGY

The study used mixed methods and a collaborative, decolonizing, community-based actions research approach. Research methods, including data collection instruments, were developed with an advisory committee consisting primarily of persons of Indigenous ancestry. There were five research questions: 1) How do urban Indigenous PSE students rate their PSE experience? 2) What do urban Indigenous students consider major barriers to their educational success? 3) What do urban Indigenous PSE students consider key factors that contribute to their success? 4) How do PSE Indigenous student advisors understand the experiences and the expressed and consequential needs of these students in the delivery of PSE? 5) What do PSE Indigenous student advisors consider to be the facilitators, as well as the barriers and limitations, of their institutions in improving the success of Indigenous students? Data were collected using in-person interviews and focus group discussions with self-identifying Indigenous (First Nation, Métis, and Inuit) students and individuals tasked with advising or providing support services to students. A total of 25 participants from four PSE institutions—Saskatchewan Indian Institute of Technology, Saskatchewan Polytechnic, First Nations University of Canada (FNU), and USask—participated.

RESEARCH TEAM

COMMUNITY MEMBERS:

Gordon Graham, Saskatchewan Indian Institute of Technologies, Saskatoon, SK

Danielle Jeancart, Saskatchewan Polytechnic Saskatoon Campus, Saskatoon, SK

Rita Bouvier, Metis Educator, Researcher, Writer, and Former Director of Saskatchewan Urban Native Teachers Education Program (SUNTEP), Saskatoon, SK

Mr. Rhett Sangster, Office of the Treaty Commissioner, Saskatoon, SK

Dr. Sharon Acoose, FNU - Saskatoon Campus, Saskatoon, SK

Dr. Stryker Calvez, USask, Saskatoon, SK

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FINDINGS

The major clusters of factors that function as inhibitors or facilitators of student success, collectively reported by the students and advisors, are the following.

1. *Socio-political factors* include racism in the PSE institutions and broader urban communities.

2. *Social-cultural factors* include focus and scope of Indigenization and Indigenous acculturation with institutions, as well as cultural safety.

3. *Academic programming factors* include program and course requirements, content, duration, timetabling, delivery, and pedagogy.

4. *Academic support services factors* include orientation, advising, and guidance related to academic programs. Other factors are courses, regulations, tutoring, counseling, appropriate assessments and accommodations, as well as understanding and empathetic support workers.

5. *Educational infrastructure factors* include facilities, academic infrastructure, athletic and recreational infrastructure, and adequate, appropriate, and affordable housing and childcare spaces that are designated primarily for Indigenous students.

6. *Financial factors* include adequate, predictable funding and financial management.

7. *Family support factors* include Indigenous PSE graduates providing support, inspiration, and positive role models.

8. *Community support factors include* home communities, urban communities, and PSE communities.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The overarching recommendation is to continue Indigenizing PSE institutions and make them more Indigenous student-centric.

DISSEMINATION/KNOWLEDGE SHARING

A community launch was held at Station 20 West Community Enterprise Centre in Saskatoon, October 24, 2018.

IMPACT

ResearchGate reports on-going readings and citations. Marie Battiste, Joe Garcea, and Isobel Findlay continue to cite this report in their on-going work.

RELATED RESOURCES

National Centre for Collaboration in Indigenous Education (n.d.). NCCIE. Retrieved October 24, 2022. https://www.nccie.ca/

REFERENCES

Kar-Fai, G., & Sharpe, A. (2012). *Aboriginal labour market performance in Canada: 2007–2011*. Centre for the Study of Living Standards. http://www.csls.ca/reports/csls2012-04.pdf

Sharpe, A., & Arsenault, J. F. (2010, February). *Investing in Aboriginal education in Canada: An economic perspective*. Centre for the Study of Living Standards. http://www.csls.ca/reports/csls2010-03.pdf

05.6
MENTAL HEALTH AND WELLBEING

THE AUTHORS offer the following observations.

1. In keeping with custom and tradition, urban Indigenous communities and organizations take a holistic approach to mental health and wellbeing. Non-Indigenous peoples refer to this as the social determinants of health approach. To be successful, both approaches require significant communication, coordination, collaboration, and—most importantly—solid working relationships. Centuries of colonization have badly damaged relationships between those providing or funding health services, specifically provincial government departments, and those receiving mainstream services, namely members of urban Indigenous communities. Foundational trusting and caring relationships need to be rebuilt.

2. Achieving optimal mental health and wellbeing outcomes for urban Indigenous communities requires a Two-Eyed Seeing approach (Bartlett et al., 2012). Nowhere are the synergies between Indigenous and non-Indigenous approaches more self-evident than in mental health and well-being. Central to a holistic approach to mental health and wellbeing is the concept of relatedness of all things. The social determinants of health framework is also founded on interrelatedness. Embracing and understanding the value of a Two-Eyed Seeing approach is foundational to better health outcomes.

3. Mental health and resilience are created through family and community acceptance, inclusion, and respect as well as strong, culturally based identities.

4. Self-determination has to be front and centre when it comes to health service provision. Urban Indigenous organizations know their community members and are best positioned to meet their health and well-being needs through community and culturally based programs and services for addictions treatments, trauma, and healing.

5. Prior to working with community, non-Indigenous health workers must fulfill a requirement for cultural competency, antiracism, and Indigenous self-determination in health services provision.

REFERENCES

Bartlett, C., Marshall, M., & Marshall, A. (2012). Two-Eyed Seeing and other lessons learned within a co-learning journey of bringing together Indigenous and mainstream knowledges and ways of knowing. *Journal of Environmental Studies and Science, 2*, pp. 331–340. https://doi.org/10.1007/s13412-012-0086-8

Table 6. Mental health and wellbeing summaries with cross themes, final products, and designated CDR exemplars.

Project Titles	Cross Themes	Final Product
MENTAL HEALTH & WELLBEING		
Mite Achimowin (Heart-Talk) First Nations Women's Expressions of Heart Health: Decolonizing Research Methods and Knowledge through Community-Based Digital Storytelling	Research Methods Education Identity Services	Two Reports Five Videos CDR Exemplar
An Exploration of Addictions Recovery Among Aboriginal Peoples Who Utilize The Friendship Centre in Saskatoon: A Holistic Approach to Healing	Services Community	Paper
An Examination of the Integration Process of Anishinaabe Smudging Ceremonies in Northeastern Ontario Health Care Facilities	Identity Services	Thesis CDR Exemplar
"Lifting Spirits": Supporting the Psychological Resiliency of Urban Aboriginal Service Providers in New Brunswick and Nova Scotia	Services	Report
Urban Aboriginal Wellbeing, Wellness and Justice: A Mi'kmaw Native Friendship Centre Needs Assessment Study for Creating a Collaborative Indigenous Mental Resiliency, Addictions and Justice Strategy	Justice	Report
Coming Out Stories: Two Spirit Narratives in Atlantic Canada	Identity	Report
Women's Narratives from the St. John's Native Friendship Centre: Digital Storytelling to Inform a Community-Based Healing and Violence Prevention Program	Identity Community	Report Five Videos CDR Exemplar
Culture of Fearfulness? Connecting Patterns of Vulnerability and Resilience in Young Urban Aboriginal Women's Narratives in Kjipuktuk (Halifax)	Identity Community Justice	Report

PROJECT TITLE

Mite Achimowin (Heart-Talk) First Nations Women's Expressions of Heart Health: Decolonizing Research Methods and Knowledge Through Community-Based Digital Storytelling

PRODUCT

Report

https://uakn.org/wp-content/uploads/2016/10/UAKN-PRC-Final-Report-Fontaine-et-al_December-15-2018_Final-.pdf

Report

https://www.nccih.ca/495/Understanding_First_Nations_women%E2%80%99s_heart_health.nccih?id=280

Digital Stories

mite achimowin - Heart Talk Introduction

mite achimowin - Heart Talk by Christina Baker and Mabel Horton

mite achimowin - Heart Talk by Eliza Beardy

mite achimowin - Heart Talk by Virginia Mckay

mite achimowin - Heart Talk by Esther Sanderson

YEAR SUBMITTED

2018

LOCATION

Manitoba

RESEARCH TEAM

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Lisa Forbes, UWinnipeg, Winnipeg, MB

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

CIHR, Bridge Fund, Indigenous People's Health Institute

CONTACT

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Dr. Ryan Walker, ryan.walker@usask.ca

RESULTS FROM THE 2012 First Nations Regional Health Survey indicate First Nations people experience higher rates of heart disease than other Canadians, and that disparities in heart health are particularly pronounced among First Nations women. Moreover, mortality associated with cardiovascular disease is higher among First Nations women, especially those living on-reserve, than their non-Indigenous counterparts (Tjepkema et al., 2011). Yet there has been little research on how Indigenous women conceptualize and practice traditional heart health, and how a deeper understanding of the cultural context, both past and present, might inform the current Western biomedical model for cardiac care. This research project sets out to address those gaps.

RESEARCH OBJECTIVES AND METHODOLOGY

Researchers from Universities of Winnipeg and Manitoba recruited six female storytellers from Manitoba who either had cardiac conditions themselves, or who were caregivers of persons with cardiac conditions. The research team guided the research through employment of Indigenous research methodologies, namely learning circles and traditional story-telling. Research objectives included 1) identifying and locating concepts, language, and experiences of heart health among First Nations women, and 2) sharing the stories with healthcare professions' students, and engaging them in a dialogue. The resulting four digital stories, three to five minutes in length, featured the women telling their stories and augmenting their voices with video, music, and personal and historical photos.

FINDINGS

In their videos, the storytellers offer compelling examples of the factors that impact the heart health of First Nation peoples, including "transitions from traditional to westernized lifestyles and diets; trauma of residential schools; racism in healthcare; subjugation of culturally-rooted medicines; and economic and geographic marginalization". In the words of one of the storytellers, *"colonization is a risk factor for heart health".*

Good relationships are foundational to everything else – land, community and family. In fact, good relationships equal a good life. In particular, *"the women talked about how trauma had affected their families and broken relationships. The women attributed maintaining or restoring heart health to positive, meaningful, engaging relationships in all aspects of one's life – one's friends and family, health professionals, medicine, food, lifestyle, one's ability to make a living, spirit, culture, community and land."* Sharing the stories with students in the healthcare professions and subsequently engaging in dialogue was not reported on.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

To quote one of the storytellers, "once the medical model has completed the intervention, we need to fix our broken hearts." The videos constitute excellent educational materials for health agencies and organizations as well as students in the health care professions.

PROJECT TITLE

Mite Achimowin (Heart-Talk) First Nations Women's Expressions of Heart Health: Decolonizing Research Methods and Knowledge Through Community-Based Digital Storytelling

DISSEMINATION/KNOWLEDGE

Akinosun, A. S., Grant, N., Polson, R., Coyle, D., Leslie, S. J., & Grindle, M. (2021). Digital storytelling interventions for cardiovascular disease risk factor modification: A scoping review. *International Journal of Health, Wellness & Society, 11*(1). 209–224.

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Diffey, L., Fontaine, L. S., Schultz, A. S. H. (2019). *Understanding First Nations women's heart health.* National Collaborating Centre for Indigenous Health.

Fontaine, L. S., Schultz, A. S. H., Forbes, L., Stout, R., McCullum, M. J., McNab, W., & Avery Kinew, K. (2016). *Mite Achimowin (Heart Talk) First Nations women's expressions of heart health: A community-based digital storytelling study* [Panel presentation]. Centre for Aboriginal Health Research 4th Symposium.Winnipeg, Manitoba, Canada.

Fontaine, L. S., Schultz, A. S. H., Kinew, K. A., Forbes, L., McCullum, M. J., McNab, W., Stout, R., & Woods, S. (2017). *Decolonizing research methods and knowledge through community-based digital storytelling [Conference session].* 13th International Congress of Qualitative Inquiry. Urbana, IL, United States.

Fontaine, L. S., Schultz, A. S. H., Kinew, K. A., Forbes, L., McCullum, M. J., McNab, W., Stout, R., & Woods, S. (2017). *Mite achimowan heart talks – First Nations women's expressions of heart health: a community-based digital storytelling project to inform medical education* [Conference session]. Dreaming the Myth Onward: Creating Spaces VII Symposium associated with the Canadian Conference on Medical Education. Winnipeg, Manitoba, Canada.

Fontaine, L. S., Woods, S., Forbes, L., & Schultz, A. S. H. (2019) Listening to First Nations women's expressions of heart health: Mite achimowin digital storytelling study. *International Journal of Circumpolar Health 78*(1):1–11. https://doi.org/10.1080/22423982.2019.1630233

Fontane, L. S., Schultz, A. S. H., & Stout, R. (2018). *Sharing mite achimowin (Heart Talk); First Nations women's expressions on cardiovascular health* [Conference session]. Canadian Public Health Association Conference on Public Health. Montreal, QC, Canada.

Ingram, C. (2021). Storytelling in medical education, clinical care, and clinician well-being. *Archives of Medicine and Health Sciences, 9*(2), 337–344.

Rieger, K. L., Bennett, M., Martin, D., Hack, T. F., Cook, L., & Hornan, B. (2021). Digital storytelling as a patient engagement and research approach with First Nations women: How the medicine wheel guided our debwewin journey. *Qualitative Health Research, 31*(12), 2163–2175. https://doi.org/10.1177/10497323211027529

Roher, S. I. G., Yu, Z., Martin, D. H., & Benoit, A. C. (2021). How is Etuaptmumk/Two-Eyed Seeing characterized in Indigenous health research? A scoping review. *PLOS ONE, 16*(7), 1–22. https://doi.org/10.1371/journal.pone.0254612

Schultz, A., Nguyen, T., Sinclaire, M., Fransoo, R., & McGibbon, E. (2021). Historical and continued colonial impacts on heart health of indigenous peoples in Canada: What's reconciliation got to do with it? Canadian Cardiovascular Society *Open, 3*(12), S149–S164. https://doi.org/10.1016/j.cjco.2021.09.010

Schultz, A. S. H., & Forbes, L. [FNHSSM PEKE] (2017). *Reflections on mite achimowin: First Nations women's expressions of health – an Indigenized digital storytelling research study*. Vimeo. https://vimeo.com/244224051

Sinclaire, M., Schultz, A., Linton, J., & McGibbon, E. (2021). Etuapt-mumk (Two-Eyed Seeing) and ethical space: Ways to disrupt health researchers' colonial attraction to a singular biomedical worldview. *Witness: The Canadian Journal of Critical Nursing Discourse, 3*(1), 57–72. https://doi.org/10.25071/2291-5796.94

Smith, F. (2022, March 2). *Digital storytelling holds a special place in Indigenous homes*. *The Daily Aztec.* https://thedailyaztec.com/109363/artsandculture/digital-stories-hold-a-special-place-in-indigenous-homes/

Vervoort, D., Kimmaliardjuk, D. M., Ross, H. J., Fremes, S. E., Ouzounian, M., & Mashford-Pringle, A. (2022). Access to cardiovascular care for Indigenous peoples in Canada: A rapid review. *Canadian Cardio-vascular Society Open, 4*(9), pp. 782–791 https://doi.org/10.1016/j.cjco.2022.05.010

REFERENCES

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PROJECT TITLE

An Exploration of Addictions Recovery Among Aboriginal Peoples Who Utilize The Friendship Centre in Saskatoon: A Holistic Approach to Healing

ADDICTIONS RECOVERY is a concern for Indigenous, provincial, territorial, and federal governments. Unfortunately, many existing addictions recovery programs are ineffectual: Indigenous clients relapse and, in many cases, are re-imprisoned. In Saskatoon, the Saskatoon Indian & Métis Friendship Centre and urban Indigenous community have an established history of working with Indigenous clients and their families on addiction recovery approaches and supports. Recognizing their unique contribution to general harm reduction, namely culturally safe spaces coupled with spirituality and a strong sense of community, these urban Indigenous organizations partnered with USask to research and articulate their role and impact on addictions recovery.

RESEARCH OBJECTIVES AND METHODOLOGY

The research team, led by an emerging urban Indigenous scholar, used a qualitative case study methodology that involved open-ended interviewing coupled with in-depth, within-case and cross-case narrative analysis. The study had four research objectives or questions for Friendship Centre clients: 1) What factors lead to addictions recovery? 2) What are the barriers to addictions recovery? 3) What needs to be done to promote addictions recovery? 4) What recommendations will assist in the development of policy concerning urban Indigenous issues around addictions and recovery? Following a literature review, data were gathered from 11 interviews with past or present Friendship Centre clients with addictions.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2014/08/04-UAKN-Research-Brief_An-Exploration-of-Addictions-Recovery-among-Aboriginal-Peoples-who-utilize-the-Friendship-Centre-in-Saskatoon_Final-Draft-2015-.pdf

YEAR SUBMITTED

2014

LOCATION

Saskatoon, SK

RESEARCH TEAM

COMMUNITY PARTNER:

Nicole Callihoo, USask, Saskatoon, SK

COMMUNITY MEMBER:

Gwen Bear, Aboriginal Friendship Centres of Saskatchewan, Saskatoon, SK

PRINCIPAL INVESTIGATOR:

Dr. John G Hansen, USask, Saskatoon, SK

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

CONTACT

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Gwen Bear, gbear@afcs.ca

Dr. John G. Hansen, john.hansen@usask.ca

FINDINGS

Literature Search

Incarceration rates in Canada's Indigenous populations are disproportionately high. Incarceration and addiction go hand in hand. Incarceration is an ongoing colonization strategy. Harm reduction is an effective addictions recovery strategy. Alcohol and its roots in historical trading practices has had a deleterious effect on the Indigenous population. Indigenous populations are socially excluded from Canadian society and, when combined with racism and marginalization, these factors negatively impact health outcomes.

Factors Contributing to Addictions

Death or loss of family members, stress, addicted friends, incarceration, residential schools, family history of addictions, and childhood trauma contribute to addiction.

Healing Mechanisms

Healing comes from having children, family, counseling, traditional teachings, sweat lodge ceremonies, spirituality, community inclusion and belonging, reconciling relationships severed through chemically dependent living, and Alcoholics Anonymous (AA) meetings.

Friendship Centre Support

Friendship Centres take a holistic approach to support, which includes the emotional, physical, mental, and dimensions of the self. They provide community, social, and emotional support, offer traditional health circles, provide meals and food programs, and help people feel connected to one another.

Gaps in Friendship Centre Services

There is a need for additional cultural and spiritual programming, long-term treatment, addictions and family counseling, and increased access to AA and hostel services.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Local, regional, and national governments should increase Friendship Centre core funding supporting increased provision of services.
2. Friendship Centers should be provided with funding to hire an addictions counselor.
3. Provincial and federal governments should revise the funding process for addictions interventions in consultation with urban Indigenous communities and increase core funding for successful programs.

DISSEMINATION/KNOWLEDGE SHARING

Hansen, J., & Callihoo, N. (2014). How the urban Aboriginal community members and clients of the Friendship Centre in Saskatoon understand addictions recovery. *Aboriginal Policy Studies, 3*(1−2), 88−111. http://dx.doi.org/10.5663/aps.v3i1-2.21702

Hansen, J.G., Callihoo, N., & Bear, G. (2014, May 15). A*n exploration of addictions recovery among Aboriginal peoples who utilize the Friendship Centre in Saskatoon: A holistic approach to healing* [Conference Presentation]. Quality of Life: Towards Sustainable Community Futures Conference, Saskatoon, SK. https://cuisr.usask.ca/documents/events-packages/finalprogramqol2014.pdf

PROJECT TITLE

An Examination of the Integration Processes of Anishinaabe Smudging Ceremonies in Northeastern Ontario Health Care Facilities

THE PURPOSE OF the smudging ceremony is to cleanse, purify, bless, revitalize, honour, calm, and provide grounding for the mind, body, spirit, space, and place. Literature on access to, prevalence of, or role of smudging and ceremony in health care settings in Canada is almost non-existent. Furthermore, existing information does not address the critical role of smudging with tobacco, sage, cedar, or sweetgrass in traditional ways of healing, or how smudging has been suppressed as part of a much larger program of cultural genocide. This thesis explores how the Indigenous smudging ceremony takes place, and how it is made available to individuals at the Health Services North, Shkagamik-Kwe, and West Parry Sound health care facilities in northeastern Ontario.

RESEARCH OBJECTIVES AND METHODOLOGY

Specific research objectives were to determine 1) if Health Services North, Shkagamik-Kwe, and West Parry Sound health care facilities have smudging policies; 2) if so, what the policies are; 3) how they are enacted; 4) whether there are gaps in the smudging ceremony policies; and 5) what impact the smudging ceremony has on these institutions. The researcher carried out an institutional ethnography and made extensive use of narrative, which is in keeping with an Indigenous way of knowing. The building of a Sweat Lodge metaphor represented the research process. Furthermore, the researcher adapted the Aboriginal Cultural Safety Initiative Model to include cultural continuity in addition to cultural awareness, safety, sensitivity, and competence. Findings were structured according to this revised model. Smudging policies for the three institutions were reviewed, and five Indigenous and five non-Indigenous chaplains and administrators were interviewed. Data were analyzed with the assistance of an Elder.

FINDINGS

The policy review confirmed that all three health care facilities supported and accommodated the smudging ceremony and had institutional smudging policies. Some policies were holdovers from earlier buildings and needed to be updated. In the case of the Shkagamik-Kwe, an Indigenous health centre, smudging could take place anywhere in the facility. An analysis of the interviews revealed that there is still much work to be done to ensure that all healthcare facilities have healing rooms, the rooms are accessible, Elders' services and expenses are adequately funded, and employees understand and readily respond to a patient's expressed need for access to a smudging room.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Make liquid smudge, which can be used in any room, available in the medicine/healing lodge.

2. Ensure health care institution websites have a specific tab setting out where patients and families can access information on Elders/Knowledge Keepers, ceremonies, patient navigation services, Medicine Lodge protocols, and the process for filing a complaint.

3. Educate all staff, including security guards, on smudging ceremonies.

4. Ensure Elders/Knowledge Keepers can be reached 24 hours a day every day, and are reimbursed for any expenses incurred.

5. Increase institutional signage regarding where to find the Medicine Lodge room. Make the Indigenous population visible by featuring Indigenous imagery throughout the health facility. Create a welcome board with relevant information for out-of-town Indigenous patients.

6. Have a suggestion box.

DISSEMINATION/KNOWLEDGE SHARING

Poland, B., Mashford-Pringle, A., & Bowra, A. (2020). Many lenses for planetary health: Seeding citizen engagement for sustainable futures visioning with new ways of seeing. *Canadian Journal of Public Health, 111*(6), 901–911. https://doi.org/10.17269/s41997-020-00424-0

IMPACT

Health Services North updated its smudging policy in 2016, and increased the signage for and accessibility to the healing/medicine lodge room.

PROJECT TITLE

"Lifting Spirits": Supporting the Psychological Resiliency of Urban Aboriginal Service Providers in New Brunswick and Nova Scotia

THE NEW BRUNSWICK and Nova Scotia Native Councils, the New Brunswick Under One Sky Friendship Centre, and Gignoo Transition House wanted to assess what culturally safe and trauma-informed policies, processes, and services were in place to support the mental health and wellbeing of their frontline Missing and Murdered Indigenous Women, Girls, and Two-Spirited (MMIWG2S) service providers.

RESEARCH OBJECTIVES AND METHODOLOGY

Researchers used a conversational methodology to interview 15 frontline staff from the organizations participating in the study. Specific research objectives included 1) gaining insight into the experiences of frontline staff who reported trauma secondary to supporting MMIWG2S clients, and 2) determining if extant mental health supports for staff are trauma-informed and culturally safe.

FINDINGS

1. *Stress in the workplace* came from feelings of being underqualified, an overbearing feeling of responsibility, frustrations with outreach services, and lack of mental health supports.

2. *Barriers and gaps in mental health supports for staff* included no employer-sponsored benefit supports, absence of in-house mental health policies, and a lack of cultural awareness in mainstream supports.

3. *Mental health interventions considered to be supportive* included open dialogues about mental wellness, debriefing mechanisms, and connecting mental wellness with culture.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2017/11/Lifting-Spirits-Supporting-Psychological-Resiliency.pdf

YEAR SUBMITTED

2017

LOCATION

NB and NS

RESEARCH TEAM

COMMUNITY PARTNER:

President/Chief Wendy Wetteland, NBAPC, Fredericton, NB

ELDER:

Della Brown, Fredericton, NB

PRINCIPAL INVESTIGATOR:

Dr. Jula Hughes, UNB, Fredericton, NB

COMMUNITY RESEARCHER:

Dr. Elizabeth Blaney, NBAPC, Fredericton, NB

EMERGING ABORIGINAL SCHOLAR:

Janelle Marchand, STU, Fredericton, NB

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

CONTACT

Dr. Elizabeth Blaney, director@nbapc.org

Dr. Jula Hughes, Dean, jhuge11@lakeheadu.ca

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

To better support the psychological resiliency of frontline workers, the researchers recommended that urban Indigenous organizations do the following.

1. Implement policies and processes enabling frontline staff to become trauma-informed practitioners.

2. Recognize that the risks of vicarious trauma and retraumatization are high.

3. Invest in coordinated systems that are client-centered, trauma-informed, and culturally sensitive.

4. Develop sustainable mental health supports and provide employee mental support benefits.

5. Ensure mainstream mental health care providers are educated in Indigenous history, culture, and systemic colonization.

6. Ensure mainstream health services integrate Indigenous concepts of wellness into the mainstream healing process and develop culturally appropriate methods of care.

DISSEMINATION/KNOWLEDGE SHARING

Cited in:

New Brunswick Aboriginal Peoples Council & Native Council of Nova Scotia (2018, December 11). *Final written submission to the National Inquiry into Missing and Murdered Indigenous Women and Girls*. Native Women's Association of Canada. https://www.mmiwg-ffada.ca/wp-content/uploads/2019/03/NBAPC-NCNS-Final-Written-Submission.pdf

PROJECT TITLE

Urban Aboriginal Wellbeing, Wellness and Justice: A Mi'kmaw Native Friendship Centre Needs Assessment Study for Creating a Collaborative Indigenous Mental Resiliency, Addictions and Justice Strategy

THE MNFC UNDERTOOK community-driven, capacity-building research to assess the organization's roles in the social developmental determinants of mental resilience and wellbeing for urban Indigenous populations in Halifax. The purpose of the research was to 1) conduct a culturally relevant needs assessment to better understand the characteristics of resilient communities that foster wellbeing, and 2) facilitate the creation of Indigenous frameworks and tools for mental resilience assessments and action plans for urban Indigenous populations.

RESEARCH OBJECTIVES AND METHODOLOGY

The research process engaged frontline service providers and clients of the MNFC in a series of focus groups, sharing circles, and pathway-building exercises. The themes discussed were Indigenous traditional knowledge and wellness, cultural healing and service provision, encounters with the Canadian criminal justice and mental health system, and promising practices for reintegration and supporting resilience within families. Focus group participants voluntarily completed surveys that asked questions about their wellbeing, resilience, and wellness needs and priorities. The researchers had nine questions. 1) How do MNFC clients define urban Indigenous peoples' determinants of wellbeing? 2) How do HRM Indigenous populations access mental resilience supports and wellness services? 3) Is the current provincial Mental Health and Addictions Strategy culturally inclusive and relevant? 4) Are there obstacles to Indigenous experiences of wellbeing, wellness, and justice that could be overcome by community collaboration? 5) What could the MNFC provide to facilitate wellbeing, wellness, and justice for members of the urban Indigenous community? 6) How do urban community-based reintegration services for Indigenous people support mental resilience and wellbeing effectively post-incarceration? 7) Can a holistic, culturally grounded prevention, intervention, and reintegration strategy help Indigenous clients navigate the Canadian health and justice systems? 8) What collaborations are necessary for a community-driven approach to improve urban Indigenous experiences of wellbeing, wellness, and justice? 9) What capacity-building exercises will best disseminate findings to urban Indigenous communities, service providers, researchers, and academics?

PRODUCT

Report

YEAR SUBMITTED

2014

LOCATION

Halifax, NS

RESEARCH TEAM

COMMUNITY LEAD:

Pam Glode-Desrochers, MNFC, Halifax, NS

PRINCIPAL INVESTIGATOR:

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EMERGING INDIGENOUS SCHOLARS:

Janelle Young, Dalhousie University, Halifax, NS

Killa Atencio, Dalhousie University, Halifax, NS

FUNDERS

CONTACT

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FINDINGS

High-level findings suggest that MNFC is an important site for cultural reconciliation and for building alliances to break down the systemic discriminatory barriers that interfere with opportunities for, and experiences of, wellbeing among urban Indigenous populations. Throughout the research process, participants positively identified the MNFC as well as its staff and programs as culturally significant sources of hope, healing, and belonging. These elements are identified as essential to their wellbeing, wellness, and self-determination. Finally, participants agreed that service environments that are free of racism and stereotypes, inclusive of Indigenous spirituality, and populated with Indigenous health care providers are urgently needed.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

Seven Sparks Healing Path Program is an important reintegration program that needs sustained funding to provide consistent support.

DISSEMINATION/KNOWLEDGE SHARING

Marsh, T. N., Marsh, D. C., Ozawagosh, J., & Ozawagosh, F. (2018). *The sweat lodge ceremony: A healing intervention for intergenerational trauma and substance use. International Indigenous Policy Journal, 9*(2), 1–22. https://doi.org/10.18584/iipj.2018.9.2.2

IMPACT

This research partnership with the MNFC has led to a number of subsequent projects.

Report:

McMillan, L. J., Glode-Desrochers, P., & Marshall, P. (2019). *Examining police policies and practices in Mi'kma'ki—Pathways to positive policing.* Public Safety Canada. https://www.publicsafety.gc.ca/cnt/rsrcs/pblctns/rvw-plc-prctcs-stf/rvw-plc-prctcs-stf-en.pdf

CIHR and SSHRC grants:

"Indigenous Masculinities and Sexual Health: Exploring community-driven interventions among boys and men through land-based methodologies." CIHR. Matt Numer, L. Jane McMillan, and Scott Lekas. Ongoing.

"Wabanaki-Labrador Indigenous Health Research Network." CIHR, NEIHR. Debbie Martin, L. Jane McMillan, Ashlee Cunsolo, Margaret Latimer, and John R Sylliboy. 2019–2029.

Indigenous Research Capacity and Reconciliation Connections Grant: "L'nuwey Tplutaqan Mawio'mi: traditional gatherings to discuss the development of a research agenda to explore Mi'kma'ki legal principles and to establish an L'nuwey legal institute in Atlantic." L. Jane McMillan, Naiomi Metallic, and Tuma Young. 2018.

PROJECT TITLE

Coming Out Stories: Two Spirit Narratives in Atlantic Canada

IN 2010, SYLLIBOY AND YOUNG created the Wabanaki Two Spirit Alliance (W2SA) to increase supports for health, culture, education, awareness, and research for rural, urban, and on-reserve Two Spirits and LGBTQ Indigenous people in Atlantic Canada. In 2011, W2SA set about researching the gaps in mental health and wellbeing service as well as the supports available to individuals who faced challenges in their coming-out process or who experienced difficulties accepting their nature as Two Spirits. W2SA was particularly interested in determining extant supports and services available to assist youth as they evolved their gender and sexual identities.

RESEARCH OBJECTIVES AND METHODOLOGY

Following a literature review, W2SA carried out 20 interviews with Two Spirit individuals. They also conducted an on-line survey with 90 respondents. There were four research questions: 1) What are the coming out stories of community and urban Indigenous living in Atlantic Canada? 2) How can the findings deepen our understanding of the mental distress (despair, suicidal ideation) experienced by Two Spirits? 3) How can the findings inform the development of supports for mental health and resilience, suicide prevention, and Two Spirits' cultural identity and awareness? and 4) What quantitative and qualitative data do we have on mental resiliency and related determinants of Two Spirits, where are the data gaps, and how might those gaps be addressed?

PRODUCT

Report

https://uakn.org/wp-content/uploads/2016/01/UAKN-Atlantic-Final-Report-Coming-Out-Research_Final-Report-2017.pdf

YEAR SUBMITTED

2016

LOCATION

Halifax, NS

RESEARCH TEAM

PRINCIPAL INVESTIGATOR:

John R. Sylliboy, Mount St. Vincent University, Halifax, NS

EMERGING INDIGENOUS SCHOLAR:

Tuma Young, University Arizona State University

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

CONTACT

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Tuma Young, tumayoung@me.com

FINDINGS

Findings came from a very preliminary analysis of the interview and survey data.

1. *Coming out:* Fifty-five percent of Two Spirits "come out" more than one time in their lifetimes. Fifty percent of females come out to parents and 50% to friends. Eighty-eight percent of males come out to friends and 12% to others. Seventy percent of participants maintain a sense of connection with their Indigenous community.

2. *Supports during coming out:* Sixty percent identified friends as their main supports, 45% mentioned parents, and 35% mentioned siblings. Twenty percent either mentioned or sought health supports and 15% mentioned school or campus as their main supports.

3. *Mental health and wellbeing:* Forty percent had experienced suicide ideation (43% of males and 57% of females). Fifteen percent had attempted suicide (33% of males, 66% of females, and 66% transgender). Researchers also noted that many interviewees mentioned that their interest in spirituality and cultural identity re-awakened in their coming out process. Researchers noted that if young people are loved, supported, and nurtured by their families and communities, they are more likely to have stronger cultural values and cultural identity, which are identified as a means of suicide prevention, and "healthy identity integration" (Garret & Barret, 2003, p. 19).

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The researchers call on governments, the Indigenous community, and the general population for increased awareness, inclusion, education, training, partnerships, and investment in Two Spirits, Indigenous LGBTQ youth, and organizations such as W2SA.

DISSEMINATION/KNOWLEDGE SHARING

Laing, M. (2021). *Urban Indigenous youth reframing Two-Spirit.* Routledge.

Sylliboy, J. R. (2018). *Two-spirits: Conceptualization in a L'nuwey worldview* [Unpublished doctoral dissertation]. Mount Saint Vincent University.

Sylliboy, J. R. (2021). Coming out is part of the life cycle: A qualitative study using Two-Eyed Seeing to understand a Two-Spirits coming out process. *Global Public Health*, 2428–2446. https://doi.org/10.1080/17441692.2021.1993953

RELATED RESOURCES

Wabanaki Two Spirit Alliance (n.d.). *Wabanaki Two Spirit Alliance reports and publications*. Retrieved October 25, 2022. http://w2sa.ca/node/38

REFERENCES

Garrett, M. T., & Barret, B. (2003). Two Spirit: Counseling Native American gay, lesbian, and bisexual people. *Journal of Multicultural Counseling and Development, 31*(2), 131–142. https://doi.org/10.1002/j.2161-1912.2003.tb00538.x

PROJECT TITLE

Women's Narratives from the St. John's Native Friendship Centre: Digital Storytelling to Inform a Community-Based Healing and Violence Prevention Program

2015 STATISTICS CANADA DATA confirm Indigenous women are 3.5 times more likely to experience violence than non-Indigenous women. Counseling, violence prevention programs, shelters, crisis lines, and community centres are some of the established resources offered to women in crisis. However, efforts are being made to initiate programs that go beyond the emergency, second-stage sheltering and counseling models, and to re-centre the healing process around community-based cultural practices. Working in collaboration with Memorial University, the St. John's Native Friendship Centre (SJNFC) elected to investigate how urban Indigenous women, who were currently members of the SJNFC, make sense of and define violence in the context of their everyday lives.

RESEARCH OBJECTIVES AND METHODOLOGY

The three research objectives were to 1) identify the needs, strategies, and challenges for violence prevention services at the SJNFC, 2) create a tool for violence healing strategies, and 3) make recommendations for community-based health and violence prevention programming for the wider St. John's community. The research team used qualitative decolonizing methodologies that prioritized the needs and approaches identified by SJNFC.

The three-day, digital storytelling workshop, involved five female participants and four staff facilitators who assisted the women in the making of their films. Artwork, music, photographs, audio/video clips and text were all included in the films. There were 11 conversational-style interviews, five with workshop participants and six with SJNFC staff. The lead researcher also engaged in journaling and on-going participant observation. SJNFC staff were deeply involved in the design, development, and data analysis. Staff also mentored and guided the lead researcher who was an emerging Indigenous scholar.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2014/08/UAKN-Atlantic_Women%E2%80%99s-Narratives-from-the-St.-John%E2%80%99s-Native-Friendship-Centre_Final-Report-2016.pdf

Five videos (not made public)

YEAR SUBMITTED
2014

LOCATION
St. John's, NL

RESEARCH TEAM

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ACADEMIC LEAD:
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COMMUNITY RESEARCHERS:
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RESEARCH ASSISTANT:
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Note: St. John's Native Friendship Centre has changed its name to First Light Friendship Centre.

FUNDERS
SSHRC Partnership Grant: Research For a Better Life (UAKN)

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FINDINGS

1. *Urban "In-Diginizing" storytelling workshop: "Her"stories.* Digital stories enabled the women to break the silence and speak out against violence.

2. *Research as ceremony.* Three rounds of sacred sharing circles with participants and staff grounded the workshop.

3. *Meaning-making process.* Three days were spent laughing, crying, smudging, drumming, and singing together. The films represent a healing journey but the type of healing that took place during the digital storytelling process was medicine.

4. *Addressing complex issues.* Historically, Indigenous women have been repressed, reduced, colonized, ignored, and made invisible. In the "Her"stories workshop, Indigenous women reclaimed, enlarged, decolonized, took action, and became visible or anonymous by choice. The project demonstrated that Indigenous women at the SJNFC do not subscribe to the negative stereotypes that have been perpetuated through colonial practices. By participating in the interviews and workshop, women promoted and encouraged healing by living a good life that is rooted in cultural continuity through the preservation of their identity. Women demonstrated that they are experts in their own lives, and that they have a strong understanding of what is required to be healthy and move forward.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

Participants made multiple recommendations to help improve their healing journey. Recommendations focused on land-based healing, recognizing the importance of traditional foods and activities, peer healing, access to Indigenous counselors, and the important role that the SJNFC plays in shaping their lives.

DISSEMINATION/KNOWLEDGE SHARING

UAKN (2016, April 25). *UAKN webinar: Women's narratives from the St. John's Native Friendship Centre* [Webinar]. Youtube. https://www.youtube.com/watch?v=refWci0akhQ

PROJECT TITLE

Culture of Fearfulness? Connecting Patterns of Vulnerability and Resilience in Young Urban Aboriginal Women's Narratives in Kjipuktuk (Halifax)

THE SUBJECT OF missing and murdered Indigenous women has been a long-standing concern of the urban Indigenous community of Kjipuktuk (Halifax, Nova Scotia). This concern was intensified by the murder of Loretta Saunders, an Inuit student enrolled at SMU. Researchers from SMU and the MNFC wanted to know if there was a culture of disconnection and denial around cases of missing and/or murdered Indigenous women, meaning the murders were framed as isolated, one-off events and frequently not linked to the woman's Indigenous identity. Furthermore, they wanted to know if the culture of disconnection and denial creates a "culture of fearfulness" in young, urban Indigenous women, and if so, what impact it has on their self-perception and sense of personal safety.

RESEARCH OBJECTIVES AND METHODOLOGY

There were two research questions. 1) Is there an inherent fearfulness that urban Indigenous women in Kjipuktuk experience because they identify with murdered and/or missing women, both culturally and through shared life experiences and conditions? 2) If so, within this culture of fearfulness, are there avenues of educational, professional, or cultural support and development for these women to experience a more fulfilling and secure life? Grounded in a phenomenological approach, the research team interviewed 16 local urban Indigenous women between the ages of 19 and 35 and held a focus group with eight urban Indigenous women. Background quantitative data were pulled from the *Urban Aboriginal People's Study: Halifax Report* (2011). Data analysis was structured around six themes: identity, family and community, violence, systemic racism/colonialism, social support networks, and resiliency and integrity.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2014/08/UAKN-Atlantic-Final-Paper_Culture-of-Fearfulness_-Connecting-Patterns-of-Vulnerability-and-Resilience-in-Young-Urban-Aboriginal-Womens-Narratives-in-Kjipuktuk_May2016-.pdf

YEAR SUBMITTED

2014

LOCATION

Kjipuktuk (Halifax, NS)

RESEARCH TEAM

COMMUNITY PARTNER:

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ELDER:

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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FINDINGS

The first four themes identify circumstances, experiences, or factors contributing to a culture of fearfulness.

1. *Identity.* There is uncertainty around when to/whether to self-identify. The term "Native woman" is coupled with gendered fear and violence. There is fear of being the token or stereotypical Indian or referred to as a drunken Indian/dirty Native.

2. *Family and community:* Finding community helps, but community is dispersed or discontinuous. Not being from the community and isolated from the home community led participants to ask, "Should I return to my community?"

3. *Violence.* Participants struggled with intergenerational trauma and self-destruction to include loss of friends and family to suicide, and growing up in a violent environment.

4. *Systemic racism/colonialism:* Many saw or experienced injustices with law enforcement, the justice system, and educational systems.

The following two themes identify factors that can potentially mitigate a culture of fearfulness.

1. *Social support networks:* Better communication of information, better transportation systems, and more cultural activities would be helpful.

2. *Resiliency and integrity:* These come from drawing strength from the stories of other family members, exploring interests, giving back, and addressing addiction issues.

These findings led to the following high-level observations.

1. Several dichotomies—being urban/rural, raised in a community/not from a community, from Mi'kma'ki/from away, Status/non-Status, looking Indigenous/looking non-Indigenous, and Status Indian governed by the Indian Act/other Canadians—create an extra layer of uncertainty about how to interact and how to be.

2. Study participants have grown up within a culture of fearfulness reinforced by statistics and well-developed public narratives, which in turn creates a negative self-reinforcing loop, a constant reminder of who they are by social determination: vulnerable Indigenous women.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Support additional inter-disciplinary research to better understand the factors that influence these women's lives such as motherhood, cultural communities, foster care experiences, family support, funding, and institutional support.

2. Make systemic changes to justice, education, and law enforcement.

DISSEMINATION/KNOWLEDGE SHARING

Kemp, S. (2019, February 19). *Culture of fearfulness? Connecting patterns of vulnerability and resilience in your urban Aboriginal women's narratives in Kjipuktuk (Halifax)* [Conference presentation]. Decolonizing the Academy through Community-Driven Research, Fredericton, NB. https://www.unb.ca/conferences/UAKN2019/index.html

REFERENCES

Environics Institute (2011). *Urban Aboriginal Peoples Study: Halifax report.* Environics. http://www.uaps.ca/wp-content/uploads/2010/02/UAPS-Halifax-report.pdf

05.7
FOOD SOVEREIGNTY, HOMELESSNESS, FINANCIAL LITERACY

THE AUTHORS offer the following observations.

1. One of the challenges members of the urban Indigenous community face is poverty and the related challenges of homelessness and shortage of housing, lack of food sovereignty, inadequate access to basic services, and income and employment precarity. As demonstrated by this UAKN research, urban Indigenous organizations are working hard to address these issues. Their work needs to be investigated further. Given the importance of Indigenous women to community development and wellbeing in cities across Canada, one of the shortfalls of this research has been the lack of a gender-specific focus on the issues that accompany poverty.

2. Historically, urban Indigenous organizations have been focused on social services designed to meet the needs of the most vulnerable community members. Sustained efforts have been made to distribute benefits equitably, starting with food, housing, and supports for children and families. Concomitant with this social services mandate is often a prevailing culture of dependence and, in some cases, victimhood made manifest from the very disadvantaged up through the very privileged. Arguably, the language used by social services has institutionalized victimhood. The involvement of Elders and Knowledge Keepers and a renewed investment in language and culture will be instrumental in shifting away from a culture of dependence and victimhood, and towards a robust urban Indigenous identity, self-determination, and self-government.

3. Urban Indigenous organizations and communities have worked hard to create amicable environments. Indigenous teachings, stories about creation, stories about collaboration, the idea of a good mind, and how to live well together inform every aspect of daily life. In other words, what you have to learn in order to be a good person, or a good manager, are one and the same.

4. The needs of the community over the past two decades have changed to include more cultural programming. While the demand is still high for social support programming, at the same time, communities are developing cultural programming that is seen to improve community wellbeing and foster a sense of positive identities. This cultural programming includes language classes, local history classes, Elder–youth workshops, traditional skills building, and community activities that espouse Indigenous values. This programming is being developed and led by local people.

It is of note that the *Urban Aboriginal Peoples Study* in 2011 reported that urban Indigenous peoples participated in civic activities related to community wellbeing at higher rates than the non-Indigenous community.

5. Urban Indigenous communities are developing their structures and institutions to accommodate community members who have an expressed need for more cultural and sports-related programming, particularly when the request comes from Indigenous youth.

6. Culturally informed and sport-related programming can be transformative. Programs that provide opportunities for individuals to learn their language and traditional skills, values, and ways of doing things—hair braiding, tanning hides, harvesting and preparing country food, and so on—contribute to strong cultural and community-based identities and improve academic performance. Learning traditional knowledge and skills are valuable in a 21st century context, and provide a solid foundation for a good life as an Indigenous person.

7. Traditional Indigenous values and practices are alive and well in the city. Indigenous organizations should be supported to offer creative solutions that foster these values and practices in urban environments. While learning from the land is important, what is also important are the values and worldviews that are passed onto future generations through these activities.

8. Given the importance of housing and education upon the life chances of Indigenous youth, further research is needed on issues that impact youths' capacities to engage in activities that support them in improving their overall wellbeing. These include the issues of homelessness and precarious housing as well as the impact of aging out of foster care.

9. While traditional skills and values are important to wellbeing, so too are the skills that foster financial literacy, economic success, and academic achievement. We recognize the efforts of urban Indigenous organizations and public education systems in developing culturally appropriate programs in these areas. These efforts complement the work being carried out by the social service community.

10. An aspect of urban Indigenous communities is the growing reality of a group of middle-income earners who give back to their communities by volunteering for board director positions, donating to urban Indigenous organizations, sponsoring and leading sports teams and activities, and supporting the work of youth and Elders in the community.

REFERENCES

Environics Institute (2011). Urban Aboriginal Peoples study: Main report. Environics. https://www.uaps.ca/wp-content/uploads/2010/03/UAPS-Main-Report_Dec.pdf

Table 7: Food sovereignty, homelessness, and financial literacy summaries with cross themes, final products, and designated CDR exemplars.

Project Titles	Cross Themes	Final Product
FOOD SOVEREIGNTY		
Wi'kupaltimk (Feast of Forgiveness)	Governance Culture	Video
Traditional Food Upskilling as a Pathway to Urban Indigenous Food Sovereignty	Governance Community Education	Report CDR Exemplar
Defining Food Security for Urban Aboriginal People	Community Education	Report CDR Exemplar
HOUSING AND HOMELESSNESS		
Aboriginal Homelessness in Flin Flon, Manitoba	Services Community Education Wellbeing	Report
City of Thompson Youth Homelessness/Housing Instability Count 2016	Services Education Youth	Report
Youth Homelessness: Including the voices of Youth Who are Homeless or at Risk of Becoming Homeless in Northern Manitoba	Services Education Youth	Report
At Home in Winnipeg: Localizing Housing First as a Culturally Responsive Approach to Understanding and Addressing Urban Indigenous Homelessness	Community Governance	Report
Assessing the Barriers Associated with Diminished Client Transition Out of an Urban Indigenous Subsidized Housing Authority in a Small Prairie City	Racism	Report
FINANCIAL LITERACY		
Pathways to Mino Biimadiziwin in the City: A Profile of Urban Aboriginal Economic Success in Sudbury	Identity Community	Book
Aboriginal Life Skills and Financial Literacy Curriculum Development and Education	Services Education	Report
Urban Aboriginal Individuals' Financial Behaviour and Experiences: Some Focus Group Evidence	Services Education	Publication

PROJECT TITLE

Wi'kupaltimk (Feast of Forgiveness)

THE RESEARCH TEAM created a 46-minute film exploring the culture of food security and food sovereignty among the Urban Indigenous population of Kjipuktuk (Halifax, Nova Scotia). The project grew out of a 2004 project entitled *Many Paths Toward Common Goals*, wherein food security emerged as the number one priority for off-reserve and urban Indigenous peoples. In the urban Indigenous context, the term "food security" encompasses access to food, income, knowledge, location, isolation, community, power relations, and racism. The film celebrates the rootedness of the Mi'kmaw and Indigenous people to their landscape prior to colonization and the sacredness of the food that has sustained them spiritually, culturally, and physically.

RESEARCH OBJECTIVES AND METHODOLOGY

The structure and content of the film are framed around the sacred Mi'kmaw concept of *Wi'kupaltimk* (Feast of Forgiveness), which extends the concept of forgiveness to include reciprocity—"feeding one another's spirit," or "Forgiveness Feast while extending kindness and compassion." Using interviews, music, paintings, photographs, archival materials, and film, the researchers realized the following research objectives: 1) answer the question "What is urban traditionalism, and how does food sovereignty play a role in what it means to people?" and 2) educate the general population about the growing urban Indigenous population.

PRODUCT

Video

https://uakn.org/research-project/wikupaltimk-feast-of-forgiveness-a-film-exploring-the-culture-of-food-security-and-food-sovereignty-among-the-urban-aboriginal-population-of-kjipuktuk-halifax-nova-scotia/#:~:text=Wi'kupaltimk%20

YEAR SUBMITTED

2018

LOCATION

Halifax, NS

RESEARCH TEAM

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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FINDINGS

In the course of tracing the history of food security and sovereignty for the Mi'kmaw people, researchers:

1. demonstrate how urban Indigenous people can and do respectfully connect with the urban landscape as a source of food and medicine;

2. show how the people connect and reconnect with the knowledge of the Elders, the importance of community, and the cultural importance of feast, which is at the heart of the community;

3. depict how urban Indigenous people are attempting to retain their traditional knowledge, establishing their own food sovereignty, and adapting their traditional knowledge to their contemporary settings; and

4. connect people of all generations to one another and their Knowledge Holders.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

This film, which covers the history and modern-day context for food security and sovereignty in Kjipuktuk's urban Indigenous population, serves as an excellent educational tool for the general public, educators, and all levels of government.

DISSEMINATION/KNOWLEDGE SHARING

A website on the project was created:

Wi'kupaltimk: Feast of Forgiveness. (2013, November 23). Wabanaki Collection. https://www.wabanakicollection.com/videos/wikupaltimk-feast-of-forgiveness/

Online video posts:

Community Conservation Research Network (n.d.). *Wi'kupaltimk – Feast of Forgiveness* [Video]. Vimeo. https://www.communityconservation.net/wikupaltimk-feast-of-forgiveness/

UnceasingPlay (2016). *Wi'kupaltimk – Feast of Forgiveness*. Retrieved October 24, 2022. https://www.unceasingplay.ca/wikupaltimk

UnceasingPlay (2018, February 6). *Wi'kupaltimk – Feast of Forgiveness* [Video]. Nation Talk. https://nationtalk.ca/story/wikupaltimk-feast-of-forgiveness

Film screenings:

Martin, K., & Kemp, S. (2016, November 4). *Wi'kupaltimk: Feast of Forgiveness* [Film festival screening]. Devour!: The Food Film Fest. https://valleyevents.ca/47473

Tastes Like Home (2017). *Wi'kupaltimk – Feast of Forgiveness: Film Screening and Discussion*. Mi'kmaq History Month. http://mikmaqhistorymonth.ca/event/wikupaltimk-feast-of-forgivenessfilm-screening-and-discussion/

Media:

Devet, R. (2016, November 12). *Weekend video: Wi'kupaltimk – Feast of Forgiveness*. The Nova Scotia Advocate. https://nsadvocate.org/2016/11/12/weekend-video-wikupaltimk-feast-of-forgiveness/

PROJECT TITLE

Traditional Food Upskilling as a Pathway to Urban Indigenous Food Sovereignty

CIDRO AND MARTENS' preliminary research in 2013 found that Indigenous peoples in the North End of Winnipeg faced food insecurity but that the community was also working towards Indigenous Food Sovereignty (IFS), specifically in relation to cultural foods. The intention of creating IFS is to reconnect people and their food systems, and is guided by four main principles: 1) the recognition that food is sacred; 2) participation in food systems; 3) self-determination; and 4) supportive legislation and policy (Morrison 2011). This research explores the ways in which urban Indigenous organizations can "upskill" Indigenous food practices—such as growing, harvesting, and food preparation to diminish food insecurity—as well as promote principles of IFS in the urban context.

RESEARCH OBJECTIVES AND METHODOLOGY

In partnership with North End Community Renewal Corporation, the North End Food Security Network, and the Indian and Métis Friendship Centre, researchers developed six traditional food skills workshops designed to build skills and awareness (upskilling) around traditional foods. The research question was, "How can urban Indigenous organizations better develop programs and policies to support traditional and culturally based food production and food preparation?" The workshops, led by the community partners, included 1) growing the Three Sisters (corn, beans, and squash), 2) harvesting and preparing wild teas, 3) fishing and filleting, 4) re-inventing bannock, 5) cooking with bison, and 6) cooking with the Three Sisters. Day-long workshops were followed by a feast and focus group. Grounded theory guided the analysis of the focus group data. At the end of the series, participants received a gift certificate to the local Aboriginal Food Cooperative, workshop photos, and a recipe book.

PRODUCT

Report

http://uakn.org/wp-content/uploads/2015/05/UAKN-PRC-Final-Paper_Traditional-Food-Upskilling-as-a-Pathway-to-Urban-Indigenous-Food-Sovereignty_Cidro-and-Martens_Spring-2015.pdf

YEAR SUBMITTED

2015

LOCATION

Winnipeg, MB

RESEARCH TEAM

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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FINDINGS

1. *Food as reclaiming identity.* Increasing food skills resulted in deeper connections and understanding of Indigenous culture and enabled sharing of the history and cultural knowledge around food. Stories about farming practices and the impacts of colonial policies contributed to cultural knowledge reclamation. Participants shared and learned about the larger forces that undermined their ability to make choices that support their culture and identity. Participants expressed concern over the diminishing knowledge base around food.

2. *Food memory.* Participants described being overcome by memory, described as "blood memory." They forget traditional food skills living in an urban environment because these skills are not acknowledged or valued.

3. *Practicing culture in the city.* Maintaining cultural connections is critical to maintaining identity. It is important to learn how to practice one's culture through food in the city.

4. *Food as relationship-building.* Food afforded participants the opportunity to meet, share important bonds, and build significant relationships. Growing, harvesting, and preparing food was a social connector.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Food skills are at the heart of regaining control over food systems.

2. Operationalizing IFS principles creates a pathway for cultural reclamation.

3. Cultural food skills can be adapted to an urban setting and will impact how members consider their food systems, their identity, their relationships with one another, and their ability to practice their culture in ways that may have been considered inaccessible.

4. Traditional food upskilling is a way to weave culture into programs and services resulting in a range of social, cultural, and economic benefits.

DISSEMINATION/KNOWLEDGE SHARING

Cidro, J., Peters, E., & Sinclair, J. (2014). *Final report: Defining food security for urban Aboriginal people*. UAKN Prairie Regional Research Centre. https://uakn.org/wp-content/uploads/2014/08/UAKN-PRC-Final-Report_Defining-Food-Security-for-Urban-Aboriginal-People-Cidro-Peters-Sinclair_FINAL_Spring-2014-1.pdf

Daborn, M. (2021). *An apparatus of (in)difference: Governing Indigenous food (in)security through healthism in Winnipeg, Manitoba* [Unpublished doctoral dissertation]. University of Alberta. https://era.library.ualberta.ca/items/ac6f20bc-51ba-4d1d-bcbc-23bd64eddb63/view/c1a1fa13-cf13-4daa-ad49-54682f6573bf/Daborn_Merissa_202103_PhD.pdf

Hayward, A., Cidro, J., & Roulette, C. (2020). Identifying the gaps: A scoping review of urban Indigenous health and wellness studies in Manitoba and Saskatchewan. *Canadian Journal of Urban Research, 29*(2), 32–54. https://winnspace.uwinnipeg.ca/bitstream/handle/10680/1918/Identifying%20the%20gaps.pdf?sequence=1&isAllowed=y

Merriam, A. (2021). *Indigenous food sovereignty in Canada: Exploring practices, intersections, and lessons for policy* [Unpublished doctoral dissertation]. University of Victoria. https://dspace.library.uvic.ca/bitstream/handle/1828/12834/Merriam_Ariel_MPA_2021.pdf?sequence=1&isAllowed=y

Sampson, M. B. (2018, December). *Exploring Indigenous women's dietary practices with the Women Warriors Program: Social determinants and resilience in seeking wellness* [Unpublished Master's thesis]. University of Calgary. https://prism.ucalgary.ca/bitstream/handle/1880/109397/ucalgary_2018_sampson_megan.pdf?sequence=1&isAllowed=y

Verschuren, I. A. (2021). *The depth of the urban palimpsest: Encountering sense(s) of place(s) in urban imaginaries from Little Jamaica to Quayside and Re-Sistering* [Unpublished Master's thesis]. York University.

REFERENCES

Morrison, D. (2011). Indigenous food sovereignty: A model for social learning. H. Wittman, A. Desmarais & N. Wiebe, (Eds.), *Food sovereignty in Canada: Creating just and sustainable food systems* (pp. 97–113). Halifax, NS: Fernwood Publishing.

PROJECT TITLE

Defining Food Security For Urban Aboriginal People

FOOD SECURITY IS an urgent social, economic, cultural, and health issue for Indigenous people in urban areas, and particularly for those living in inner city areas. The four pillars of food security—access, avail-ability, utilization, and stability—are now understood to take on unique characteristics in an Indigenous context, yet there is very little research that explores what food security might mean for Indigenous peoples living in the city. This study, conducted by the University of Winnipeg (UWinnipeg) and the Indian and Métis Friendship Centre of Winnipeg, explores food security and IFS with the intent of making policy and programming recommendations that better meet the needs of Winnipeg's burgeoning urban Indigenous population.

RESEARCH OBJECTIVES AND METHODOLOGY

Using Winnipeg as a case study, the researchers had three objectives: 1) explore the concept of food security from an urban Aboriginal perspective; 2) explore the challenges of maintaining access to culturally valued food in the inner city; and 3) make recommendations concerning food systems policy in order to meet the need for culturally valued foods for urban Indigenous households. An emerging urban Indigenous scholar with exten-sive community ties and a deep understanding of food security/sovereignty issues conducted three focus groups and 10 interviews, which explored access to cultural foods and the connections between cultural foods and general wellbeing.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2014/08/UAKN-PRC-Final-Report_Defining-Food-Security-for-Urban-Aboriginal-People-Cidro-Peters-Sinclair_FINAL_Spring-2014-1.pdf

YEAR SUBMITTED

2014

LOCATION

Winnipeg, MB

RESEARCH TEAM

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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FINDINGS

Study participants identified three key areas pertinent to Indigenous food security in Winnipeg.

1. *Growing, harvesting, preparing, eating, and sharing cultural food as ceremony.* The growing, harvesting, or catching of food all have spiritual elements. Growing and nurturing your own food is connected to a larger understanding of the relationship between the environment, spirituality, and people. With cultural food comes community, fellowship, family, and ritual. An appreciation of the broader connections between food, land, and past and future generations becomes part of the connection to food. The principles of IFS are connected to the sacredness of food. At gatherings and feasts, cultural foods are highly valued.

2. *Cultural food as a part of connection to land through reciprocity.* Urban dwellers host, gift, or exchange cultural foods with visiting friends and relatives. Urban gardening programs, or community Shared Agriculture Programs, support food sharing and bartering is encouraged. Understanding the importance of reciprocity between the provider and receiver of the food is about cultural exchanges. Consumption of traditional food facilitates cultural values such as sharing and responsibility. Participants expressed the need to involve children in the miracle, and the circle of life and understanding, so they will see the importance of traditional foods.

3. *Re-learning Indigenous Food Sovereignty practices to address food insecurity.* IFS reconnects people and their food systems. IFS has been impacted by residential schools and larger forces of assimilation resulting in de-skilling. Practicing IFS will have a positive impact on health outcomes and food-related chronic diseases.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

In this preliminary case study, researchers identified the need for urban Indigenous organizations to work more broadly with the urban Indigenous community and its organizations on upskilling around cultural food.

DISSEMINATION/KNOWLEDGE SHARING

Daborn, M. (2021). *An apparatus of (in)difference: Governing Indigenous food (in)security through healthism in Winnipeg, Manitoba* [Unpublished doctoral dissertation]. University of Alberta. https://era.library.ualberta.ca/items/ac6f20bc-51ba-4d1d-bcbc-23bd64eddb63/view/c1a1fa13-cf13-4daa-ad49-54682f6573bf/Daborn_Merissa_202103_PhD.pdf

UAKN NAFC (2015, March 26). *Defining food security for urban Aboriginal people.* Youtube. https://www.youtube.com/watch?v=AszpzE0wLZ0

PROJECT TITLE

Aboriginal Homelessness in Flin Flon, Manitoba

INDIGENOUS PEOPLES are overrepresented in urban homeless populations but there has been very little research on urban Indigenous populations in small cities. In 2013, the FFAFC asked the Urban and Inner City Studies at the UWinnipeg to help them research the number and characteristics of homeless Indigenous individuals living in Flin Flon, Manitoba (population: 5185 in 2016).

RESEARCH OBJECTIVES AND METHODOLOGY

The project had four research objectives. These were to 1) help FFAFC document the characteristics and needs of the Indigenous homeless population in Flin Flon, 2) build FFAFC's research capacity by developing appropriate methods and instruments for studying the characteristics and dynamics of homeless Indigenous people in small northern communities, 3) develop policy recommendations, and 4) communicate the results. The FFAFC Hostel Manager interviewed 32 Indigenous study participants who were homeless or at risk of homelessness. Representatives from social agencies involved with homeless people were interviewed to gauge their familiarity with different homeless populations, learn about the services they provided, and understand their perceptions around changes in the homeless population observed over the last five years.

FINDINGS

1. *Size of the Indigenous homeless population.* Approximately 100 Indigenous people (1.7% of Flin Flon's total population) are homeless, which makes this population four times higher than the national homeless population (0.5%).

2. *Interviewee characteristics.* Seventy-five percent were First Nations and 25% were Métis. Participants had low incomes and educational attainment. None had housing on-reserve but two-thirds indicated that they would stay on-reserve if they had their own housing.

3. *Interviewees' homelessness profiles.* Eight (25%) were staying at FFAFC's hostel, 13 (44%) were couch surfing, eight (25%) were living outside, and two (6.3%) had other unspecified arrangements. All had experienced homelessness within the past two years.

4. *Interviewees' health.* The majority had one or more chronic conditions often associated with poverty, addictions, and violence. Two-thirds had been sexually/physically abused and over 50% cited drinking as an issue.

Findings suggest this is a very high-needs population.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2014/08/UAKN-PRC-Final-Report_-Aboriginal-Homelessness-in-Flin-Flon-Peters-Craig_Spring-2014-1.pdf

YEAR SUBMITTED

2014

LOCATION

Flin Flon, MB

RESEARCH TEAM

PRINCIPAL INVESTIGATOR:

Dr. Evelyn Peters, UWinnipeg, Winnipeg, MB

COMMUNITY LEAD:

Shelly Craig, FFAFC, Flin Flon, MB

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

CONTACT

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Dr. Evelyn Peters, ej.peters@uwinnipeg.ca

Dr. Ryan Walker, ryan.walker@usask.ca

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Organizations working with the general homeless population should work together to determine the size and characteristics of Flin Flon's homeless Indigenous population.

2. The overrepresentation of Indigenous peoples in the homeless population requires the attention of service providers, RCMP, and Flin Flon's government.

3. Bring the city's service providers together and determine a strategy for the provision of services.

4. FFAFC knows the community and, for that reason, is best positioned to take a leadership role.

5. In cooperation with Flin Flon schools, FFAFC should research youth and homelessness.

6. The lack of on-reserve housing hugely impacts the availability of off-reserve housing and should be addressed by the federal government.

7. Very low employment and education rates suggest the need for supportive services even after being housed.

8. The hidden homeless population's high incidence of chronic conditions, addictions, trauma, and abuse suggests supportive services will be needed in addition to housing.

9. Service providers should carry out a cost–benefit analysis of providing for high-service users versus supportive housing.

DISSEMINATION/KNOWLEDGE SHARING

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Peters, E., & Craig, S. (2016). *Aboriginal homelessness in Flin Flon, Manitoba*. Canadian Centre for Policy Alternatives, Manitoba Office. https://policyalternatives.ca/publications/reports/aboriginal-homelessness-flin-flon-manitoba

Waegemakers Schiff, J., Schiff, R., & Turner, A. (2016). Rural homelessness in Western Canada: Lessons learned from diverse communities. *Social Inclusion, 4*(4), 73–85.

RELATED RESOURCES

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Von Riesen, K. (2020). *Providing meaningful spiritual care to Indigenous populations experiencing homelessness* [Unpublished Master's thesis]. University of Manitoba. https://mspace.lib.umanitoba.ca/bitstream/handle/1993/34935/Von%20Riesen_Kara.pdf?sequence=13&isAllowed=y

PROJECT TITLE

City of Thompson Youth Homelessness/Housing Instability Count 2016

HOMELESS YOUTH ARE largely invisible for a number of reasons. Youth don't want to be seen, often don't use homeless shelter services, and tend to couch surf with family and friends. Many youths experiencing housing instability have 'aged out' of care. In 2016, the University of Manitoba and College of the North, with the support of the city of Thompson, conducted its first Youth Count on housing instability and homelessness. The count was part of a three-phase study funded by the UAKN titled *Youth Homelessness: Including the Voices of Youth who are Homeless or at Risk of Becoming Homeless in Northern Manitoba* (2018; see Related Resources below). In Phase I, researchers gathered data about the lived experiences of homelessness and the factors that put youth at risk of homelessness, and identified needs and supports for youth. Findings informed the development and deployment of the Youth Count Survey in Phase II. Phase III used focus groups to inform the development of a collaborative community action plan for youth who are homeless or experiencing housing instability in Thompson and the surrounding area.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2015/05/Youth-Count-Report-FINAL-July-7-17.pdf

YEAR SUBMITTED

2016

LOCATION

Thompson, MB

RESEARCH TEAM

ELDER:

Jack Robinson, Ma-Mow-We-Tak Friendship Centre, Thompson, MB

PRINCIPAL INVESTIGATORS:

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Dr. Maureen Simpkins, University College of the North, Thompson, MB

COMMUNITY MEMBER:

Lydia Blais, Boys & Girls Club of Thompson's inter-agency Youth At Risk North (Y.A.R.N), Thompson, MB

EMERGING INDIGENOUS SCHOLARS:

Janet Tait, UofM, Thompson, MB

Tina McKay, UofM, Thompson, MB

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

Canadian Centre for Policy Alternatives

University College of the North

CONTACT

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Dr. Maureen Simpkins, msimpkins@ucn.ca

RESEARCH OBJECTIVES AND METHODOLOGY

The project received Research Ethics Board approval from University of Manitoba and College of the North. The purpose of the survey was to establish a quantitative baseline and to answer three questions: 1) Who are the youth experiencing housing instability and homelessness? 2) What are their pathways to homelessness? 3) What are their experiences of homelessness and what do they see as positive solutions to begin to alleviate youth homelessness? Working collaboratively with youth and the community partners, the Youth Count was carried out May 11th to 19th in 2016. Sixty-nine surveys were completed by male, female, transgender, and LGBTQ youth between the ages of 15–29. Please add "The LGBTQ data were not reported on.

FINDINGS

1. There were more females (57%) than males (38%) who identified that they were experiencing homelessness or housing instability.

2. The average age of youth surveyed was 22.3 years old.

3. Eighty-five percent identified as being Indigenous.

4. Forty-seven percent come from communities outside of Thompson.

5. Forty-six percent said that they were either in foster care or had been involved with foster care.

6. Fifty-two percent said they had been involved with the criminal justice system.

7. Fifty percent of Indigenous and Métis youth did not have a stable place to stay on a regular basis.

8. Seventy-four percent were not attending school.

9. Eighty-seven percent said that housing instability was an issue for youth in Thompson.

10. The two most common ages for becoming homeless were 18 and 21 years old, coinciding with youth who age out of care from the foster system.

11. The two most common causes of homelessness and housing instability cited were 1) a dysfunctional family life and 2) lack of housing.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The recommendations coming out of the Youth Count survey were the same as those put forward in Phase I of the study, and they focus on providing supports for youth and their families. Desired supports include housing, a youth centre and shelter, and job training for youth.

DISSEMINATION/KNOWLEDGE SHARING

Bonnycastle, M. M., & Deegan L. A. (2017, October 25). *Including the voices of youth: Homelessness and housing instability* [Conference presentation]. National Conference on Ending Homelessness, Winnipeg, MB. https://conference.caeh.ca/wp-content/uploads/AWH6_Including-the-voices-of-youth_M-Bonnycastle.pdf

RELATED RESOURCES

Bonnycastle, M. M., & Deegan L. A. (2018). *Youth Homelessness: Including the voices of youth who are homeless or at risk of becoming homeless in northern Manitoba.* UAKN Prairie Research Centre. https://uakn.org/research-project/youth-homelessness-in-northern-mb/

PROJECT TITLE

Youth Homelessness: Including the Voices of Youth Who are Homeless or at Risk of Becoming Homeless in Northern Manitoba

IN THE CITY OF THOMPSON, the *2018 Homeless Partnering Strategy Point-in-Time Count* found 97 individuals living on the street, 94.5% of whom self-identified as Indigenous. Of the 97, 58% reported that they were younger than 30 years old when they first experienced homelessness. Homelessness is an issue for youth in northern and remote communities but remains invisible because youth tend to couch surf and move from place to place. To better understand the factors contributing to homelessness, and the policies and partnerships required to address it, researchers from the University of Manitoba (UofM) and University College of the North (UCN) collaborated with homeless youth and community partners to address the knowledge gap.

RESEARCH OBJECTIVES AND METHODOLOGY

Research objectives were to 1) understand and identify the factors that put youth at risk of homelessness, 2) conduct a needs assessment to identify the needs, supports, current services, and gaps for youth at risk, and 3) develop a collaborative community action plan based on the findings of the study. The researchers had several research questions. 1) What are the risks to youth who are homeless or at risk of becoming homeless, what are the pathways to homelessness, where are youth from, and how old are they? 2) What participatory research methodologies are culturally and age appropriate? 3) What can be done to address the problem?

The research was conducted in three phases. Phase 1 included an ethics review, building relationships with service providers, creating an inventory of services, programs, and resources, a hip hop event with youth, and resource mapping. Phase 2 included a service providers survey (n=30), youth survey (n=15), and youth count (n=69). Phase 3 consisted of a community consultation, initiation of a community action plan on youth homelessness, and knowledge mobilization. A collaborative, youth-centric, community-based participatory research approach was used throughout the study.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2015/05/UAKN-PRC-Final-Report_Bonnycastle-Simpkins-August-11-18-Final-1.pdf

YEAR COMPLETED

2017

LOCATION

Thompson, MB

RESEARCH TEAM

COMMUNITY MEMBER:

Lydia Blais, Boys & Girls Club of Thompson's inter-agency Y.A.R.N, Thompson, MB

PRINCIPAL INVESTIGATORS:

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EMERGING INDIGENOUS SCHOLARS:

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FUNDERS

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Dr. Maureen Simpkins, msimpkins@ucn.ca

FINDINGS

Findings identified three pathways to youth homelessness. 1) *Structural factors* comprise 40% of causes for homelessness, including a lack of housing, high rent and co-signer issues, poverty, intergenerational trauma, homeless parents, racism, and sexual identity. 2) *Systems failure* comprises 30% of causes, including involvement with the criminal justice system, aging out of care, lack of community-based activities for youth, and physical health and disability issues. 3) *Individual, family, and relational factors* comprise 30% of causes and include a dysfunctional family life, parental addictions, mental health issues, and alcoholism.

Changes youth want to see include job training, more community-based activities, more services and resources in mental health and addictions, and better access to school, work, and income generation. Youth also highlighted the need for housing, the creation of a youth centre and youth shelter, and more support for LGTBQ and marginalized youth. A small number would like to have increased psychological and economic support for parents and children—namely pregnant mothers and young men who are primary caregivers—as well as people with disabilities. Supports are also needed to improve communication and family relationships.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The researchers note that there is a strong need to support youth and families in Thompson and to address homelessness and housing instability. They recommend 1) providing housing for youth, 2) creating a youth centre and shelter, and 3) offering job training for youth.

DISSEMINATION/KNOWLEDGE SHARING

Bonnycastle, M. M., & Deegan L. A. (2017, October 25). *Including the voices of youth: Homelessness and housing instability* [Conference presentation]. National Conference on Ending Homelessness, Winnipeg, MB. https://conference.caeh.ca/wp-content/uploads/AWH6_Including-the-voices-of-youth_M-Bonnycastle.pdf

Bonnycastle, M. M., & Simpkins, M. (2016). City of Thompson youth homelessness/Housing instability—*Youth Count 2016*. City of Thompson. https://uakn.org/wp-content/uploads/2015/05/Youth-Count-Report-FINAL-July-7-17.pdf

REFERENCES

Bonnycastle, C. R., & Deegan, L. A. (2018). *2018 Homelessness Partnering Strategy: Point-in-Time count*. City of Thompson. https://www.homelesshub.ca/sites/default/files/attachments/Thompson%20Pit%20Count%202018_Final%20Report.pdf

PROJECT TITLE

At Home in Winnipeg: Localizing Housing First as a Culturally Responsive Approach to Understanding and Addressing Urban Indigenous Homelessness

FROM 2008 TO 2014, the Mental Health Commission of Canada (MHCC) initiated At Home/Chez Soi (AHCS), a large $110 million randomized controlled trial involving five cities and 2,148 individuals to study homelessness and mental health. The study was designed to collect policy- and program-relevant evidence about the service and system interventions needed to achieve housing stability, improved health, and wellbeing for people who are homeless and mentally ill. Accordingly, Housing First was compared with existing services and supports. Winnipeg was chosen as a study site for two reasons: 1) its urban Indigenous population, which is 12% of the general population but constitutes 70% of the homeless population, and 2) its concentrated rates of inner-city poverty. Despite extensive publication about AHCS and Housing First, little research has examined community-driven, cultural approaches to ending Indigenous homelessness. This research addresses that gap.

RESEARCH OBJECTIVES AND METHODOLOGY

The researchers had four questions. 1) What processes defined the relationship-building phase amongst stakeholders, including local community members, government, homeless services sector, and the Indigenous community? 2) How did this relationship-building influence the subsequent development of a unique, culturally responsive adaptation of the Housing First model? 3) How did the community-driven, Indigenous-centered approach to governance contribute to broader capacity building, successful implementation, and ongoing sustainability? 4) What Winnipeg experiences can inform broader adoption of Housing First in Indigenous communities? Following OCAP and USAI principles, researchers interviewed 16 stakeholders involved in the early development of AHCS and carried out an in-depth analysis of secondary materials.

FINDINGS

Findings from the Winnipeg Site project were presented in chapters.

1. *A national perspective on Winnipeg's approach to Housing First* looked at how to translate a national project to the local level and feature Indigenous community priorities. Three teams, or sites, were included.

2. *Pathways walked together: staging AHCS* brought study participants together with the three Winnipeg Housing First teams. These were Wi Che Win, or Walking Together, Winnipeg's intensive case management model for those needing support; Ni Apin, the Winnipeg Site's experimental arm, also called "third arm"; and the Wiisocotatiwin model, or Finding Gifts, used by Mount Carmel's Clinic, for those needing additional supports.

3. *AHCS governance model* was primarily concerned with connecting the national-level team with local sites. Winnipeg developed a local governance model for each of the three sites; the Winnipeg Model included the Project Leadership Team, Winnipeg Advisory Committee, Aboriginal Lens Committee, and the Lived Experience Circle.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. *An Indigenous-centered and capacity-building approach* engaged the Winnipeg community in discussion and relationship-building, which enhanced trust and enabled them to question Housing First and the role of the MHCC. In the process, they honoured local Knowledge Holders.

2. *The Winnipeg Model reflected the population it served*, meaning 70% of the 513 participants were from the Indigenous community.

3. *Inclusion of the Advisory and Aboriginal Lens Committees* resulted in the questioning and adoption of the Housing First model.

4. *The Lived Experience Circle's growth and continued existence* is one of the most tangible outcomes.

5. *The Winnipeg Site governance structure* ensured familiar and transparent points of access, venues, and opportunities for voices from across the community.

6. *A capacity-building and social enterprise lens* featured local building expertise and offered a hopeful example for future Housing First efforts.

7. *The importance of a localized process* was exemplified by AHCS Winnipeg Site's approach of embracing and mobilizing local stakeholders, which was key to the success of its development, implementation, and sustainability. The governance structure provided an important example of how a strong, localized model can guide the implementation of Housing First.

DISSEMINATION/KNOWLEDGE SHARING

Caplan, R., Nelson, G., Distasio, J., Isaak, C., Edel, B., Piat, M., P., Macnaughton, E., Kirst, M., Patterson, M., Aubry, T., Mulligan, S., & Goering, P. (2020). Indigenous and non-Indigenous parents separated from their children and experiencing homelessness and mental illness in Canada. *Journal of community psychology, 48*(8), 2753–2772. https://doi.org/10.1002/jcop.22455

Nelson, G., Aubry, T., Tsemberis, S., & Macnaughton, E. (2020). Psychology and public policy: The story of a Canadian Housing First project for homeless people with mental illness. *Canadian Psychology/Psychologie canadienne, 61*(3), 257–268. https://doi.org/10.1037/cap0000206

Sofouli, E. (2020). Cross-cultural conceptualization and implementation of recovery in mental health: a literature review. *Mental Health and Social Inclusion, 25*(1), 32-40. https://doi.org/10.1108/MHSI-08-2020-0057

RELATED RESOURCES

Distasio, J., Zell, S., McCullough, S., & Edel, E. (2019). Localized Approaches to Ending Homelessness: Indigenizing Housing First. Institute of Indigenous Studies, UWinnipeg. https://winnspace.uwinnipeg.ca/bitstream/handle/10680/1727/2019_IUS--Localized_Approaches_Ending_Homelessness_FR_Final.pdf?sequence=2&isAllowed=y

PROJECT TITLE

Pathways to Mino Biimadiziwin in the City: A Profile of Urban Aboriginal Economic Success in Sudbury

IN 2007, SUDBURY'S UATF identified the emergence of an 'outsider' urban Indigenous middle group, which appeared to be moving away from the Indigenous social service community, generally understood to be the N'Swakamok Friendship Centre and the Shkagamik-Kwe Health Centre. Building on this earlier work, researchers and KINXUS Aboriginal Urban Resources set out to better understand and support Indigenous economic success and the development of a community network of Indigenous professionals and community leaders in Sudbury.

RESEARCH OBJECTIVES AND METHODOLOGY

The research was overseen by KINXUS and followed USAI principles. Research objectives included determining 1) demographic profiles of Indigenous people experiencing economic success, 2) perceptions of home and community, 3) Indigenous cultures in the city, 4) the reality of racism and internal discriminations, 5) the path to a professional life, namely key supports and challenges, 6) economic and political relations, and 7) the definition of success and future aspirations. Eighty-two individuals participated in following research activities: in-depth interviews (n=49), two sharing and discussion circles (n=30), and life stories (n=3). Partici-pants had household incomes over $40,000 and were not employed with the social services sector.

PRODUCT

Book

https://uakn.org/wp-content/uploads/2014/08/US_IS_Pathways_Book_2016.pdf

YEAR SUBMITTED

2016

LOCATION

Sudbury, ON

RESEARCH TEAM

RESEARCH ASSISTANT:

Brian Slegers, Laurentian University, Sudbury, ON

PRINCIPAL INVESTIGATORS:

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Christine Rego, Centre for Addiction and Mental Health (Northern Aboriginal Services), Sudbury, ON

COMMUNITY LEAD:

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COMMUNITY RESEARCHER:

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COMMUNITY PARTNERS:

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Brad Robinson, N'Swakamok Friendship Centre, Sudbury, ON

Maurice Sarrazin, Métis Nation of Ontario, Sudbury, ON

Grant Dokis, Greater Sudbury Police (Aboriginal Liaison Officer), Sudbury, ON

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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Dr. Kevin FitzMaurice, University of Sudbury, kfitzmaurice@laurentian.ca

FINDINGS

1. *Demographic profiles:* Twenty-seven percent of Sudbury's Indigenous population (13,405) have household incomes greater than $40,000. Of these, 71% are First Nations/Status, 86% are Anishnaabe, and 43% make over $80,000.

2. *Sudbury as home:* Seventy percent are not born in Sudbury, 76% consider Sudbury home, 63% are homeowners, 53% have never lived in a First Nations community, and 63% visit their community periodically.

3. *Community living:* Successful individuals feel isolated and excluded from the social services community and prefer university and community college Indigenous communities. The urban Indigenous community is not cohesive or connected to the non-Indigenous community and participants feel overlooked and underappreciated by the urban Indigenous community.

4. *Indigenous cultures:* Ninety-four percent consider Indigenous cultural activities important. Twenty-seven percent speak an Indigenous language. Many consider Elders important, and there is a strong desire for more culture-based programming. Eighty-two percent feel the absence of Indigenous visibility.

5. *Racism:* This is a significant, on-going social problem. Racism and discrimination exist within the urban Indigenous community.

6. *Supports for and challenges to success:* Factors supporting economic success include early family supports, role models, education, Indigenous-specific funding, Indigenous culture/cultural teachings, transportation, daycare, and overcoming racial barriers. Challenges include little financial support (especially when responsible for children/young families), affordable daycare, racism, discrimination, lack of confidence in the mainstream school system, the need for Indigenous-specific business and professional development training, networking opportunities, and family and cultural services that are not social-services focused.

7. *Economic and political relations:* Participants vote predominantly NDP and lack confidence in Indigenous political organizations. They see themselves as dual Indigenous and Canadian citizens and 81% felt they belong to the non-Indigenous middle class.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The researchers summarized the four factors underlying economic success and pathways to living the good life of Mino Biimadiziwin in the city: 1) a supportive early family life rooted in Indigenous culture; 2) a strong cultural identity within a more prominent urban Indigenous community; 3) an urban Indigenous community that is welcoming, cohesive, and well connected with the non-Indigenous community; and 4) respect, inclusion, and the elimination of racism.

DISSEMINATION/KNOWLEDGE SHARING

Book Launch – Pathways to Mino Biimadiziwin in the City (2017). Local Life Sudbury. Retrieved October 24, 2022. http://entertainmentsudbury.com/events/book-launch-pathways-mino-biimadiziwin-city/

Castlemain [@CastlemainGroup] (2017, Jan 18), Study highlights the experiences of economic success and the diverse pathways to #FN community life in #Sudbury [Tweet]. Sudbury.com. https://twitter.com/CastlemainGroup/status/821751604923760641

Leeson, B. (2016, October 7). *Sudbury Accent: Breaking down silos*. Sudbury Star. https://www.thesudburystar.com/2016/10/08/sudbury-accent-breaking-down-silos

Pathways to Mino Biimadiziwin in the City: A Profile of Urban Aboriginal Economic Success in Sudbury [Book Launch] (2017, January 13). Sudbury Arts Council. https://sudburyartscouncil.ca/events/book-launch-pathways-to-mino-biimadiziwin-in-the-city-a-profile-of-urban-aboriginal-economic-success-in-sudbury

Pickard, A. (2017, January 15). *Finding the pathways to success for Aboriginal people*. Sudbury.com. https://www.sudbury.com/local-news/finding-the-pathways-to-success-for-aboriginal-people-511177

Pickard, A. (2017, January 24). *Finding the pathways to success*. In Nation Talk. https://nationtalk.ca/story/finding-the-pathways-to-success-nob

PROJECT TITLE

Assessing the Barriers Associated with Diminished Client Transition Out of an Urban Indigenous Subsidized Housing Authority in a Small Prairie City

TREATY 7 URBAN Indian Housing Authority is an Indigenous-operated, not-for-profit organization located in Lethbridge, Alberta, that offers subsidized transitional rental space for low- to moderate-income urban Indigenous families. In recent years, a growing number of clients have chosen to remain with Treaty 7 Housing, thereby compromising the housing authority's ability to assist urban Indigenous peoples in acquiring the skills needed to secure market rentals or home ownership opportunities. This research investigates why client transition out of Treaty 7 Housing was diminishing.

RESEARCH OBJECTIVES AND METHODOLOGY

This paper is intended to inform policy makers seeking to increase client transitions out of Treaty 7 Housing's subsidized model (and other UNHP-funded housing organizations in Canada confronting similar trends) in an effort to open more units to prepare urban Indigenous residents for market rental entry and/or home ownership opportunities. Informed by a Participatory Action Research methodology that included qualitative interviews of 19 Treaty 7 Housing clients, this research focused on the following three questions: 1) What were the challenges confronting clients upon moving into the city? 2) What did the clients hope to achieve with Treaty 7 Housing? and 3) Why did certain clients exhibit apprehension about leaving Treaty 7 Housing?

Two parallel data analysis processes were applied: 1) thematic content analysis and 2) critical discourse analysis. These complementary approaches helped in our understanding of differences among Treaty 7 Housing client experiences.

PRODUCT

Paper

https://uakn.org/research-project/assessing-the-barriers-associated-with-diminished-client-transition-out-of-an-urban-indigenous-subsidized-housing-authority-in-a-small-prairie-city/

YEAR SUBMITTED

2017

LOCATION

Lethbridge, AB

RESEARCH TEAM

PRINCIPAL INVESTIGATOR:

Dr. Yale Belanger, Native Studies, University of Lethbridge, AB

COMMUNITY PARTNER:

Treaty 7 Housing Authority

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

CONTACT

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FINDINGS

1. Although its original mandate was to provide a two-year period of subsidized housing towards transitioning to more secure market rentals and/or home ownership opportunities, in recent years, a growing number of tenants have chosen to remain with Treaty 7 Housing and not to transition to the non-subsidized housing market.

2. Due to CMHC program and policy constraints, Treaty 7 Housing has been unable to purchase more housing stock. Consequently, the 114 units that served an urban Indigenous population of 960 in 1986 now serves 3,395 people, resulting in a 2.5 year average waiting time for prospective tenants.

3. Research participants identified the follow reasons for not transitioning out of Treaty 7 Housing: 1) the two year period was identified as an insufficient transitional period; (2) the high costs of moving were a barrier; (3) moving into market rentals was likely to result in living in substandard housing; and, (4) experiences of blatant anti-Indigenous racism and discrimination were anticipated within the mainstream housing market.

4. Given this overarching context of policy constraints, waiting times, and the experiences of existing tenants, Treaty 7 Housing is moving away from its original mandate of transitional housing and becoming instead a provider of permanent, subsidized housing. This reality has the overall effect of inhibiting the organization's ability to support the housing needs of the wider urban Indigenous community, leaving community members vulnerable to racism in the housing sector, poor housing conditions, and experiences of homelessness.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Reinstate and increase funding for new social housing and mortgage subsidies for Treaty 7 Housing under the Indigenous off-reserve programs of the Canadian Mortgage and Housing Corporation.

2. Explore the socio-economic reasons of core housing needs and determine how labour markets and educational outcomes are impeding Indigenous home ownership in Lethbridge.

3. Develop public education strategies to address anti-Indigenous racism in Lethbridge with a particular focus on promoting urban Indigenous rental and homeownership opportunities.

4. Insist that the Government of Canada formally endorse the National Aboriginal Housing Association's call for a national non-reserve housing strategy.

5. Establish a national Housing and Homelessness Secretariat and advocate to focus on reserve and urban Indigenous housing and homelessness issues.

RELATED RESOURCES

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PROJECT TITLE

Aboriginal Life Skills and Financial Literacy Curriculum Development and Education

THE NEWO YOTINA FRIENDSHIP CENTRE (NYFC) delivered a financial literacy curriculum called *The City*. However, NYFC participants experienced barriers that interfered with their attendance, overall attainment, and application of the information. NYFC determined the need to develop a curriculum that included a life skills module and incorporated an Indigenous worldview and culturally sensitive approach. This would eliminate barriers and better support a holistic, multi-pronged, sustainable program for Indigenous peoples. Accordingly, NYFC collaborated with First Nations University (FNU) to develop the financial literacy curriculum.

RESEARCH OBJECTIVES AND METHODOLOGY

The research question driving the project was, "What are the best practices for, and challenges of, delivering an Indigenous-relevant life skills and financial literacy curriculum to the members of NYFC?" The team used a mixed-methods approach that included five focus groups (n=50) and a three-day workshop (n=18) with accompanying questionnaires and interview questions. Researchers identified three extant resources. The British Columbia Chapter of the Aboriginal Financial Officers of Canada had a well-organized curriculum, excellent links, and resources. First Nations Oweesta Corporation had the publication *Financial Skills for Families* (2016), relevant information on traditional First Nations values, and related modern and historical Indigenous economies. The Edmonton Financial Literacy Society had the "Managing My Soniyaw" curriculum. Informed by focus group findings, researchers wove these three resources into a three-day workshop. Day one focused on the life skills curriculum (two modules) and days two and three on the financial literacy curriculum (eight modules). Following the workshops, two SMART Recovery[1] (addictions support group) sessions were offered.

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[1] SMART (Self-Management and Recovery Training) Recovery is an addictions support group. https://www.smartrecovery.org/about-us/

FINDINGS

1. *Focus groups:* There is a need for an in-depth exploration of money as a concept in Indigenous and non-Indingeous communities and a need to focus on addictions counseling in the life skills curriculum.

2. *Life Skills Workshop:* Ten attended, and found the workshop very valuable.

3. *Financial literacy workshop #1:* Three attended. The researchers observed that it would be best to move the workshop location from FNU to NYFC.

4. *Financial literacy workshop #2:* Nine dropped out, which was attributed to participants' discomfort confronting their financial realities.

5. *Makeup financial literacy workshop #3:* With a $30 incentive, 10 attended.

6. *Workshop questionnaire:* Organizers need to make workshop material effective, accessible, and interactive. They should facilitate personal stories regarding life skills, financial literacy, and the economic history of Indigenous peoples and communities throughout Saskatchewan.

7. *Interviews:* Organizers need participants to commit to the sessions, while organizers themselves need to provide clarity around their workshop expectations and preparations for the workshop.

8. *Workshop exit interviews:* Results showed that financial literacy is a painful subject, but participants learned a lot, appreciated Indigenous content and Elder's contributions and ceremonies, and want to get out of debt/start a business/get an education.

9. *Demographic survey:* Thirteen filled out a demographic survey. The average age was 43. The average monthly income was $879. Of the 13, 92% are unemployed, 46% have dependents, 58% indicate addictions, 92% rely on community services, and 50% have a bank account.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Start with a demographic survey and tailor financial literacy workshops to the individual.

2. Increase the focus on addictions and provide critical aftercare services.

3. Understand better what pathway could help clients transition away from the Ministry of Social Services' inadequate support. Establish an Individual Development Accounts program.

4. Incentivize workshop attendance with stipends.

DISSEMINATION/KNOWLEDGE SHARING

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PROJECT TITLE

Urban Aboriginal Individuals' Financial Behaviour and Experiences: Some Focus Group Evidence

INDIGENOUS PEOPLES have been identified as one of the "priority groups" for a national financial literacy strategy. Of concern is the growth and use of fringe financial institutions such as payday lenders. Indeed, previous work by Bowles et al. (2011) showed that, in Prince George, where the Indigenous population comprises 11% of the general population, 60% of the clients of fringe financial institutions (FFI) self-identified as being Indigenous. Building on Bowles's previous work, the researchers, in collaboration with the Aboriginal Business and Community Development Centre (ABCDC), sought to investigate further the financial behaviours and experiences of urban Indigenous individuals in Prince George.

PRODUCT

Publication

https://journals.library.ualberta.ca/aps/index.php/aps/article/view/23873/pdf_42

YEAR SUBMITTED

2015

LOCATION

Prince George, BC

RESEARCH TEAM

RESEARCHER:

an Indigenous graduate student from UNBC, who requested that he not be identified in publication, was a Research Assistant on the project and participated in data collection

ACADEMIC LEAD:

Dr. Paul Bowles, UNBC, Prince George, BC

COMMUNITY PARTNERS:

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

The National Collaborating Centre for Aboriginal Health

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RESEARCH OBJECTIVES AND METHODOLOGY

Following the completion of the financial literacy classes offered by the ABCDC, three focus groups, with 10 participants each, were held. The 30 participants, who comprised a non-random sample, participated in hour-long focus groups that followed an open-ended discussion format. In the spirit of reciprocity, focus group participants had the opportunity to ask the experts questions that might assist them in their personal financial decision-making. The results of the study were shared directly with the instructor of the financial literacy program.

FINDINGS

Financial Literacy and Needs

Most participants had good knowledge of the comparative costs of banking and borrowing. Twenty out of 30 had bank accounts and sound knowledge of the costs involved. Participants also had extensive knowledge of costs associated with prepaid credit cards, phone plans, and contracts. Financial literacy decreased when talking about mortgages and online banking. Online banking was viewed as problematic given no or limited computer access or places to learn how to do it. Banking services for highly mobile people are limited.

Low Incomes and FFIs

After rent, there is not much left to budget. FFI users are better described as "precariously banked," meaning they use mainstream and FFIs. FFIs are more expensive but transactions are straightforward. FFIs are open longer hours and do not require appointments. FFIs are a better fit with individuals doing shift work or who have limited time in town. Banks place a five-day hold on cheques but FFIs have a person's picture and fingerprints on file and can complete a transaction instantaneously. Participants had bank accounts but no credit, and no way of building credit because of their low income. The use of FFIs is inextricably linked to waged employment that does not pay a living wage, and inadequate levels of welfare and other government program payments. Banks cater to the wealthy.

Indigenous Dimensions

Basic financial literacy is self-taught. Banks need more diverse staff. However, an Indigenous-owned bank would have challenges relating to lenders' and borrowers' close personal relationships.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

Government's emphasis on financial literacy is misplaced. Instead, policies should focus on the following.

1. *Raising income levels*. At a minimum, financial literacy programs should be designed as 'financial literacy plus' programs that offer participants an opportunity to raise their income levels and creditworthiness through incentives such as matching savings programs.

2. *Matching savings:* Governments need to fund and work with urban Indigenous organizations to provide 'financial literacy plus' programs with matching savings rather than concentrating solely on partnering with mainstream financial institutions.

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IMPACT

On the basis of the report, the Academic Lead and Aimee Thompson, Financial Literacy Officer with the Prince George ABCDC, made a submission to the Federal Financial Literacy Taskforce.

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05.8
RECONCILIATION, JUSTICE, AND GOVERNANCE

THE AUTHORS offer the following observations.

1. Self-determined efforts by local urban Indigenous communities and local Indigenous leadership form the foundation for community well-being. These efforts rest on the foundation of relationship building and the institutions that emerge from them. This work is conducted in a climate of Two-Eyed Seeing (McKeon, 2012) that brings together Indignous research and western knowledges in ethical spaces of good governance.

2. Solid, respectful, trusting relationships are the foundation of good governance. This refers, internally, to relationships among urban Indigenous organizations and, externally, with non-Indigenous organizations, especially local governments. Aspiring to good relationships with oneself and with others can be framed as a form of personal self-determination, starting with the self and extending outwards.

3. Local urban Indigenous organizations and the broader Indigenous community support the path towards self-determination by modeling and teaching good relationship building, which is culturally and community based.

4. Urban Indigenous communities accept organizations and institutions as legitimate and important; however, their legitimacy is constantly questioned by the non-Indigenous community, who tend to focus on relationships with First Nations and their institutions. For governance to be effective, urban Indigenous organizations need to be seen as legitimate.

5. Indigenous organizations do things differently—notably, by consensus and in collaboration. Leadership of urban Indigenous institutions are led primarily by Indigenous women. Consistent with the traditional role of women, they teach how to navigate the politics of self-determination with grace and dignity. Indigenous and non-Indigenous organizations have completely different ways of operating. Bridging the divide requires being sincerely interested in the other side, cultivating respect, and espousing a certain humility.

6. The Canadian national project of reconciliation is fostered by the efforts of local Indigenous urban organizations and communities in their efforts to improve the well-being of their members and to create good relationships with local non-Indigenous governments and communities. They work to build trust and foster an environment of respect—in effect, teaching how to be good neighbours with the hope of becoming friends.

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Table 8. Reconciliation, Justice, and Governance summaries with cross themes, final products, and designated CDR exemplars.

Project Titles	Cross Themes	Final Product
RECONCILIATION		
Authentic Engagement of First Nations and Métis Traditional Knowledge Keepers	Identity Services	Guide
This is What I Wish You Knew: Exploring Indigenous Identities, Awareness of Indigenous Issues, and Views Towards Reconciliation in the Halifax Regional Municipality	Community	Report
Raising Spirit: The Opokaa'sin Digital Storytelling Project	Community Education Identity	Report Website CDR Exemplar
JUSTICE		
The Impacts of the Criminalization of HIV Non-Disclosure on Indigenous People— A Case Study of Regina	Education Services Health	Report
Comparing the Lived Experience of Urban Aboriginal Peoples with Canadian Rights to Quality of Life	Reconciliation Services Governance	Report
GOVERNANCE		
Our Inheritance: Reflections on Leadership in the Friendship Centre Movement	Leadership Community	Paper Video
Exploring Culturally Responsive School Governance for Aboriginal Student Success in Saskatoon, Saskatchewan	Reconciliation Education Services	Report CDR Exemplar
Gendering the Duty to Consult: Making Aboriginal Consultation Rights Meaningful to Aboriginal Women	Justice Identity Community	Publication
Non-Status and Off-Reserve Aboriginal Representation in New Brunswick: Speaking for Treaty and Claims Beneficiaries	Identity Community	Report
Urban Aboriginal People and the Honour of the Crown: A Discussion Paper	Community	Publication

PROJECT TITLE

Authentic Engagement of First Nations and Métis Traditional Knowledge Keepers

THE CITY OF SASKATOON declared 2015–2016 a Year of Reconciliation. Subsequently, the Wicihitowin Aboriginal Engagement Conference took place in Saskatoon in November of 2015. During the conference, a two-day gathering was held, which brought together 24 First Nations and Métis Traditional Knowledge Keepers (TKKs) from the Cree, Saulteaux, Dene, and Métis nations across Saskatchewan. The purpose was to develop a protocol guide that would help the City of Saskatoon respectfully engage with First Nations and Métis TKKs. This research was commissioned by the UAKN's Elders Circle.

PRODUCT
Guide
https://uakn.org/wp-content/uploads/2018/12/Wicihitowin_AuthenticEngagementBooklet_V8.pdf

YEAR SUBMITTED
2017

LOCATION
Saskatoon, SK

FUNDERS
SSHRC Partnership Grant: Research For A Better Life (UAKN)

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RESEARCH OBJECTIVES AND METHODOLOGY

The protocol guide had two objectives: 1) provide insights into the appropriate protocols to follow when seeking the knowledge, wisdom, and advice of TKKs, and 2) outline commonalities in protocols. Following the conference, the committee engaged an additional 31 TKKs from across the province.

FINDINGS

Findings informed the protocol guide, which has 10 topic headings. 1) *Protocols:* protocols are a key feature of Indigenous spiritual belief systems. Knowledge has its own spirit and requires its own protocols. Following proper protocols ensures good energies are exchanged and sustainable relations created. There need to be protocols and respectful engagement of both physical beings/TKK and spiritual beings/the Creator. Ceremony is based on the Indigenous belief that people have to rely on a power greater than the self to transcend human frailties. It is unethical to approach a TKK and expect them to share the knowledge and wisdom without following proper protocols. 2) *What is a TKK?* They carry and teach First Nations and Métis traditions, customs, laws, and spirituality. They demonstrate respect and teach love, respect, patience, and compassion for all things. Contemporary TKKs provide insight and guidance on contemporary issues. Ceremonial TKKs have acquired gifts and ceremonial rights through the appropriate protocols such as fasting and naming ceremonies. Oskapiwis are TKK apprentices. 3) *Who is an Elder?* Humility and respect define Eldership. 4) *Offering of tobacco:* Explain what you want, then offer tobacco. Tobacco is the link between the physical and spiritual world. Smoke is the pathway to the spirit world and carries all the TKK thoughts, feelings, and prayers to the Creator. 5) *Gifting First Nations and Métis TKK:* Blankets, tea, or monetary gifts are appropriate. 6) *Working with community agencies:* TKKs require a full understanding of the goals and missions of the organization. They require a culturally safe/ethical space and a physical space, such as a smudge room. 7) *Authentic engagement:* This is demonstrated by one's willingness to learn and understand traditional values, beliefs, and practices. 8) *Research:* Knowledge has a spirit that does not belong to one person or organization and is to be used to benefit all. Deep engagement throughout an event avoids tokenism. 9) *Community research:* TKKs must be engaged from developing the questions to disseminating the results. Avoid time restraints; trust is established through relationships over time. 10) *Analyzing information and knowledge received from TKKs:* Keep the questions and research straightforward.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

Engage First Nations and Métis TKKs in meaningful relationships. Start by acknowledging the protocols set out in the guide. It is through respect, honesty, humility, and a strong willingness to learn that relationships can be fostered and promote true reconciliation.

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PROJECT TITLE

This Is What I Wish You Knew: Exploring Indigenous Identities, Awareness of Indigenous Issues, and Views Towards Reconciliation in the Halifax Regional Municipality

PRODUCT

Report

https://uakn.org/wp-content/uploads/2015/05/UAKN-Atlantic-Final-Paper_This-Is-What-I-Wish-You-Knew_2018-.pdf

YEAR SUBMITTED

2015

LOCATION

Halifax Regional Municipality, NS

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

Canada Council for the Arts

Fulbright Canada

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IN 2016, THE MNFC INITIATED a community arts project called *This is What I Wish You Knew*. Each of the 50 participating community members created a clay tile and accompanying short video depicting who they are as an Indigenous person and what they want others to know about what it means to be Indigenous and living in Halifax. The art project's goals were to 1) increase the visibility of urban Indigenous peoples living in Halifax, 2) build awareness of Canada's historic and on-going role in colonialism, 3) recognize the experience of Indigenous peoples, 4) increase responsibility of the citizenry for Indigenous social justice, and 5) forge new relationships as equals. As the project was unfolding, the MNFC invited Dalhousie University researchers and 10 Indigenous university students living in the Halifax Regional Municipality (HRM) to explore these same goals using a complementary quantitative approach.

RESEARCH METHODOLOGY AND OBJECTIVES

Developed in collaboration with the MNFC, this research project's goals where to 1) assess the diversity of Indigenous peoples living in the HRM and explore the different ways in which they engage with their cultural identities, 2) assess the unique experiences that Indigenous peoples face because of their cultural identities, 3) assess levels of awareness and attitudes related to Indigenous issues and the need for reconciliation among Indigenous and non-Indigenous peoples, 4) assess how levels of awareness and attitudes toward Indigenous issues are associated with each other and how these relationships differ among Indigenous and non-Indigenous peoples, and 5) assess how seeing the artwork and hearing the stories of Indigenous community members influences levels of awareness and attitudes towards Indigenous issues among Indigenous and non-Indigenous peoples. A total of 274 adults, who self-identified as Indigenous (n=86) or who had no Indigenous heritage (n=180), completed a questionnaire assessing aspects of cultural identity, awareness of Indigenous/Canadian history and contemporary issues, and views on issues related to reconciliation. Subsequently, two separate focus groups were held with Indigenous (n=7) and non-Indigenous (n=7) survey participants to further contextualize the survey findings and investigate key themes.

PROJECT TITLE

This Is What I Wish You Knew: Exploring Indigenous Identities, Awareness of Indigenous Issues, and Views Towards Reconciliation in the Halifax Regional Municipality

FINDINGS

1. A large number of non-Indigenous participants reported knowing nothing about the Indian residential school system or other aspects of colonialism.

2. Indigenous participants endorsed the values, beliefs, and engagement with their cultural traditions and appreciated the sense of humour, entertainment, and social interactions with their own cultural group. They also reported a strong sense of cultural identity and pride and valued belonging.

3. An unexpectedly high number of Indigenous participants reported sometimes feeling rejected by other Indigenous people—e.g., treated like an outsider, not 'authentic,' 'too Indigenous,' or 'not Indigenous enough.'

4. Indigenous participants reported racial stereotypical micro-aggressions to be common and eight in 10 reported being told not to complain about racism/discrimination.

5. An alarming gap between Indigenous peoples and non-Indigenous Canadians was evident in relation to recognition of harm to Indigenous peoples from colonialism and the responsibility of all Canadians to redress this harm.

RECOMMENDATIONS/IMPLICATION FOR POLICY AND PRACTICE

More education is needed to teach non-Indigenous Canadians about the long-term and ongoing impacts of colonialism. Public art is an effective way to create understanding, build relationships, and engage the public in righting wrongs. Ongoing supports and programs are needed to support Indigenous peoples who are living in the city and experiencing multiple stressors.

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IMPACT

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PROJECT TITLE

Raising Spirit: The Opokaa'sin Digital Storytelling Project

PRODUCT

Report

https://policywise.com/wp-content/uploads/resources/2018/01/2018-01JAN-24-Scientific-report-1604SM-NewberryAlexander.pdf

Website

The Digital Storytelling Library

YEAR SUBMITTED

2018

LOCATION

Lethbridge, AB

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

PolicyWise for Children & Families

The Community Foundation of Lethbridge and Southwestern Alberta

University of Lethbridge's Office of Research and Innovation Services

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FEW STUDIES HAVE EXAMINED the involvement of Indigenous children in the process of digital storytelling and its impact on cultural resilience, intergenerational relations, and knowledge transmission. In response, the Opokaa'sin Early Intervention Society (OEIS), a non-profit organization devoted to Indigenous children and their families in southern Alberta, and the Institute for Child and Youth Studies at the University of Lethbridge collaborated on an extensive two-phase project. Phase I was a photo-elicitation project on local child-rearing values among Blackfoot families. Phase II, Raising Spirit, which engaged middle-school children through to individuals working on postdoctoral fellowships, focused on the creation of Opokaa'sin Blackfoot Digital Storytelling Library, a program of arts-based education and a public exhibition.

RESEARCH OBJECTIVES AND METHODOLOGY

As a counterbalance to generic programming, the overarching goal of the Raising Spirit project was to construct a digital library of stories, images, and audio that set out the values considered important in Blackfoot child rearing. Specific objectives were to 1) legitimize the parenting and programming offered by the Opokaa'sin community, 2) amplify the intergenerational transfer of child-rearing values, 3) train youth (middle-school to postdoctoral fellows) and the Blackfoot community in research, cultural knowledge production, and preservation, and 4) increase students' and communities' resilience and capacity. Using a practice-driven, participant-researcher approach, additional community photos and videos were collected along with traditional stories and interviews with Elders and cultural Knowledge Holders. Using the software Design Studio, a collaborative analysis of the data resulted in the identification of four core child-rearing values: belonging, mastery, generosity, and independence. These were linked to words in the Blackfoot language. The four values were then mapped onto the Opokaa'sin communities' version of the medicine wheel, the Circle of Courage, which they were already using to ground their programming. Using the open-source software ThingLink, the entire archive of stories, images, and audio—which reside with the Opokaa'sin communities—was made available on mobile devices.

PROJECT TITLE

Raising Spirit: The Opokaa'sin Digital Storytelling Project

FINDINGS

Resilience

Colonialism and genocide disrupted the transmission of child-rearing values. Knowing one's culture, its values, and its language can increase resilience. The digital storytelling library illustrates and supports the persistence of Blackfoot values and their continued transmission.

Capacity-Building

Raising Spirit contributed to building the requisite infrastructure as well as the communities' on-going capacity to run and manage the library.

Intergenerational Transfer

In the Blackfoot worldview, knowledge is based on exchange and healthy relationships. Knowledge transfer was supported between generations and also between the university and the community partner. Youth in care developed new relationships and were introduced to post-secondary education and job enhancement opportunities.

Archive to Support Culturally Appropriate Programming

The library embeds stories, images, and voices allowing the user to make linkages between cultural values and concrete examples of childrearing.

Youth

Youth worked alongside experts and developed expertise in research processes and creation.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

In the spirit of the TRC's calls to action, Raising Spirit is built on reconciliation work between community and university, practitioners and scholars, Elders and youth, Indigenous and settlers.

DISSEMINATION/KNOWLEDGE SHARING

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Conference presentations

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IMPACT

OEIS continues to add content to the library and share it with the community. The project link is shared with community through social media, newsletters, and community bulletins. Opokaa'sin programs access ThingLink digital library regularly as a teaching tool for the children, youth, staff and families to provide language resources, history and to help facilitate connection back to communities and family of origin.

PROJECT TITLE

The Impacts of the Criminalization of HIV Non-Disclosure on Indigenous People—A Case Study of Regina

IN 2016, HIV INFECTION RATES in Saskatchewan (14.5/100,000) were twice the national average (6.4/100,000). Furthermore, Indigenous males made up 72% of all newly diagnosed HIV cases and Indigenous females 88%. Yet there is little research examining the impacts of Canadian criminal laws around HIV non-disclosure on Indigenous peoples. HIV stigma intersects with other forms of discrimination that Indigenous people face, which include colonialism, racism, sexism, homophobia, transphobia, poverty, and simply being Indigenous. There is a pressing need for policy, legal, and healthcare professionals, researchers, and advocates to better understand the realities of HIV in urban Indigenous communities. With this in mind, USask and All Nations Hope Network conducted an HIV case study in Regina.

RESEARCH OBJECTIVES AND METHODOLOGY

There were five research objectives: 1) to identify the impacts of HIV non-disclosure laws on Indigenous persons; 2) to understand the implications of these laws for community service organizations; 3) to identify the needs and recommendations from Indigenous frontline workers and persons living with HIV; 4) to centre Indigenous knowledge and perspectives in policy and legal recommendations; and 5) to create a foundation for future research. The team reviewed HIV non-disclosure and Canadian criminal law and explored HIV in a colonial context. In addition, 26 interviewees were asked about their familiarity with non-disclosure laws, about the impacts of the law on themselves and the community, and about existing supports and needs in Regina for navigating legal issues within the Canadian criminal justice system.

FINDINGS

The researchers identified several impacts of HIV non-disclosure laws on Indigenous people: 1) *fear of incarceration* because of social stigma; 2) *negative impacts on sexual relationships*, being afraid of or avoiding having sex; 3) *gendered violence* resulting from partners' use of HIV status to coerce, manipulate, harm, or even incarcerate; 4) *discrimination from police* who used increased violence and intimidation, breached confidentiality, and flagged HIV-positive individuals in internal police records; and 5) *criminalization for being indigenous and HIV-positive*, resulting in increased surveillance, being treated as deviant, and the risk of increased discrimination.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

Recommendations from the team and community are given below.

Approaches to HIV Non-Disclosure

Underscore the experiences and knowledge of Indigenous communities and people living with HIV when evaluating/discussing Canadian criminal laws around HIV non-disclosure. Acknowledge the past and present broader legal and settler colonial contexts that Indigenous peoples face. Approach HIV non-disclosure from an intersectional perspective.

Law and Justice

Integrate Indigenous laws and Indigenous legal responses into HIV non-disclosure law.

Education and Training

Conduct more research on the impacts of the criminalization of HIV non-disclosure on Indigenous peoples living with HIV. Increase resources for, and education about, HIV non-disclosure and the law for the Indigenous HIV-positive community in Regina and beyond. Increase education and training for police, lawyers, judges, and healthcare workers so they understand the complexities of Indigenous people's experiences with HIV non-disclosure, and HIV generally.

Supports and Services

Increase HIV non-disclosure and legal resources for Indigenous persons living with HIV. Create accessible, expanded HIV services for Indigenous people who are HIV-positive. Hire more Indigenous/HIV-positive frontline workers. Recognize the strengths of the Indigenous HIV-positive community. Listen, learn, and collaborate with the community.

DISSEMINATION/KNOWLEDGE SHARING

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Snyder, E. & Kisikaw Piyesis, M. (2018, January 27). *HIV non-disclosure and Canadian law: Impacts on Indigenous people in Regina* [Conference presentation]. Technologies of Justice conference, Canadian Law and Society Association, Oshawa, ON.

Snyder, E. & Kisikaw Piyesis, M. (2018, April 26). Community perspectives on the criminalization of HIV non-disclosure and its impacts on Indigenous people who are HIV-positive [Conference presentation]. Canadian Association for HIV Research, Vancouver, BC. https://www.cahr-acrv.ca/wp-content/uploads/2018/04/CAHR-2018-PROGRAM-AT-A-GLANCE-web.pdf

Snyder, E. & Kisikaw Piyesis, M. (2021, May 3). *Indigenous resilience and allyship in the context of HIV non-disclosure criminalization: Conversations with Indigenous people living with HIV and allies working in support of community* [Virtual poster]. Canadian Association for HIV Research annual conference. https://az659834.vo.msecnd.net/eventsairwestusprod/production-seatoskymeeting-public/82b2e0c23346431d82fa2f42eae57dac

This research has also been shared directly with the HIV Legal Network and CAAN.

IMPACT

Two of the researchers applied for (and received) $2906.24 from a SSHRC Exchange Grant (internal USask grant) called *Community Conversations: HIV Non-Disclosure and Canadian Law*, where they hosted (along with Danita Wahpoosewyan) a community gathering about issues with the criminalization of non-disclosure, including sharing the findings from the UAKN funded research.

This research also led to the same two researchers being involved on a SSHRC Insight Development grant (PI: Eli Manning) entitled *Direct Impact: Understanding Race and Punishment in HIV Criminalization*, which examines how systemic racism and settler colonialism shape HIV criminalization.

PROJECT TITLE

Comparing the Lived Experience of Urban Aboriginal Peoples with Canadian Rights to Quality of Life

OVER THE PAST DECADE, the Community–University Institute for Social Research (CUISR) has charted what "quality of life" (QoL) means to the citizens of Saskatoon. Building on that foundation, this study examines QoL in relation to the lived experiences of urban Indigenous peoples in Saskatoon, Saskatchewan, in 2013–2014. The research team included academics and representatives from the Opaskwayak Cree Nation, Saskatoon UAS, Saskatchewan Indian Institute of Technologies, and the Office of the Treaty Commissioner. The purpose of the study was threefold: 1) to effect a comprehensive, comparative Indigenous QoL evaluation; 2) to identify QoL barriers and the policy and program frameworks needed to overcome them; and 3) to relate Indigenous QoL to Indigenous understandings of treaty, constitutional, statutory, and normative frameworks, and governments' obligations to maintain Indigenous rights.

RESEARCH OBJECTIVES AND METHODOLOGY

There were three objectives: 1) to assess the lived experiences of urban Indigenous peoples' QoL; 2) to compare the findings with the government discourse around improving QoL for Indigenous peoples and the general population; and 3) to offer generalizable strategic directions on how to improve QoL for Indigenous peoples living in Saskatoon. Operating under a formal partnership, the research team used a mixed-methods research approach within a participatory research framework. Research priorities were designed by, with, and for Indigenous peoples. Three methods were used to gather baseline data on the urban Indigenous population: 1) web-based survey (N=105); 2) semi-structured in-person interviews (N=19); and 3) facilitated focus groups (N=2).

PRODUCT

Report

http://uakn.org/wp-content/uploads/2014/08/UAKN-PRC-Final-Report_Comparing-the-Lived-Experience-of-Urban-Aboriginal-Peoples-with-Canadian-Rights-to-Quality-of-Life_FINAL_Spring-2014.pdf

YEAR SUBMITTED

2014

LOCATION

Saskatoon, SK

RESEARCH TEAM

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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FINDINGS

Web-Based Survey

Obstacles to QoL include marginalization and subjugation (40%), cost of living (34%), health issues (13%), and lack of access to appropriate services and supports (12%). Key factors for QoL include employment, income level, adequate housing, family relationships, good health, and warm welcoming communities. Key factors for improving QoL include increasing education and training opportunities, improving the justice system, and increasing understanding of Indigenous culture and rights, employment opportunities, community/social service funding, and cultural and spiritual places.

Interviews

Factors enhancing QoL include education, employment, family, money, food, housing, good neighbourhood, friends, respect, honouring treaties, traditional teachings and culture, and Friendship Centres. Factors inhibiting QoL include discrimination, residential school legacies, alcohol and drug addictions, under- and unemployment, justice system involvement, childhood trauma, stress, and lack of transportation.

Focus groups

Barriers inhibiting QoL include discrimination, education/residential schools, foster care, housing and transportation, bullying, poverty, gangs, and drugs. Factors enhancing QoL include family, culture and a sense of belonging, education and employment, housing, and respecting treaty promises and relationships.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

In the words of the authors, "Recognizing the importance of treaty promises and Aboriginal rights as well as the unique impacts of colonization on Aboriginal life is critical to undoing entrenched frameworks, rebuilding relationships, enhancing individual and institutional capacities to improve Aboriginal QoL, and achieving a just society in which the capacities and contributions of all citizens count" (Findlay, et al., 2014, p.30). The researchers hope the research findings "will serve as a catalyst for renewed discussion about the obligations of various levels of government to maintain the rights laid out in treaties for urban Aboriginal peoples" (p.30).

DISSEMINATION/KNOWLEDGE SHARING

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Shukla, A., & Pandit, T. (2021). Moving towards a better future: Education through placemaking with migrant children. In P. Sivakumar, & S. Irudaya Rajan (Eds.), *Sustainable development goals and migration* (pp. 103–116). Routledge India. https://www.taylorfrancis.com/chapters/edit/10.4324/9780429346866-6/moving-towards-better-future-anurag-shukla-titiksha-pandit

Wilk, P., Maltby, A., & Cooke, M. (2017). Residential schools and the effects on Indigenous health and well-being in Canada—a scoping review. *Public Health Reviews, 38*(1), 1–23. https://doi.org/10.1186/s40985-017-0055-6

IMPACT

ResearchGate reports regular reads, citations, and recommendations.

PROJECT TITLE

Our Inheritance: Reflections on Leadership in the Friendship Centre Movement

THE OFIFC HAS SPENT decades refining culture-based practices of governance and leadership but these roles have not been documented. This report describes two complementary UAKN research projects that address this gap. The first, called "Where Are We?" examines service delivery, the role of Executive Directors (EDs) in Friendship Centres, and characteristics of urban Indigenous leadership. The second research project is called "Where Are We Going?" and focuses on deepening our understanding of youth leadership and youth engagement in urban Indigenous communities. The resulting report, focused on urban Indigenous leadership, examines the intersections and divergences between the insights of EDs and urban Indigenous youth.

RESEARCH OBJECTIVES AND METHODOLOGY

The *USAI Research Framework* (2016)—which mandates that research processes and outcomes be useful, self-voiced, accessible, and inter-relational for the communities involved—informed the four research objectives. Those research objectives were the following: 1) to draw on the experiences of key urban Indigenous leaders to understand how to enable and empower others to cultivate leadership skills; 2) to document individual experiences and wise practices that have contributed to the development of leadership opportunities, skills, and the impact of service delivery sites and organizations; 3) to identify challenges and opportunities for youth in accessing leadership opportunities within their communities; 4) to identify steps for service delivery sites and organizations to enable and empower urban Indigenous people, including youth, to become their communities' leaders. The research team interviewed seven Friendship Centre directors. Later, OFIFC staff, along with youth board representatives, participated in a series of workshops and research activities structured around historical trauma and trauma-informed practices, event planning, Indigenous leadership, and youth roles and responsibilities. Researchers used narrative data analysis. The final report was guided by the self-reflections of community members and their inter-related experiences and understandings of the development of the FCM, as well as their personal journeys within Friendship Centre communities.

FINDINGS

EDs spoke of their leadership journeys as being composed of a number of dynamic relationships, events, and experiences occurring throughout their lives. Youth described their leadership journeys as consisting of a number of different processes, experiences, and challenges rather than as a single moment or opportunity. The final analysis found the following.

1. Leadership is an experience that community members access on a spectrum.
2. Leadership is founded in serving the community through the development of relations.
3. Leaders differ in their visions of their local Friendship Centre but share a vision toward continually expanding locally-relevant community services that support the Indigenous community.
4. A leader is someone who positions serving the community above themselves. This includes motivating others to do the same.
5. Leadership entails standing up to initiate change.
6. Knowing your community is integral to knowing where you are going.
7. Mentorship is an integral feature of leadership.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

In reflecting on the OFIFC and the Friendship Centre's historical legacy of culture-based leadership and governance, youth and EDs collectively reference the vital role of relationships, cultivating kindness, and a recognition of clan responsibilities and specific gifts.

DISSEMINATION/KNOWLEDGE SHARING

The report was shared across Friendship Centres in Ontario and findings were shared with partners, at conferences, and in presentations.

IMPACT

The project increased opportunities for youth mentorship and leadership with the FCM.

REFERENCES

OFIFC (2016). *USAI research framework, 2nd edition*. OFIFC. https://ofifc.org/wp-content/uploads/2020/03/USAI-Research-Framework-Second-Edition.pdf

PROJECT TITLE

Exploring Culturally Responsive School Governance for Aboriginal Student Success in Saskatoon, Saskatchewan

CURRENTLY, SASKATOON IS HOME to the largest number of off-reserve Saskatoon Tribal Council (STC) members, including approximately 1,000 school age children who constitute the fastest growing demographic within the city's schools. In 2010, the Greater Saskatoon Catholic Schools Division (GSCSD) and the STC established the *Mamawohkamatowin* Partnership to foster closer relationships between the GSCSD and First Nations and Métis peoples. Following STC's unsuccessful request to create a Joint Board to facilitate co-governance of First Nations education by STC and GSCSD within the Saskatoon context, the partnership lapsed. This report chronicles the history of the partnership, sets out the research supporting the creation of Joint Boards, and presents an example of successful implementation of the Joint Board model.

RESEARCH OBJECTIVES AND METHODOLOGY

The research was conducted on behalf of STC. In addition to a comprehensive literature and policy review, the qualitative case study carried out a descriptive review of *Mamawohkamatowin* Partnership documents, individual and group interviews, and an inductive and deductive data analysis. Specific research objectives were to 1) document the successes and challenges encountered by the *Mamawohkamatowin* Partnership and 2) advance the calls of the TRC, s 10 (v), specifically in relation to innovations in education enabling Indigenous parental and community responsibility, control, and accountability, and enabling Indigenous parents to fully participate in the education of their children.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2015/05/PRC-Final-Paper_Exploring-Culturally-Responsive-School-Governance-for-Aboriginal-Student-Success-in-Saskatoon_2016.pdf

YEAR SUBMITTED

2015

LOCATION

Saskatoon, SK

RESEARCH TEAM

COMMUNITY LEAD:

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PRINCIPAL INVESTIGATOR:

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

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FINDINGS

Literature Review

Schools in Saskatchewan have failed to ensure equitable educational outcomes for Indigenous learners. The extreme disparities in educational outcomes threaten social cohesion and economic viability. Successful educational attainment is tied to culture and cognition. Systemic transformation requires innovative governance fostering greater Indigenous parental involvement in, and control over, their children's education.

Policy Review

The provincial Ministry of Education's 2003 Building Partnerships policy specifically delineates and promotes shared management and governance of the provincial educational system.

Indigenous Rights

In support of Indigenous sovereignty, colonial structures that deter Indigenous participation in society should be dismantled.

Successful Co-Governance/Tri-Board Governance

The 2003 Battlefords First Nations Joint Board of Education Partnership Agreement is a co-governance exemplar.

Urban Indigenous Governance Models

The 2010 memorandum of understanding (MOU) between the Government of Canada, Saskatchewan, and STC recognizes First Nations jurisdiction/shared governance over education but it has not been fully recognized or exercised in urban settings.

Mamawohkamatowin Partnership

The parties initially agreed to create an equitable governance council. The partnership enjoyed many successes. In 2012–2013, changing the *Mamawohkamatowin* Partnership into *Mamawohkamatowin* Educational Alliance was discussed and a draft agreement was developed but not realized. GSCS, citing their constitutional right to provide education consistent with the Roman Catholic Faith, felt existing mechanisms supporting parental involvement should be better utilized by Indigenous parents and questioned STC's capacity to manage and operate four schools. STC believed that GSCS was unwilling to engage in meaningful discussions around co-governance on the basis of Indigenous treaty rights and insisted control of Indigenous education is an inherent right of self-government and, furthermore, supports decolonization and reconciliation.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The STC hopes this foundational report will inform a way forward with an emphasis on extending treaty rights to education in urban spaces.

DISSEMINATION/KNOWLEDGE SHARING

Cottrell, M. & Bronkhorst, S. Saskatchewan (2019, February). *French Immersion School: A Case Study in Indigenous Student Success* [Conference presentation]. McDowell Foundation Learning from Practice Conference, Saskatoon.

Cottrell, M. & Henry, S. (2019, April). *The Saskatoon Tribal Council Co-Governance Project: A case study in Indigenous education reform* [Conference presentation]. National Congress on Rural Education, Saskatoon.

Cottrell, M. & Henry, S. (2020). *The Saskatoon Tribal Council Co-Governance Project: Implications for other Saskatchewan tribal councils* [Presentation]. East Central First Nations Alliance, Saskatoon.

Cottrell, M. & Henry, S. (2020). *The Saskatoon Tribal Council Co-Governance Project: Implications for other Saskatchewan tribal councils* [Presentation]. Northern Lights School Division, Saskatoon.

Education and Training Resources (n.d.). Saskatoon Indigenous Community Action Partnership. Retrieved October 26, 2020. http://www.sacap.ca/resources

IMPACT

Insights from the research have informed interactions between the STC and the Greater Saskatoon Catholic School Board leading to renewal of the *Mamawohkamatowin* Partnership in 2019. Although that partnership to date has not resulted in the creation of a formal co-governance structure for STC, it has amplified STC's advisory capacity and significantly increased classroom level supports for Indigenous students. These supports are especially evident in the area of Indigenous languages, including doubling capacity at St Francis' Cree Bilingual School and creating additional community-level supports at St Mary's Education and Wellness Centre.

PROJECT TITLE

Gendering the Duty to Consult: Making Aboriginal Consultation Rights Meaningful to Aboriginal Women

THIS IS THE FIRST PAPER in a trilogy of papers to be written in consultation with the NBAPC. Expanding and elaborating on Hughes and Stewart's *Urban Aboriginal People and the Honour of the Crown*, this paper reviews case law and academic legal literature on s 35 and the duty to consult. This paper demonstrates that the Indigenous rights jurisprudence is failing Indigenous women.

RESEARCH METHODOLOGY AND OBJECTIVES

The focus of the duty to consult on land and related resources, as well as on representational structures created by the Indian Act, has a gendered discriminatory effect on Indigenous women and girls. The authors outline the jurisprudential scope of the duty to consult and its conceptual limitations. They then consider the gender implications of the current duty-to-consult jurisprudence. They conclude by revisiting the decision of the Supreme Court of Canada in *Native Women's Association of Canada v. Canada* (1994) and purport that the duty to consult should be extended to specifically cover the constitutional rights and socio-legal interests of Indigenous women.

FINDINGS

The paper argues that the history of s 35 of the Constitution Act demands a gendered interpretation and application. Key findings include:

1. Indigenous rights as developed in jurisprudence have assumed masculine qualities that have adversely impacted Indigenous women. Moreover, women and their descendants, which make up the majority of the off-reserve population, are left unconnected to the land.

2. Furthermore, resource-based rights developed under s 35 and judges' interpretation of Indigenous rights as *sui generis* rights, combined with judges remaining uninformed about the emergent state of knowledge regarding Indigenous legal principles and perspectives, has resulted in the exclusion of social economic rights of Indigenous women.

3. Governance structures of off-reserve populations, including Native councils, women's organizations such as the Native Women's Association of Canada, and Status-blind organizations like Friendship Centres, are routinely ignored by governments and the courts—again with detrimental impacts on Indigenous women, the majority of which reside off-reserve.

4. The characterization of Indigenous rights as being communal rather than individual links Indigenous rights closely with reserve governance structures, where power relationships are unlikely to favour women's interests.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

This paper envisages s 35(4) as having the potential to enhance the legal and socioeconomic status of Indigenous women against the Canadian state and makes two policy recommendations:

1. that the s 35 jurisprudence would be improved by further developing the interpretation and application of sub-s 35(4), which guarantees Aboriginal and Treaty rights equally to men and women; and

2. that the duty to consult be extended to explicitly include all decisions regarding the political and social rights of Indigenous women, particularly those residing off-reserve.

DISSEMINATION/KNOWLEDGE SHARING

This work is cited in the following report.

Indigenous women's engagement: Recommendations for the National Energy Board Modernization Review—A summary report (2017). Native Women's Association of Canada. https://s3.ca-central-1.amazonaws. com/ehq-production-canada/documents/attachments/324fe4fa2ce 9abfe06201b998edb35d5f54ed47d/000/006/292/original/NWAC_-_ Final_Report_-_Final_Draft.pdf?1493143563

RELATED RESOURCES

Hughes, J., & Stewart, R. (2015). Urban Aboriginal people and the Honour of the Crown: A discussion paper. *University of New Brunswick Law Journal 66*, 263–299.

Native Women's Assn. of Canada v. Canada, 3 SCR 627 (1994). https:// scc-csc.lexum.com/scc-csc/scc-csc/en/item/1191/index.do

PROJECT TITLE

Non-Status and Off-Reserve Aboriginal Representation in New Brunswick: Speaking for Treaty and Claims Beneficiaries

IN 2012 – 2013, NBAPC engaged the Aboriginal Affairs Group Inc. to conduct a study to examine the beneficiary entitlement status and representational wishes of off-reserve Mi'kmaq, Wolastoqey, and Peskotomuhkati populations in New Brunswick. The report provided a first step towards responding to the following questions posed by the New Brunswick government's Aboriginal Affairs Secretariat (AAS) to the NBAPC in 2012: 1) Who are the Aboriginal and treaty beneficiaries in New Brunswick? and 2) Who represents them for legal purposes (e.g., treaty negotiations)? NBAPC found the report lacking and subsequently collaborated with the UNB Law Faculty on revising the document.

RESEARCH OBJECTIVES AND METHODOLOGY

To answer AAS's questions, the researchers established three objectives. These were to 1) document the demographic makeup of the off-reserve populations in New Brunswick, 2) demonstrate their entitlement to benefits under existing treaties, and 3) produce a document to facilitate ongoing and future negotiations between NBAPC and the federal and provincial governments by grounding negotiations in a shared understanding of the populations in question, their associational connections, and the representational rights and capacity of NBAPC. The researchers carried out an intensive literature review but repurposed the original report's survey data.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2014/08/UAKN-Atlantic-Final-Paper_Non-Status-and-Off-Reserve-Aboriginal-Representation-in-New-Brunswick-Speaking-for-Treaty-and-Claims-Beneficiaries_June-2015-1.pdf

YEAR SUBMITTED

2015

LOCATION

Fredericton, NB

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FUNDERS

SSHRC Partnership Grant: Research For a Better Life (UAKN)

New Brunswick Aboriginal Peoples Council

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FINDINGS

Findings yielded the following answers to AAS's questions.

Status Indians Residing Off-Reserve

Survey findings, NBAPC membership, and an analysis of continuing legal differentiations evidence that this group is not being engaged by on-reserve political and consultative processes. The group desires joint representation by on-reserve Chiefs and NBAPC, a format originally supported by Canada.

Non-Status Indians

This core constituency of NBAPC has been—and wants to continue being—represented by NBAPC as treaty and constitutional rights-holders.

General List Indians of the Harquail Clan (Sickadomec)

This group has Status under the Indian Act, but because they are not recognized as a band, and do not have reserve land, they do not have access to the representational mechanisms of the Indian Act. Survey data and a series of resolutions of successive Annual General Meetings of NBAPC indicate a preference to participate in treaty and land claims negotiations representing themselves as a band. They also wish to be represented by NBAPC at least until the option of self-representation becomes legally available.

Never-Registered Populations

More research is required to determine the current demographics and representational wishes of five unrecognized Indigenous communities.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. *Status Indians residing off-reserve:* NBAPC and its governmental and on-reserve leadership partners should engage in discussions towards ensuring joint representation.

2. *Non-Status Indians:* NBAPC should be included as the representative for this constituency in any treaty and land claims negotiations.

3. *General List Indians of the Harquail Clan (Sickadomec):* NBAPC and its governmental and on-reserve leadership partners should engage in discussions towards ensuring the participation of this group, and for NBAPC to represent them in these discussions.

4. *Never registered populations:* NBAPC should seek research funding to better understand the five unrecognized communities in New Brunswick.

RELATED RESOURCES

Hughes, J. (2018). Constitutional identity and the identity of the People: The constitutional conceptualization of non-Status and off-reserve Indigenous populations in Canada. *Hungarian Journal of Legal Studies, 59*(4), 321–337. https://doi.org/10.1556/2052.2018.59.4.1

PROJECT TITLE

Urban Aboriginal People and the Honour of the Crown: A Discussion Paper

DESPITE EVIDENCE TO THE CONTRARY, the majority of Indigenous peoples are thought to live on reserves and to be incapable of thriving in urban centres. These mythologies persist because there is a general lack of awareness of the needs, aspirations, contributions, and social structures of urban Indigenous populations. The resulting lack of government consultation in the design, maintenance and termination of social, educational, employment and housing programs has profound effects on the lives of urban Indigenous people. In consultation with urban Indigenous organizations across Atlantic Canada, researchers set out to explore if the duty to consult has application to urban, off-reserve populations and, if so, how this duty should be conceptualized.

PRODUCT
Publication
https://journals.lib.unb.ca/index.php/unblj/article/view/29097/1882524282

YEAR SUBMITTED
2015

LOCATION
Atlantic Canada

FUNDERS
SSHRC Partnership Grant: Research For A Better Life (UAKN)
University of New Brunswick Faculty of Law
St. Thomas University Office of Research Services

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Chris Sheppard, SJNFC, St. John's, NL

Breannah Tulk, SJNFC, St. John's, NL

John Webster, Aboriginal Community Career Employment Services Society, Vancouver, BC

Chris George, STU First Nation Initiative, Fredericton, NB

Patsy McKinney, UOS Head Start, Fredericton, NB

Pam Glode-Derochers, MNFC, Halifax, NS

Amy Hudson, NunatuKavut Community Council, Labrador, NL

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EMERGING URBAN ABORIGINAL SCHOLAR:
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Joanna Marquis-Charron, New Brunswick Department of Post-Secondary Education, Training and Labour, Fredericton, NB

RESEARCH OBJECTIVES AND METHODOLOGY

UNB Research Ethics Board approval was not sought. Understanding that the extant jurisprudence relates almost exclusively to land and resources relating to on-reserve populations, the researchers had the following objectives: 1) describe some of the organizations representing or providing services to urban Indigenous peoples in Atlantic Canada; 2) set out existing case law; 3) present the state of the jurisprudence and academic commentary; and 4) suggest areas for further research. The paper was organized into four parts: 1) an overview of the duty to consult jurisprudence; 2) identity; 3) who is recognized and authorized to speak for urban Indigenous peoples/who holds the rights of representation; and 4) the widening gap between governmental policies engaging Status and on-reserve populations, and the majority of Indigenous Canadians who live off-reserve and often do not have Status.

FINDINGS

Duty to Consult

The current doctrinal and factual framework of the duty to consult poses significant obstacles to applying it to urban Indigenous populations and organizations. The duty to consult is triggered by a proposed land or resource use that has the potential to affect existing Indigenous rights and, as such, the framework is underdeveloped for rights that attach to the sovereignty and self-governance dimensions of rights in a territory recognized under Section 35 (s 35) of the *Constitution Act* (1982). That said, jurisprudence already recognizes that cultural and linguistic rights may well be protected under s 35. Unfortunately, jurisprudence does not give procedural effect to these potential rights and this has a disproportionate and detrimental effect on urban Indigenous populations.

Recognition

Provincial governments have not been consistent in their recognition of representatives of urban Indigenous populations, and neither level of government has consistently consulted with these organizations or their regional affiliates.

Membership Codes

Unlike on-reserve populations, Friendship Centres and Native Councils have been slow to develop the power to create their own membership codes with the authority to determine Indigenous identity. This research found that these organizations have the capacity to anchor urban Indigenous communities and that their membership processes may well be suitable for community recognition purposes.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Develop a jurisprudence that takes into account the demographic trends and real needs of Indigenous Canadians in the 21st century.

2. Recognize the valuable work being done by urban Indigenous organizations.

DISSEMINATION/KNOWLEDGE SHARING

Hughes, J. (2018). Constitutional identity and the identity of the People: The constitutional conceptualization of non-Status and off-reserve Indigenous populations in Canada. *Hungarian Journal of Legal Studies, 59*(4), 321–337. https://doi.org/10.1556/2052.2018.59.4.1

Hughes, J., & Stewart, R. (2015). Urban Aboriginal people and the honour of the Crown: A discussion paper. University of New Brunswick Law Journal, 66, 263–299. https://journals.lib.unb.ca/index.php/unblj/article/view/29097

REFERENCES

Rights of the Aboriginal Peoples of Canada, s 35, Part II of the *Constitution Act*, 1982, being Schedule B to the *Canada Act 1982* (UK), 1982, c 11. https://laws-lois.justice.gc.ca/PDF/CONST_TRD.pdf

05.9
SERVICE DELIVERY

THE AUTHORS offer the following observations.

1. This research documented the emergence of an infra-structure of service delivery organizations designed to support urban Indigenous communities across Canada. This parallel infrastructure has emerged because the existing mainstream organizations have been unable or unwilling to provide services in a manner that is deemed appropriate by urban Indigenous communities.

2. The infrastructure, developed primarily by Indigenous women and across multiple sectors, has been developed under the direction of local urban Indigenous leadership and funded by federal and provincial sources. These sectors include education, housing, child welfare, food security, and culture. The priority of this infrastructure is ensuring that the most basic needs of the community are being met. In doing so, they often take approaches based upon Indigne-ous knowledge, which may conflict with mainstream ideas about priorities.

3. The infrastructure is grappling with a series of challenges, which include legitimacy in the eyes of governments, precarious funding models, relationships with municipal and First Nations/Métis governments, its own capacity to respond appropriately to local service demands, and the desire to build on Indigenous knowledges. These social service agencies are moving towards urban Indigenous governing councils as expressions of self-determination. Municipalities have not developed relationships with the urban Indigenous infrastructure located in their jurisdic-tions but periodically turn to First Nations.

4. What is startling in its omission is the absence of any Indigenous rights discourse surrounding urban Indigenous peoples. The funding support for urban Indigenous peoples is based in social policy and the determination of need rather than Indigenous rights jurisprudence as the basis for long-term funding agreements.

5. The further development of the infrastructure is over-whelmed by the service demands placed upon it combined with the precariousness of funding. The capacity for advocating for long-term investment needs to be improved. Funding and political recognition for this infrastructure should be increased to enable it to improve its long-term planning capacity and political engagement.

6. The urban Indigenous infrastructure is often invisible to mainstream public policy makers and educational efforts should be undertaken to ensure that these policy makers are aware of it, understand its purpose and strength, and know how to engage with it in order to improve the quality of life for urban Indigenous peoples.

7. This infrastructure is engaging in significant innovation in service design and delivery. These innovations, often based in Indigenous knowledge and developed in collaboration with the post-secondary education system, should be encouraged and supported.

Table 9: National, regional, and provincial service delivery summaries with cross themes, final products and designated CDR exemplars.

Project Title	Cross Themes	Final Product
NATIONAL SERVICE DELIVERY		
Urban Aboriginal Knowledge Network's (UAKN) National Project: Phase 1: The Urban Aboriginal Service Delivery Landscape: Themes, Trends, Gaps and Prospects	Urban Indigenous Organizations	Report
Urban Aboriginal Knowledge Network's (UAKN) National Project: Phase 2: The Urban Aboriginal Service Delivery Landscape: Themes, Trends, Gaps and Prospects	Systems Community Culture	Report
REGIONAL SERVICE DELIVERY		
The Urban Aboriginal Service Delivery Landscape in Atlantic Canada: Gaps, Trends and Strengths	Systems Youth Children	Report
Indigenous Services Report: Central Region	Culture Data Acquisition	Report
The Urban Aboriginal Service Delivery Landscape: Themes, Trends, Gaps and Prospects UAKN Prairie Regional Research Centre	Innovation Youth	Report
Mapping The Urban Aboriginal Service Delivery Terrin[sic]: Thematic Analysis of Organizational Structure, Programs & Services, Key Partnerships, Prospects & Challenges	Rights Self-Determination	Report
The Urban Aboriginal Service Delivery Landscape in Western Canada Phase II: Gaps, Trends and Strengths	Relationships	Report

PROJECT TITLE

Urban Aboriginal Knowledge Network's (UAKN) National Project: Phase 1: The Urban Aboriginal Service Delivery Landscape: Themes, Trends, Gaps and Prospects

IN CANADA, MORE THAN 50% of Indigenous peoples live in urban areas. In response, the urban Indigenous service delivery landscape has grown in both size and complexity. The UAKN Secretariat and UAKN's four regional research centres, in partnership with the NAFC, carried out a two-phase, multi-site research project to assess Canada's urban Indigenous service delivery landscape. Phase 1 (one report) created a nation-wide overview of existing urban Indigenous organizations and community services. Phase 2 (six reports) provided a meta-analysis and an in-depth examination of regional or provincial urban Indigenous organizations and services. Aboriginal Affairs and Northern Development Canada (AANDC) funded the study to better understand urban Indigenous service delivery in relation to economic participation. This report covers Phase 1.

RESEARCH OBJECTIVES AND METHODOLOGY

Phase 1 of the national UAKN project had four research objectives: 1) provide an overview of urban Aboriginal populations and communities; 2) determine how urban Indigenous population and community characteristics shape service delivery across the four UAKN regions (Western, Prairie, Central, and Atlantic), and Canada as a whole; 3) determine service priority areas and gaps; and 4) identify promising practices contributing to the sustainability and improvement of urban Indigenous service delivery. Researchers used two Indigenous research paradigms to inform the inventory and research framework, namely the Mi'kmaq eight-pointed star and the Medicine Wheel. Secondary data sources included 1) the NAFC's New Journeys data on urban Indigenous organizations and 2) services in the 119 communities and 211 website directories.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-National-Project_Phase-1-Final-Report-National-Overview_2015-1-1.pdf

YEAR COMPLETED

2015

LOCATION

Ottawa, ON

RESEARCH TEAM

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

AANDC

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FINDINGS

1. Indigenous organizations constitute 11% of all urban organizations: 3% are Friendship Centres and 8.5% are other Indigenous organizations.

2. Friendship Centres provide, on average, 12 services per centre.

3. Friendship Centres offer, on average, 1.3 employment-related services.

4. Friendship Centres represent 2.7% of urban Indigenous organizations but offer 21% of programs and services.

5. Urban Indigenous populations (65%) and organizations (60%) are concentrated in the western provinces.

6. Community services predominate with 53% of Friendship Centres' services falling into the community services category.

7. All 110 Friendship Centres offer community services compared with 11% of the remaining 349 urban Indigenous organizations, and three out of four Friendship Centres provide health services, compared with one out of ten in the case of other urban Indigenous organizations. Similarly, 50% of Friendship Centres provide employment training versus 7% for other urban Indigenous organizations.

8. Community services—which, combined, include health, culture, education, and employment—account for 91% of Friendship Centres services. Other urban Indigenous organizations' service areas include community services, housing, legal services, and education. In total, these amount to 70% of their services.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The authors offer two observations to inform policy and practice.

1. Characteristics of promising practices in relation to service delivery strategies include holistic approaches, partnerships, the integration of Indigenous values and cultures, and wraparound services.

2. In relation to employment and economic development, Friendship Centres and other Indigenous organizations are meeting the challenges of urban Indigenous services delivery in innovative ways.

RELATED RESOURCES

UAKN Secretariat (2015). *The urban Aboriginal service delivery landscape: Themes, trends, gaps and prospects—Final report, key findings and regional summaries*. Urban Aboriginal Knowledge Network's (UAKN) National Project, Phase 2. UAKN. https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-National-Project_Phase-2-Final-Report-Regional-Summaries_2016-1-1.pdf

PROJECT TITLE

Urban Aboriginal Knowledge Network's (UAKN) National Project: Phase 2: The Urban Aboriginal Service Delivery Landscape: Themes, Trends, Gaps and Prospects

IN CANADA, MORE THAN 50% of Indigenous people live in urban areas. In response, the urban Indigenous service delivery landscape has grown in both size and complexity. The UAKN Secretariat and UAKN's four regional research centres, in partnership with the NAFC, carried out a two-phase, multi-site research project to assess Canada's urban Indigenous service delivery landscape. Phase 1 (one report) created a nation-wide overview of existing urban Indigenous organizations and community services. Phase 2 (six reports) provided a meta-analysis and an in-depth examination of regional or provincial urban Indigenous organizations and services. AANDC funded the study to better understand urban Indigenous service delivery in relation to economic participation. This Phase 2 report provides a meta-analysis of the five regional and provincial reports produced by the UAKN's regional research centres.

RESEARCH OBJECTIVES AND METHODOLOGY

Research objectives for the meta-analysis were to 1) develop an inventory of urban Indigenous service delivery organizations, their service areas, and gaps, 2) examine organizations that facilitate urban Indigenous peoples' participation in the economy, 3) explore how urban Indigenous economic participation can be enhanced, and relationships between urban Indigenous and non-Indigenous organizations enriched, and 4) highlight services that increase participation in the economy. Interviews followed a standardized interview guide provided by the NAFC; 118 people were interviewed.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-National-Project_Phase-2-Final-Report-Regional-Summaries_2016-1-1.pdf

YEAR COMPLETED

2016

LOCATION

Ottawa, ON

RESEARCH TEAM

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RESEARCH ASSISTANT:

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

AANDC

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FINDINGS

Select findings are grouped under four emergent themes.

Economic Participation

Programs and services addressing housing, mental health, childcare, and transportation are as important as employment and training programs. Successful economic participation can be achieved if urban Indigenous organizations are strong in their identity and cultural foundations.

Relationships

True reconciliation means equitable power and decision-making. Communication and respect between funders and urban Indigenous organizations is often lacking. Indigenous organizations often doubt the motivation of industry. Access to new and innovative relationships and funding opportunities requires a stable workforce with competitive wages and benefits. Not all Indigenous organizations have the capacity to network and access project grant funding. Compared to non-Indigenous organizations, urban Indigenous organizations over-report and are underfunded. Urban Indigenous organizations frequently compete for funding. Non-Indigenous partners have high cultural competency education needs. Building trust takes time away from program and service delivery. Formal relationships benefit from integrating Indigenous and non-Indigenous protocols. Finally, governments need to understand and respect urban Indigenous organizations' mandates.

Improving Services

Existing service delivery gaps include mental health, youth aging out of care, programming for men, housing, and health care. Funding has not kept up with population growth. Secure funding would support long-term planning and prevent service disruption.

Sustainability

Urban Indigenous organizations know their community, which enables them to design and deliver programs and set achievable success criteria. Urban Indigenous organizations are designed to maximize staff/volunteer retention.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Meeting basic needs is foundational to economic development and success.
2. Move from short-term to multi-year funding.
3. Streamline proposal writing and reporting.
4. Governments need to listen and be open to co-creating agendas.
5. Having a stable staff complement, and being strong partners, requires equitable and consistent core funding.
6. Formalize relationships using Indigenous and non-Indigenous protocols.
7. Cultural competency is a partnership requirement.
8. Indigenous knowledge, culture, and community are at the heart of all urban Indigenous organizations and need to be respected in partnerships and funding application criteria.
9. Policy makers have a duty to address gaps in services.

RELATED RESOURCES

UAKN Secretariat (2015). *The urban Aboriginal service delivery landscape: Themes, trends, gaps and prospects—Final report, national overview.* Urban Aboriginal Knowledge Network's (UAKN) National Project, Phase 1. UAKN. https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-National-Project_Phase-1-Final-Report-National-Overview_2015-1-1.pdf

PROJECT TITLE

The Urban Aboriginal Service Delivery Landscape in Atlantic Canada: Gaps, Trends and Strengths

IN CANADA, MORE THAN 50% of Indigenous people live in urban areas. In response, the urban Indigenous service delivery landscape has grown in both size and complexity. The UAKN Secretariat and UAKN's four regional research centres, in partnership with the NAFC, carried out a two-phase, multi-site research project to assess Canada's urban Indigenous service delivery landscape. Phase 1 (one report) created a nation-wide overview of existing urban Indigenous organizations and community services. Phase 2 (six reports) provided a meta-analysis and an in-depth examination of regional or provincial urban Indigenous organizations and services. AANDC funded the study to better understand urban Indigenous service delivery in relation to economic participation. This Phase 2 report covers urban Indigenous service delivery in the Atlantic region.

RESEARCH OBJECTIVES AND METHODOLOGY

Research objectives were to 1) identify largely invisible services offered by urban Indigenous organizations and analyze gaps, trends, and strengths, 2) identify services that facilitated participation in the economy, and 3) identify innovative and emerging partnerships between Indigenous organizations and their stakeholders. Data were collected from 16 interviews with 15 urban Indigenous organizations. Interviews followed an interview guide provided by the UAKN Secretariat. Participants were asked about their programs and services, partnership development, gaps in services, and organizational funding.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-PHASE-2-National-Report_Atlantic-Region_Final-Report.pdf

YEAR COMPLETED

2015

LOCATION

Atlantic Canada

RESEARCH TEAM

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COMMUNITY PARTNERS:

UAKN Atlantic Executive Committee

FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

AANDC

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FINDINGS

Urban Indigenous service delivery organizations in the Atlantic region fall into one of six categories: 1) wide-ranging service/program providers (e.g., Friendship Centres), 2) Indigenous representative organizations (e.g., Native councils), 3) supportive, subsidized, or transitional housing options (e.g., Melville Housing Association), 4) advocacy and some services for Indigenous women (e.g., Indigenous women's associations), 5) specialized service program providers addressing a specific social concern or target group (e.g., Healing Our Nation), and 6) organizations caring for young Indigenous children and providing support for families (e.g., Head Start and family resource centres).

Interviewees identified three service delivery themes.

Gaps

There is a shortage of Indigenous-specific health services, mental health and addictions services, transitional housing/homeless shelters, early-learning and daycare options, and men's programming. There is a lack of support for early intervention for off-reserve Indigenous children in the child welfare system, programming for school-age youth, Indigenous justice options/support, and finally, educational and employment equity.

Trends

Organizations are working towards long-term program funding, developing social enterprises and programming aimed at increasing participation in the economy, and partnering with large industry leaders.

Strengths

These organizations have the ability to develop and maintain innovative partnerships, promote cultural sensitivity training, function as Indigenous culture and language centers, and they have broad knowledge of the social services system. This allows them to help community members navigate the system and provide a continuum of care.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

The following recommendations are for funding agencies.

1. Recognize that optional economic development can only occur if each level of Maslow's Hierarchy of Needs is met.
2. Engage with urban Indigenous organizations on the development of program/project requirements, and on criteria to increase the effectiveness of the programs/projects.
3. Focus on youth programming designed to build cultural competency, self-esteem, and self-worth.
4. Move from short-term to multi-year funding.
5. Recognize the value of offering mental health and addictions services through urban Indigenous organizations.
6. Extend Indigenous child welfare and early-intervention supports to children living off-reserve.
7. Conduct a social service needs assessment within the city of Moncton.
8. Implement and regularly review implemented changes outlined above.

RELATED RESOURCES

Cidro, J., & Siddiqui, S. (2016). *Mapping the urban Aboriginal service delivery terrin*[sic]*: Thematic analysis of organizational structure, programs and services, key partnerships, prospects and challenges*. UAKN Regional Project: Manitoba and University of Winnipeg. https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-PHASE-2-National-Report_Prairie-Region_Manitoba-Final-Report.pdf

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PROJECT TITLE

Indigenous Services Report: Central Region

IN CANADA, MORE THAN 50% of Indigenous people live in urban areas. In response, the urban Indigenous service delivery landscape has grown in both size and complexity. The UAKN Secretariat and UAKN's four regional research centres, in partnership with the NAFC, carried out a two-phase, multi-site research project to assess Canada's urban Indigenous service delivery landscape. Phase 1 (one report) created a nation-wide overview of existing urban Indigenous organizations and community services. Phase 2 (six reports) provided a meta-analysis and an in-depth examination of regional or provincial urban Indigenous organizations and services. AANDC funded the study to better understand urban Indigenous service delivery in relation to economic participation. This Phase 2 report provides an overview and analysis of urban Indigenous service delivery in Ontario and Quebec. The research was conducted by the OFIFC and Regroupement des Centres d'amitié autochtones du Québec (RCAAQ).

RESEARCH OBJECTIVES AND METHODOLOGY

Research objectives were to 1) identify largely invisible services offered by urban Indigenous organizations and analyze gaps, trends, and strengths, 2) identify services that facilitated participation in the economy, and 3) identify innovative and emerging partnerships between Indigenous organizations and their stakeholders. OFIFC and RCAAQ used OFIFC's *USAI Research Framework* (2016). RCAAQ carried out semi-structured interviews with eight Friendship Centre directors. OFIFC conducted 19 interviews in the central region, and carried out an in-depth study of service delivery in four Ontario Friendship Centres: Timmins, North Bay, Hamilton, and Sault Ste. Marie.

FINDINGS

RCAAQ structured their findings around the following questions and topics.

How do you work with your community and other partners to deliver services? Participants said that they were driven to realize the FCM's mission. They noted that different partners require different kinds of relationships.

1. *What are the main factors that help you work with your community and other partners to deliver services?* Respecting the work done by Friendship Centres and working with partners with complementary missions is important. Partnerships are mutually beneficial, and there is mutual recognition of the mission, expertise, and strengths of organizations in the partnerships. Participants mentioned taking initiative, seizing opportunities and being recognized, having the Friendship Centres be a rallying force, formalizing and maintaining relationships with partners, having a long-term vision, and having successful organizational practices as important factors.

2. *What are the main factors that make it difficult to deliver services?* It is difficult working with short-term versus core funding, and competing with other urban Indigenous organizations for funding. There are ethical issues around private funding. There is a lack of human resources, data, best practices, and frameworks. Austerity measures in Québec negatively impact partnerships. Funding agencies' partnership requirement is a barrier. There is a lack of understanding regarding Indigenous realities and the FCM. Language is a barrier.

3. *How do you address these challenges?* Participants mentioned resilience, seizing opportunities, prioritizing actions, collaborating with others, raising awareness among community members, and influencing the political environment.

4. *Innovative partnerships* is the language used by funding agencies rather than doing real things rooted in need.

5. *Working in partnerships* requires involving partners from the beginning, developing the project together, clarifying expectations and roles, having a written partnership agreement, good communication, follow up, and accountability.

The OFIFC reported the following findings.

1. Friendship Centres are the voice of urban Indigenous peoples advocating for community and culture.

2. Friendship Centres cannot be defined by "programs delivered" or "client services."

3. Worldviews and cultural mandates guide role, service development, and delivery.

4. Prophecies—like the 8th Fire of coming together—and personal worldviews guide approaches.

5. Friendship Centres are spaces for exploring, celebrating, and coming together.

6. Key resources are connectors, allies, advocates who know the old world ways, and are able to walk in two worlds.

7. Administrators play key and unexpected roles.

8. No one is turned away.

9. Friendship Centres are centres of crisis response.

10. Friendship Centres are the first point of contact.

11. Space is important inside and outside Friendship Centres.

12. Hubs, committees, events, and training all play an important role.

13. Social and political movements impact organizational mandates, planning, and activities.

14. Funding builds capacity and motivates partnership development but it is still onerous.

15. Tracking, integrated databases, and forms help clients and staff.

16. The cultural safety continuum plays an all-important role in partnership development.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Re-conceptualize and clearly communicate current "service" realities at Friendship Centres.

2. Support Friendship Centres to formalize worldviews and teachings guiding their work.

3. Support Friendship Centres to position themselves as businesses offering economic and social benefits to the broader community.

4. Strengthen support for first-point-of-contact staff.

5. Further explore innovative and integrated tracking systems.

6. Increase capacity for securing funding for cultural safety training, relationship building, public education, and infusing Indigenous voices and presence at mainstream events.

7. Develop a comprehensive plan to support Friendship Centres' delivery of cultural safety continuum training services.

RELATED RESOURCES

Cidro, J., & Siddiqui, S. (2016). *Mapping the urban Aboriginal service delivery terrin*[sic]*: Thematic analysis of organizational structure, programs and services, key partnerships, prospects and challenges*. UAKN Regional Project: Manitoba and UWinnipeg. https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-PHASE-2-National-Report_Prairie-Region_Manitoba-Final-Report.pdf

Findlay, I., Chilima, J., Chambers-Richards, T., Bruni-Bossio, V., Carrière, D., & Rowluck, W. (2016). *The urban Aboriginal service delivery landscape: Themes, trends, gaps and prospects—Final report*. UAKN Prairie Regional Research Centre. https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-PHASE-2-National-Report_Prairie-Region_Saskatchewan-Final-Report-.pdf

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OFIFC (2016). *USAI research framework, 2nd edition*. OFIFC. https://ofifc.org/wp-content/uploads/2020/03/USAI-Research-Framework-Second-Edition.pdf

PROJECT TITLE

The Urban Aboriginal Service Delivery Landscape: Themes, Trends, Gaps and Prospects UAKN Prairie Regional Research Centre

IN CANADA, MORE THAN 50% of Indigenous people live in urban areas. In response, the urban Indigenous service delivery landscape has grown in both size and complexity. The UAKN Secretariat and UAKN's four regional research centres, in partnership with the NAFC, carried out a two-phase, multi-site research project to assess Canada's urban Indigenous service delivery landscape. Phase 1 (one report) created a nation-wide overview of existing urban Indigenous organizations and community services. Phase 2 (six reports) provided a meta-analysis and an in-depth examination of regional or provincial urban Indigenous organizations and services. AANDC funded the study to better understand urban Indigenous service delivery in relation to economic participation. This Phase 2 report provides an overview and analysis of urban Indigenous service delivery in Saskatchewan.

RESEARCH OBJECTIVES AND METHODOLOGY

Research objectives were to 1) identify largely invisible services offered by urban Indigenous organizations and analyze gaps, trends, and strengths, 2) identify services that facilitated participation in the economy, and 3) identify innovative and emerging partnerships between Indigenous organizations and their stakeholders. Interviews were conducted with 35 urban Indigenous service delivery organizations representing all treaty territories, as well as 11 of the 13 health regions.

PRODUCT

Report

https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-PHASE-2-National-Report_Prairie-Region_Saskatchewan-Final-Report-.pdf

YEAR COMPLETED

2016

LOCATION

Saskatchewan

RESEARCH TEAM

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

AANDC

CONTACT

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FINDINGS

1. Service delivery overlaps and lags are a result of systemic factors that include colonial legacies of discrimination, policy and jurisdictional complexities, lack of accurate data and statistics often related to a long-standing deficit model/study of lack, and a failure to create appropriate and supportive space for urban Indigenous people.

2. Over the past 70 years, cultural clubs and Friendship Centres have developed an "invisible infrastructure" to compensate for the gaps in housing, health, culture, education and social services.

3. Urban Indigenous organizations are shouldering the additional burden of educating the broader Canadian population and newcomers on Indigenous and treaty rights.

4. Indigenous control of services for Indigenous people is foundational and a proven facilitator of urban Indigenous economic participation.

5. Drivers for employment include job security, education, and the cultural transfer of knowledge for sustainability and social medicine.

6. Equitable quality of life improvements are needed to ensure food security, which impacts the physical, emotional, spiritual, and intellectual needs of community members.

7. Too often, cultural services are sacrificed to "economic" imperatives.

8. Blending culture and recreational services has proved an important mechanism for inclusion, language retention, and transferring culture and knowledge.

9. Urban Indigenous organizations will often initiate innovative partnerships to ensure their communities' needs are being met, such as partnering with post-secondary institutions to meet the health needs of their underserved communities.

10. Services that enhance economic participation of urban Indigenous peoples include business development, Indigenous-controlled organizations, sports and culture, education and skills training to reduce dependencies, and helping Indigenous youth understand who they are so they can effectively participate in the workforce.

11. Barriers to successful service delivery include a lack of financial sustainability due to short term project funding, trouble finding the right fit of employees, lack of motivation, geographical constraints, turf wars, jurisdictional issues, and inequitable access to health, education, housing, food security, childcare, and transportation.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Build relationships through community engagement and consultation.

2. Develop customer service skills to demonstrate care and understanding.

3. Offer customized service delivery.

4. Embrace new ways of doing things that move away from political tensions and competitions.

5. Move beyond strategies of social control that foster dependency toward an empowering focus on services.

6. Proactively mentor and support youth participation and achievement.

7. Recognize and act on the equality of all peoples, facilitate vision and leadership, and promote collective action for mutual benefit.

RELATED RESOURCES

Cidro, J., & Siddiqui, S. (2016). *Mapping the urban Aboriginal service delivery terrin*[sic]*: Thematic analysis of organizational structure, programs and services, key partnerships, prospects and challenges*. UAKN Regional Project: Manitoba and University of Winnipeg. https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-PHASE-2-National-Report_Prairie-Region_Manitoba-Final-Report.pdf

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PROJECT TITLE

Mapping The Urban Aboriginal Service Delivery Terrin*[sic]*: Thematic Analysis of Organizational Structure, Programs & Services, Key Partnerships, Prospects & Challenges

IN CANADA, MORE THAN 50% of Indigenous people live in urban areas. In response, the urban Indigenous service delivery landscape has grown in both size and complexity. The UAKN Secretariat and UAKN's four regional research centres, in partnership with the NAFC, carried out a two-phase, multi-site research project to assess Canada's urban Indigenous service delivery landscape. Phase 1 (one report) created a nation-wide overview of existing urban Indigenous organizations and community services. Phase 2 (six reports) provided a meta-analysis and an in-depth examination of regional or provincial urban Indigenous organizations and services. AANDC funded the study to better understand urban Indigenous service delivery in relation to economic participation. This Phase 2 report provides an overview and analysis of urban Indigenous service delivery in Manitoba.

RESEARCH OBJECTIVES AND METHODOLOGY

Research objectives were to 1) identify largely invisible services offered by urban Indigenous organizations and analyze gaps, trends, and strengths, 2) identify services that facilitated participation in the economy, and 3) identify innovative and emerging partnerships between Indigenous organizations and their stakeholders. Semi-structured interviews were conducted with 19 interviewees from Winnipeg, Brandon, and Thompson, Manitoba. Researchers looked at five sectors: 1) support services for seniors, families, youth, women, and justice; 2) housing, including emergency shelters, and special housing for dialysis patients; 3) education, employment, and economic development; 4) health, healing, and addiction; and 5) culture, arts, communication, and religious organizations.

PRODUCT

Report

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YEAR COMPLETED

2016

LOCATION

Winnipeg, MB

RESEARCH TEAM

PRINCIPAL CONTRACTORS:

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FUNDERS

SSHRC Partnership Grant: Research For A Better Life (UAKN)

Aboriginal Affairs and Northern Development Canada

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FINDINGS

Participant Background

Many become involved in services delivery because they want to improve the quality and well-being of their community members and to overcome barriers and challenges.

Organizational Background

Organizations are committed to upholding Indigenous spiritual teachings and values and to promoting awareness and understanding of First Nation and Métis cultures.

Programs and Services

Priority services include health and healing/counseling, housing and shelters, education, employment and training, sports and recreation, language and culture, and reconciliation. This is done through children, youth, and family programs, integrated services, support services, specific child, youth and family programs, culture and religion, and justice and reconciliation.

Service Delivery Stakeholder Engagements

Best practices include listening to the community, family group decision-making empowering families to make decisions regarding a child's welfare, building trusted relationships with schools, integrating Indigenous and Western teachings, including the community when designing and delivering programs, offering university students work placements, fostering Indigenous identity, taking an Indigenous/holistic approach to services delivery, and bringing wrap-around services to the community.

Service Delivery Partnerships

Productive approaches include 1) collaborations involving many partners (government, non-government, Indigenous, non-Indigenous, faith-based, and other community organizations); 2) marked sharing of expertise and resources; 3) the inclusion of Indigenous organizations and groups in decision-making processes relating to urban Indigenous communities; and 4) building strong relationships with non-Indigenous organizations.

RECOMMENDATIONS/IMPLICATIONS FOR POLICY AND PRACTICE

1. Develop policies enabling urban Indigenous organizations to continue working in multi-level partnerships that ensure urban Indigenous organizations have the right to self-determination and the right to deliver culturally appropriate services for the community.

2. Public policy should require government departments and non-Indigenous agencies to collaborate and acknowledge the credibility of Indigenous organizations, support them financially, and provide adequate technological infrastructure support.

RELATED RESOURCES

Findlay, I., Chilima, J., Chambers-Richards, T., Bruni-Bossio, V., Carrière, D., & Rowluck, W. (2016). *The urban Aboriginal service delivery landscape: Themes, trends, gaps and prospects—Final report*. UAKN Prairie Regional Research Centre. https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-PHASE-2-National-Report_Prairie-Region_Saskatchewan-Final-Report-.pdf

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PROJECT TITLE

The Urban Aboriginal Service Delivery Landscape in Western Canada Phase II: Gaps, Trends and Strengths

IN CANADA, MORE THAN 50% of Indigenous people live in urban areas. In response, the urban Indigenous service delivery landscape has grown in both size and complexity. The UAKN Secretariat and UAKN's four regional research centres, in partnership with the NAFC, carried out a two-phase, multi-site research project to assess Canada's urban Indigenous service delivery landscape. Phase 1 (one report) created a nation-wide overview of existing urban Indigenous organizations and community services. Phase 2 (six reports) provided a meta-analysis and an in-depth examination of regional or provincial urban Indigenous organizations and services. AANDC funded the study to better understand urban Indigenous service delivery in relation to economic participation. This Phase 2 report covers the Western region.

RESEARCH OBJECTIVES AND METHODOLOGY

Research objectives were to 1) identify largely invisible services offered by urban Indigenous organizations and analyze gaps, trends, and strengths, 2) identify services that facilitated participation in the economy, and 3) identify innovative and emerging partnerships between Indigenous organizations and their stakeholders. Twenty-two urban Indigenous geographical hubs were identified. A representative from each hub was interviewed: 13 in British Columbia and nine in Alberta.

FINDINGS

The major theme that emerged from the interviews was the centrality of relationships in the provision of services. Accordingly, the findings are structured under five relationship-based themes.

1. *Relationships with clients:* Trust must be established both immediately and maintained for the long term. Families are foundational and need to be kept together. Support is needed to transition into economic stability and security.

2. *Relationships internally:* Positive dynamics within an urban Indigenous organization are critical for success. This requires succession planning, internal capacity-building, and training and education, as well as retaining staff who possess the understanding and empathy to work effectively with a highly marginalized population.

3. *Relationships with other organizations:* Partnerships with other service providers can help meet clients' needs, create opportunities for resource sharing, benefit from knowledge exchange around lessons learned, and shared responsibility for urban Indigenous populations.

4. *Relationships with government:* Government reporting and funding structures are harming service delivery by compromising Indigenous values.

5. *Relationships with industry:* Many urban Indigenous organizations need to develop their capacity to build effective working relationships with businesses and industry.

PRODUCT
Report
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YEAR COMPLETED
2015

LOCATION
Western Canada

RESEARCH TEAM
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FUNDERS
SSHRC Partnership Grant: Research For A Better Life (UAKN)
AANDC

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The authors summarized general service delivery challenges in the following way.

1. *Existing funding models:* Competition for funds has severe implications for the organization and its clients. The existing grant application process and structure set organizations up for failure. Funding uncertainty negatively impacts recruitment and retention, and staff turnover is stressful for clients and makes it more difficult to deliver services.

2. *Proposal and report writing are time consuming:* The apply/develop/implement treadmill is exhausting. It is impossible for service delivery to remain effective when programs are cut or dropped. Constant flux negatively impacts an organization's credibility, relationships, and clients' trust. Funders become a higher priority than clients because they set the terms. Those who can are turning to social enterprises to generate revenue.

3. *Lack of support for Métis populations and organizations:* Métis people feel like second-class citizens and are struggling to provide any services.

Specific policy gaps include how to deal with 1) children-in-care and the 'aging out' syndrome, 2) inadequate mental health and addiction, drugs, and alcohol services, 3) suicide prevention and education, 4) housing and homelessness, and the need for accessible wrap-around supports, and 5) nursing homes and long-term care facilities for Elders and the aging population.

RELATED RESOURCES

Cidro, J., & Siddiqui, S. (2016). *Mapping the urban Aboriginal service delivery terrin*[sic]*: Thematic analysis of organizational structure, programs and services, key partnerships, prospects and challenges.* UAKN Regional Project: Manitoba and UWinnipeg. https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-PHASE-2-National-Report_Prairie-Region_Manitoba-Final-Report.pdf

Findlay, I., Chilima, J., Chambers-Richards, T., Bruni-Bossio, V., Carrière, D., & Rowluck, W. (2016). *The urban Aboriginal service delivery landscape: Themes, trends, gaps and prospects—Final report.* UAKN Prairie Regional Research Centre. https://uakn.org/wp-content/uploads/2016/10/NAFC-UAKN-PHASE-2-National-Report_Prairie-Region_Saskatchewan-Final-Report-.pdf

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06
UAKN'S IMPACT

IN THIS FINAL SECTION, the UAKN's impact, lessons learned, and overarching recommendations and conclusions are presented.

In their totality, the UAKN's research projects fulfilled all of *Research For A Better Life*'s objectives, which were to:

• increase the visibility of urban Indigenous communities and organizations;

• produce high quality policy-relevant research;

• evolve and promote Community Driven Research;

• increase the research capacity of urban Indigenous communities and organizations;

• strengthen urban Indigenous networks;

• support emerging urban Indigenous scholars; and

• mutually benefit community, academe, and government.

Each of the four research centres highlights the UAKN's impact in its region.

Atlantic Research Centre

The Atlantic Research Centre impacted individuals, organizations, and government but nowhere was its impact more visible than at the UOS Aboriginal Head Start and Friendship Centre in Fredericton, New Brunswick. The Director of the UOS Aboriginal Head Start program, Patsy McKinney, met Christopher Sheppard, the Executive Director of the First Light Friendship Centre in St. John's, and Pam Glode-Desrochers, the Executive Director of the MNFC in Halifax, when the three became founding members of the UAKN Atlantic's Executive Committee. Pam and Chris encouraged and subsequently coached Patsy on how to evolve her extant Aboriginal Head Start site into a Friendship Centre. Ten years later, Patsy has put urban Indigenous populations in New Brunswick on the map. UOS Friendship Centre converted those foundational UAKN research networks and relationships with academe, municipal, provincial, and federal governments into a provincial $284,000 land grant, enabling the purchase of an entire city block, and an $18.5 million Green and Inclusive Community Building grant to fund the construction of the Awitgati Longhouse and Cultural Centre (https://www.awitgati.ca/), which will serve urban Indigenous community members who call Fredericton home.

Central Research Centre

Economic success and diverse urban Indigenous histories were key priorities of the Central Research Centre's projects. The *Pathways to Mino Biimadiziwin in the City* project was initiated by the N'swakamok Friendship Center and overseen by a research committee of six urban Indigenous community leads in Sudbury. This work expanded local understandings of urban Indigenous community membership as extending beyond social service agencies and into universities and colleges. A book was produced from this work. It was launched at a well-attended local venue, garnered significant media attention, and was widely distributed within the Sudbury community and more broadly online. A professional association of Indigenous entrepreneurs living in Sudbury (KINXUS Urban Aboriginal Resources) was also established as a parallel process for conducting this research.

Urban Indigenous histories research was also prominent in Ottawa, Sudbury, and Peterborough. In Sudbury, the N'swakamok Friendship Center developed an interactive website showcasing the life history videos of prominent community members. The Ottawa Aboriginal Coalition produced a documentary video of key historical moments, and in Peterborough the Nogojiwanong Friendship Centre documented community member life histories together with archival information. Many good relationships were formed as part of these projects and, in all communities, university researchers and urban Indigenous community leaders continue to work together on a diversity of projects. These range from the development of a residential youth shelter in Sudbury and an urban Indigenous health alliance in Ottawa to the coordination of an urban Indigenous municipal COVID-19 response and community health status reports in Peterborough.

Prairie Research Centre

Mental illness and social distress threaten the ability of youth to live a good life in the city. When researchers from the USask collaborated with organizations like the Saskatoon Tribal Council, White Buffalo Youth Lodge, Métis Addictions Council of Saskatchewan Inc., Core Neighbourhood Youth Co-op, Saskatoon Health Region, Saskatoon Community Youth Arts Program, and the Pleasant Hill Community Association, they empowered Indigenous youth to turn embers into flames for bettering the mental health of young people. Through stories, imagery, and guidance from Elders, a three-week public installation was created at a local art gallery, where Indigenous youth used their stories and their creativity to highlight their experiences and to drive changes in how we design mental health promotion strategies. The results have also been shared at conferences in different parts of Canada and published for both academic and community audiences.

Western Research Centre

A focus on youth was an important feature of the Western Research Centre's projects. One such project saw three urban Indigenous communities on Vancouver Island come together to co-create cultural resources for young children in partnership with the Centre for Early Childhood Education Research and Policy at the UVic. Outreach through a webinar allowed the resources to be shared widely. This outreach vehicle also allowed wide sharing of a project by the TLAFC and VIU on Indigenous early childhood transitions. Reconciliation also played an important role in the Centre's projects. The *Shared Histories* project, which documents the relationship between settlers and the Wet'suwet'en in Smithers, included a book launch at a feast attended by 400 people hosted by Dinï Ze' Ut'akhgit Henry Alfred. *Truth and Indigenous Ways of Knowing*, a project between Blue Quills First Nations College (now University nuhelot'įne thaiyots'į nistameyimâkanak Blue Quills, housed in a former residential school building) and the University of Calgary demonstrated how understanding Indigenous research methodologies are critical to reforming human service programs.

Photo courtesy of Daniel Smith, First Light Friendship Centre.

LESSONS LEARNED

OVER THE DECADE-LONG LIFE of the UAKN, much was learned about research relationships involving community, academe, and government. Notably, we learned how we can create better working relationships and produce results that are both relevant and actionable. Following are the authors' reflections on partnerships.

1. *Partnerships.* Urban Indigenous research is likely to be highly effective when it is initiated and undertaken by urban Indigenous organizations in partnership with local academic institutions and supported by local governments, and when all parties recognize and embrace the concept that the research process itself is often a process of education.

2. *Dream teams.* Successful research teams require a mix of ethical, interpersonal, and administrative skills. Team members also need to be informed, dedicated, and committed. The most successful research teams are founded upon the Indigenous principles of relationship building and maintenance to include respect, trust, empathy, and care.

3. *Research and self-determination.* Complementing the resilience and single-minded efforts of urban Indigenous communities to create better lives was the sheer determination of these same communities not to be 'disappeared' or have their legitimacy as researchers usurped. Communities right across the country were willing to use all the tools at their disposal to create better lives, including education through research and creating knowledge about their communities.

4. *Two-eyed research:* The development of successful research communities stems from embracing a Two-Eyed Seeing approach (Bartlett, et al., 2012), which brings together Indigenous and western knowledges, ways of knowing, knowledge sharing, and knowledge mobilization. These form the basis for action.

The UAKN research communities also brought together knowledge users, academics, and government officials representing two or more different approaches to knowledge creation and use. But it was not all smooth sailing, as much of the research was conducted at a time when increased attention was being paid to the impacts of colonialism on Indigenous communities. The authors offer the following systems-level observations as a way of moving forward and addressing colonialism in research partnerships, administration, and general project management.

1. *Academic colonialism.* As the fourth UAKN guiding ethical principle (UAKN, 2016) states, all research data and intellectual property resulting from Community-Driven Research (CDR) belong to the community partner: "the ownership and intellectual property rights lie with the communities and/or individuals who inform and contribute to the research, and authorship must reflect this. All UAKN research must meet this requirement prior to funding." Authorship of reports was an issue that needed to be addressed. Emerging practice in Indigenous research creates opportunities for authorship that extends beyond single authorship academic papers. This created a quandary for some academics, notably when it came to publications supporting tenure and promotion or fulfilling other employment aspirations. To overcome this barrier, tenure criteria should include an academic's ability to establish and maintain successful, respectful relationships with Indigenous communities and organizations.

2. *Data sovereignty.* Principles of data ownership, consistent with the UAKN's *Guiding Ethical Principles* and emerging Indigenous research practice, were not always adhered to. For example, when one community organization asked the academic lead on their research team to return all the data, the professor refused. When the issue was taken up with the university's Office of Research Services (ORS), the academic convinced ORS that the community was a client— not a partner, and not the Community Lead on the research team—and that, therefore, the data could not be returned to the community because of the academic's and university's obligation to protect research participants' privacy rights! Moving forward, it is imperative to establish an Indigenous research education requirement for universities' ORS and academics who want to partner with urban Indigenous organizations and communities on research. Friendship Centers or other urban Indigenous organizations could offer education modules on CDR as a social enterprise. The module should include education on the following: 1) protocols for working with Indigenous groups; 2) data sharing; 3) ethical principles and ethical review processes; 4) Indigenous research methods and methodologies; and 5) authorship.

3. *Tri-Agency colonialism*. The UAKN projects encountered challenges in university ethical review processes right across the country. There is a need for the Tri-Agency's enforcement of the TCPS2[1] (CIHR et al., 2018) to ensure that ethics review processes are timely, relevant, and in line with community Indigenous approval and procedural processes. The Tri-Agency's Secretariat on Responsible Conduct of Research was willing to launch an investigation into the aforementioned conflict over data ownership, but the process was too onerous and time consuming for the UAKN's Principal Investigator and the urban Indigenous community organization to take on. Moreover, the attendant Regional UAKN Director, who had been shepherding the review process, retired. The Tri-Agency needs to establish a more accessible, manageable process for investigating TCPS2 violations put forward by urban Indigenous communities.

4. *Research governance*. The rise in complexity of urban Indigenous research, which involves multiple partners, multiple sources of funding, and the desire to use a Two-Eyed Seeing framework, requires particular attention to the governance of the research. Unchecked, it can create an opportunity for academic colonialism. Urban Indigenous organizations, including Friendship Centres, are not normally in the business of conducting research, and will need assistance in ensuring that the research is conducted according to their ethical principles. An Indigenous Research Ethics Service (IRES) could provide as-needed assistance and support in the form of toolkits—for example, data ownership and sharing agreements, conflict resolution processes, and other educational materials. An IRES toolkit could be offered by the National Association of Friendship Centres (NAFC).

5. *Administrative colonialism*. Under the Tri-Agency grant, funds were given to Trent University, which subsequently distributed grants to the universities hosting the research centres. The research centres then held competitions for the grants and dispersed the funds accordingly. When this disbursement tree came to light, SSHRC required the host universities return the monies to Trent, as there could only be one level of disbursement, meaning from SSHRC to Trent. This made it impossible for the research centres to meaningfully manage the grants remotely, and it dramatically increased the administrative burden on Trent. Moving forward, CDR funding should be allocated to and administered by local urban Indigenous partners.

6. Scope of the UAKN. Although the UAKN was national in scope, engagement with Quebec and the Arctic was nominal. The challenge was in part geographic, but a complex mélange of issues was at play, particularly in Quebec, where the proposed research focus was on health. Health, as

agreed upon by the Tri-Agency, falls under CIHR's purview but the *Research For A Better Life* grant, which espouses a holistic approach to wellness and wellbeing, was funded by SSHRC. This federal partitioning of research domains fails to take into consideration a social determinants of health approach, which straddles the health research mandate of CIHR, and social research funded by SSHRC. If the Tri-Agency's intent is to support urban Indigenous research, interdisciplinary reframing and better coordination among the granting agencies are needed. Also, the use of CDR, as was practiced by the UAKN, is in the early stages of being adopted by research partners in Quebec. Moving forward, greater efforts need to be made to fully embrace the principles of CDR and to translate them into local community action.

7. Reporting guidelines. Although one of the stated objectives of *Research For A Better Life* was to "produce high-quality, policy-relevant research to inform policy and practice," the UAKN did not have a recommendations requirement for final papers and reports. That said, a total of 230 project-specific recommendations were put forward in addition to the overarching recommendations listed below. In the future, this objective would be better served if research teams were required to demonstrate how they've met the project's objectives.

8. *Prolonged life of the grant.* Over the past decade, there have been marriages, divorces, deaths, and deliveries, not to mention retirements! Natural evolutions within the UAKN's administration as well as the urban Indigenous organizations and communities presented many challenges impacting organizational continuity, institutional memory, and overall project momentum. Funding and administrative issues also arose as a result of the prolonged life of the project. For example, the federal government's change in funding priorities impacted the grant's community partner, the NAFC. Also, the UAKN was unable to adequately support the UAKN Secretariat as the grant's duration stretched from an anticipated five-year period to what eventually became a decade.

9. *COVID*. Eight years into the project, the COVID-19 pandemic started. The prolonged life of the grant, coupled with COVID, made it difficult to leverage *Research For A Better Life*'s full potential. UAKN partner attention was understandably redirected away from the UAKN project and focused on the more immediate concerns presented by COVID. As time went on, the provincial patchwork of restrictions implemented across the country had a dramatic and negative impact on knowledge transfer, project evaluation, and the completion of research projects. Progress during COVID required enormous flexibility on the part of everyone involved in the UAKN.

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[1] *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans 2018.*

Photo courtesy of the Ontario Federation of Indigenous Friendship Centres.

08
RECOMMENDATIONS

THE AUTHORS have nine recommendations.

1. *Support urban Indigenous governance and self-determination.* Invest in and support urban Indigenous communities in their efforts to assume stewardship and control over the mechanisms of their everyday lives—for example, government, education, childcare, culture, and so on. Not only is this approach, which enables a community to decide for itself what it wants to do consistent with reconciliation and the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP), it constitutes a sound, foundational, public policy approach.

2. *Invest in urban Indigenous organizations.* Simply stated, investing in urban Indigenous organizations yields the best results. Urban Indigenous organizations have a deep understanding of the needs and aspirations of the families that make up their communities. The programs and services provided by urban Indigenous organizations, which are firmly grounded in a culturally-based determinants of health approach, are prevention writ large. These urban Indigenous organizations work to lift up community members and address issues before they become a crisis. Friendship Centres and family resource centres are best positioned to respond to local needs by providing safe, culturally appropriate, wrap-around services and programs for urban Indigenous community members of all ages. These central urban Indigenous organizations need to be recognized, respected, and resourced. To be clear, funding urban Indigenous organizations is a federal responsibility.

3. *Support positive urban Indigenous history and identity.* As witnessed in Friendship Centres and family resource centres right across the country, urban Indigenous communities not only exist—they are thriving. The UAKN's research further evidenced the existence and growth of urban Indigenous communities, and in the process, validated participants' experiences as individuals and as urban Indigenous community members. This fostering of community identity, in turn, supports a claim for legitimacy, meaning urban Indigenous communities are legitimate Indigenous communities. The UAKN's findings reinforce the 2002 Federal Court of Appeal ruling in *Canada v. Misquadis,*[1] which defines off-reserve Indigenous people as a group of self-organized, self-determining, and distinct communities.

4. *Urban Indigenous populations' 'right to the city.'* Aboriginal and Treaty rights have to extend to and include urban Indigenous peoples. This process is already underway in parts of Latin America where Indigenous rights to the city are included in some national constitutions. There are opportunities through UNDRIP to invigorate this process in Canada. Securing a right to the city would address questions of legitimacy of urban Indigenous peoples that has been a constant theme in the research of the UAKN.

5. *Remove divisive differentiation policies.* Public policy should be designed to enhance and support self-determination and increase community cohesion, which in turn enables whole of community approaches to representation and provision of services. In 2003, the senate report titled *Urban Aboriginal Youth—An Action Plan For Change* argued that the one-size-fits-all approach is not effective, and that "all levels of government should assist urban Aboriginal people develop their own solutions, rather than imposing them. Governments need to acknowledge that urban Aboriginal people know what their problems are, that they are in a much better position to identify appropriate solutions, and know that they need adequate resources applied in accordance with their own priorities to implement locally developed initiatives" (Standing Committee on Aboriginal Peoples, 2003, p. 33). UNDRIP also provides a solid framework for identifying aspects of Indigenous self-determination that need to be supported in an urban context.

6. *Fund more partnership research.* The UAKN's research highlights many best practices in terms of alliances, relationship building, and CDR. These best practices form the foundation for effective Indigenous CDR and should be at the heart of any partnership research going forward.

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[1] https://www.constitutional-law.net/index.php?option=com_mtree&task=att_download&link_id=221&cf_id=24

7. *Fund research to better understand collaborations between municipalities, urban Indigenous communities, and First Nations governments.* The jurisdictional mess identified by Hanselman (2001) remains a significant challenge to overcome in the provision of seamless and equitable services for urban Indigenous populations. The federal government's First Nations, Métis, and Inuit distinctions-based policy is a barrier to this approach. Partnership services agreements could be used to overcome jurisdictional issues. A working example in 2022 is the Halifax MNFC's relationship with the Assembly of Nova Scotia Mi'kmaq Chiefs, who, in 2020, transferred a Halifax property to the Friendship Centre in recognition of the role that urban Indigenous organization plays in the provision of wholistic, culturally appropriate, graduated services to the vulnerably housed. More research is needed to understand how to realize and optimize this new model.3

8. *Fund more urban Indigenous research.* Build on the UAKN's foundational body of work by funding more CDR designed to help us deepen our understanding of the self-determined needs, aspirations, and solutions to the challenges faced by Canada's urban Indigenous populations. Research should exemplify how the key principles for effective service delivery in urban Indigenous communities are being translated into practice. As identified by the Senate in 2003, these key principles are support for community-driven Indigenous initiatives, involvement of local community members in research decision-making processes, fostering community capacity building, ensuring sustained and adequate funding, and fostering a coordinated and holistic approach to service delivery. Furthermore, we observed that most of the research did not provide a gender analysis. Moving forward, we recommend that all urban Indigenous research include an Indigenous gender analysis.

9. *The UAKN network should be continued.* The UAKN became, in effect, an umbrella organization under which urban Indigenous organizations and services providers could meet, have important discussions, form alliances, and become valued resources and support systems for one another. Moreover, the UAKN has proven its effectiveness in fostering and supporting other national and regional urban Indigenous research projects and initiatives, notably the hugely successful National Centre for Collaboration in Indigenous Education (NCCIE). Funding for the UAKN should be continued.

09
CONCLUSION

THIS COMPENDIUM of the last 10 years of UAKN's research by and for communities provides evidence-based guidance on fostering the good life of *mino-bimaadiziwin* for urban Indigenous peoples. In doing so, it deepens our understanding of urban Indigenous peoples' experiences across Canada and it confirms the growing presence of culturally diverse and dynamic Indigenous communities which are pursuing their right to be recognized and respected as self-determining Indigenous communities living in their homelands.

In addressing the prevailing gaps in knowledge of urban Indigenous experiences in Canada, this compendium further highlights the strength of CDR in both the training and mentoring of a growing number of Indigenous student researchers as well as in the development and expansion of a national Indigenous community research network of Indigenous faculty, allied scholars, and Indigenous community partners.

Research For A Better Life firmly establishes that Canada's urban Indigenous communities are wholly committed to creating good relations and good lives for all community members. Moreover, their sheer determination to create good lives is helping them address any obstacles that arise in their path. Nowhere is this resourcefulness and unfailing commitment to community more in evidence than at the local level. The optimism and tireless efforts of local urban Indigenous organizations have succeeded, once and for all, in dispelling the 1970s racialized stereotype that urban Indigenous persons are merely refugees from dysfunctional on-reserve communities (Newhouse & Peters, 2003). Fifty years later, Research For A Better Life has demonstrated that urban Indigenous communities are an integral and vital force in modern-day urban environments. The UAKN Compendium documents and celebrates this remarkable achievement.

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10
APPENDICES

Appendix A: Abbreviations

AA	Alcoholics Anonymous
AAS	Aboriginal Affairs Secretariat
AANDC	Aboriginal Affairs and Northern Development Canada
AB	Alberta
ABCDC	Aboriginal Business and Community Development Centre
AEDC	Aboriginal Early Childhood Development
AHCS	At Home/Chez Soi
ANI	Aboriginal Nursing Initiative
APS	Aboriginal Peoples' Survey
BC	British Columbia
BCACCS	BC Aboriginal Child Care Society
CBC	Canadian Broadcasting Corporation
CDR	Community Driven Research
CMHC	Canadian Mortgage and Housing Corporation
CORE	Centre for Outreach Education
CUISR	Community University Institute for Social Research
DSD	Department of Social Development
DTES	Downtown Eastside
ECDIP	Early Childhood Development Intercultural Partnership
ECE	Early Childhood Educators
ED	Executive Director
ELS	Early Learning Society
FCM	Friendship Centre Movement
FFAFC	Flin Flon Aboriginal Friendship Centre

FFI	Fringe Financial Institution
FNU	First Nations University
GDP	Gross Domestic Product
GTR	Grand Trunk Railway
GSCSD	Greater Saskatoon Catholic Schools Division
HS	Head Start
HRM	Halifax Regional Municipality
ICIE	Indigenous Centre for Innovation and Entrepreneurship
IFS	Indigenous Food Sovereignty
IK	Indigenous Knowledge
ISD	Integrated Service Delivery
LGBTQ	Lesbian, Gay, Bi-sexual, Trans-sexual, Queer
LGBTQ2IA+	Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Two-Spirit, Intersex, Asexual, and anything that falls outside conventional Western gender roles
MB	Manitoba
MHCC	Mental Health Commission of Canada
MOU	Memorandum of Understanding
MMIW	Missing and Murdered Indigenous Women
MMIWG2S	Missing and Murdered Indigenous Women, Girls and Two-Spirited
MNFC	Mi'kmaw Native Friendship Centre
MUN	Memorial University Newfoundland
NB	New Brunswick
NBAPC	New Brunswick Aboriginal Peoples Council
NCCIE	National Centre for Collaboration in Indigenous Education

NCPEI	Native Council of Prince Edward Island		SJNFC	St. John's Native Friendship Centre
NEFDN	North End Food Security Network		SMART	Self-Management and Recovery Training
NEIHR	Network Environments for Indigenous Health Research		SMU	Saint Mary's University
NIHB	Non-Insured Health Benefits		SSHRC	Social Sciences and Humanities Research Council
NIMBY	Not In My Back Yard		STC	Saskatoon Tribal Council
NL	Newfoundland and Labrador		STU	St. Thomas University
NS	Nova Scotia		TKK	Traditional Knowledge Keeper
NSCAD	Nova Scotia College of Art and Design		TLAFC	Tillicum Lelum Aboriginal Friendship Centre
NSERC	National Science and Engineering Research Council		TRC	Truth and Reconciliation Commission
NYFC	Newo Yotina Friendship Centre		UAKN	Urban Aboriginal Knowledge Network
OCAP	Ontario Council of Aboriginal People		UAS	Urban Aboriginal Strategy
OEIS	Opokaa'sin Early Intervention Society		UCN	University College of the North
OFIFC	Ontario Federation of Indigenous Friendship Centres		UofM	University of Manitoba
ORS	Office of Research Services		UNB	University of New Brunswick
PEI	Prince Edward Island		UNBC	University of Northern British Columbia
PI	Principal Investigator		UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
PiT	Point in Time		UOS	Under One Sky
PSE	Post Secondary Education		UOSHS	Under One Sky Head Start
QCTYP	Qeq College Transition Year Program		UPEI	University of Prince Edward Island
QoL	Quality of Life		USAI	Utility, Self-voicing, Access and Inter-relationality
RCAAQ	Regroupement des Centre d'amitié autochtones du Québec		USask	University of Saskatoon
RCAP	Royal Commission on Aboriginal Peoples		UVic	University of Victoria
RCMP	Royal Canadian Mounted Police		VIU	Vancouver Island University
REB	Research Ethics Board		W2SA	Wabanaki Two-spirited Association
			Y.A.R.N.	Youth at Risk North

Appendix B: Overview Of Summaries Grouped According To Primary Themes, Cross Themes, Final Product, and Designated CDR Exemplars

Project Titles	Cross Themes	Final Product
RESEARCH PAPER SERIES		
Literature Review on Urban Aboriginal Peoples	Health and Wellbeing Education Governance Housing Justice Women Youth Economic Development Community	Paper
The State of Urban Aboriginal Communities	Governance History Identity Mental Health and Wellbeing	Paper
Discrimination and Public Perceptions of Aboriginal People in Canadian Cities	Service Delivery Education Homelessness Mental Health and Wellbeing	Paper
The Urban Aboriginal Middle Income Group in Canada: A Demographic Profile	Services to Families and Communities Identity Culture Education	Paper
Diabetes and the Urban Aboriginal Population	Mental Health and Wellbeing Services to Families and Communities Service Delivery	Paper
Accessing Services Across Jurisdictions: The Gaps, Duplications, Disjunctions and Opportunities Experienced by Urban Aboriginal Peoples in Fredericton, New Brunswick	Service Delivery Service to Families and Communities Mental Health and Wellbeing	Paper
HISTORY		
Shared Histories: Witsuwit'en–Settler Relationships in Smithers 1913–1973	Reconciliation Identity	Report
Our History, Our Stories: Personal Narratives & Urban Aboriginal History in Prince Edward Island / in Nova Scotia / in New Brunswick / in Newfoundland & Labrador	Identity	Report
Re-storying NunatuKavut: Making Connections Through Multi-Generational Digital Storytelling	Identity	Report Videos
Urban Indigenous Histories Project: Sudbury, Peterborough, and Ottawa	Identity	Interactive Website (Sudbury) Community Report (Peterborough) Documentary Video (Ottawa)

Project Titles	Cross Themes	Final Product
IDENTITY		
Mi'kmaq Family Resource Centre's Creation Stories: Creating Strong Families Through Our Stories	Children and Family	Booklet CDR exemplar
The Other: Urban Aboriginals in Canada	Community	Six Podcasts
SERVICES TO FAMILIES AND COMMUNITIES		
Navigating Government Services: The "Lived Experience" of Urban Aboriginal Families in Fredericton New Brunswick	Community	Report
Giving Voice to Urban Aboriginal Families	Community Education Identity Culture	Report Video
Let's Get It Right: Creating a Culturally Appropriate Training Module and Identifying Local Urban Aboriginal Resources for Non-Aboriginal Caregivers of Aboriginal Children in New Brunswick	Community Education	Report Literature Review Three Supplementary Reports Podcast
Urban Aboriginal Families with Children in Care: Understanding the Experiences and Needs of Parents Living in Fredericton and Halifax	Community	Report
Uncovering Colonial Legacies: Voices of Indigenous Youth in Child Welfare (dis)Placements	Youth Identity Governance	Thesis CDR Exemplar
Inclusion in Mainstream Spaces, Services, and Programs in Vancouver's Inner City: Comparing the Experiences and Perceptions of Indigenous and Non-Indigenous Seniors	Community Transportation	Report
Living in the City: An Exploration of Cultural, Social and Economic Dimensions of Manitoba First Nations Relocating to Urban Centres to Access Services	Community	Report

Project Titles	Cross Themes	Final Product
EDUCATION		
Developing Culturally Sensitive Evaluation and Assessment Tools For Early Childhood Programs	Community Early Childhood	Report Brochure Final Evaluation
Exploring the Process and Outcomes of Partnering With Urban Aboriginal Partners to Promote Physical Activity for Young Children: Working From the Heart—Co-creating Educational Resources With Urban Aboriginal Communities	Health Early Childhood	Report Three Booklets
Kindergarten Transitions II: A Scan of Existing Supportive Programs for Aboriginal Children and Families in British Columbia—An Investigation Into the Existence of Transition Programs in BC for Aboriginal Children and Their Families.	Families Early Childhood	Report
The Impact of Indigenous Knowledge in Science Education on Urban Aboriginal Students' Engagement and Attitudes Toward Science: A Pilot Study	Reconciliation Identity	Report
Fostering the Educational Success of Off-Reserve Aboriginal Learners on Prince Edward Island	Identity	Report
Aboriginal Nursing Students' Capacity to Succeed in a Baccalaureate Nursing Program: An Exploration of the Experiences of Aboriginal Nursing Students Who Have Primarily Resided in an Urban Environment Compared to Those Who Have Lived Primarily in an Aboriginal Community	Identity Community Culture	Report
Maximizing the Potential of Urban Aboriginal Students: A Study of Facilitators and Inhibitors Within Postsecondary Learning Environments	Reconciliation Community Identity	Report

Project Titles	Cross Themes	Final Product
MENTAL HEALTH AND WELLBEING		
Mite Achimowin (Heart-Talk) First Nations Women's Expressions of Heart Health: Decolonizing Research Methods and Knowledge through Community-Based Digital Storytelling	Research Methods Education Identity Services	Two Reports Five Videos CDR Exemplar
An Exploration of Addictions Recovery Among Aboriginal Peoples Who Utilize The Friendship Centre in Saskatoon: A Holistic Approach to Healing	Services Community	Paper
An Examination of the Integration Processes of Anishinaabe Smudging Ceremonies in Northeastern Ontario Health Care Facilities	Identity Services Culture	Thesis
"Lifting Spirits": Supporting the Psychological Resiliency of Urban Aboriginal Service Providers in New Brunswick and Nova Scotia	Services	Report
Urban Aboriginal Wellbeing, Wellness and Justice: A Mi'kmaw Native Friendship Centre Needs Assessment Study for Creating a Collaborative Indigenous Mental Resiliency, Addictions and Justice Strategy	Justice	Report
Coming Out Stories: Two Spirit Narratives in Atlantic Canada	Identity	Report
Women's Narratives from the St. John's Native Friendship Centre: Digital Storytelling to Inform a Community-Based Healing and Violence Prevention Program	Identity Community	Report Five videos CDR Exemplar
Culture of Fearfulness? Connecting Patterns of Vulnerability and Resilience in Young Urban Aboriginal Women's Narratives in Kjipuktuk (Halifax)	Identity Community Justice	Report
FOOD SOVEREIGNTY		
Wi'kupaltimk (Feast of Forgiveness)	Governance	Video
Traditional Food Upskilling as a Pathway to Urban Indigenous Food Sovereignty	Governance Community Education	Report CDR Exemplar
Defining Food Security for Urban Aboriginal People	Community Education	Report CDR Exemplar

Project Titles	Cross Themes	Final Product
HOUSING AND HOMELESSNESS		
Aboriginal Homelessness in Flin Flon, Manitoba	Services Community Education Wellbeing	Report
City of Thompson Youth Homelessness/Housing Instability Count 2016	Services Education Youth	Report
Youth Homelessness: Including the voices of Youth Who are Homeless or at Risk of Becoming Homeless in Northern Manitoba	Services Education Youth	Report
At Home in Winnipeg: Localizing Housing First as a Culturally Responsive Approach to Understanding and Addressing Urban Indigenous Homelessness	Community Governance	Report
Assessing the Barriers Associated with Diminished Client Transition Out of an Urban Indigenous Subsidized Housing Authority in a Small Prairie City	Racism	Report
FINANCIAL LITERACY		
Pathways to Mino Biimadiziwin in the City: A Profile of Urban Aboriginal Economic Success in Sudbury	Identity Community	Book
Aboriginal Life Skills and Financial Literacy Curriculum Development and Education	Services Education Culture	Report
Urban Aboriginal Individuals' Financial Behaviour and Experiences: Some Focus Group Evidence	Services Education Culture	Publication

Project Titles	Cross Themes	Final Product
RECONCILIATION		
Authentic Engagement of First Nations and Métis Traditional Knowledge Keepers	Identity Services	Guide
This is What I Wish You Knew: Exploring Indigenous Identities, Awareness of Indigenous Issues, and Views Towards Reconciliation in the Halifax Regional Municipality	Community Identity Culture	Report
Raising Spirit: The Opokaa'sin Digital Storytelling Project	Community Education Identity	Report Website
JUSTICE		
The Impacts of the Criminalization of HIV Non-Disclosure on Indigenous People—A Case Study of Regina	Education Services	Report
Comparing the Lived Experience of Urban Aboriginal Peoples with Canadian Rights to Quality of Life	Reconciliation Services Governance	Report
GOVERNANCE		
Our Inheritance: Reflections on Leadership in the Friendship Centre Movement	Leadership Community	Paper Videos
Exploring Culturally Responsive School Governance for Aboriginal Student Success in Saskatoon, Saskatchewan	Reconciliation Education Services	Report CDR Exemplar
Gendering the Duty to Consult: Making Aboriginal Consultation Rights Meaningful to Aboriginal Women	Justice Identity Community	Publication
Non-Status and Off-Reserve Aboriginal Representation in New Brunswick: Speaking for Treaty and Claims Beneficiaries	Identity Community	Report
Urban Aboriginal People and the Honour of the Crown: A Discussion Paper	Community	Publication

Project Titles	Cross Themes	Final Product
NATIONAL SERVICE DELIVERY		
Urban Aboriginal Knowledge Network's (UAKN) National Project: Phase 1: The Urban Aboriginal Service Delivery Landscape: Themes, Trends, Gaps and Prospects	Urban Indigenous Organizations	Report
Urban Aboriginal Knowledge Network's (UAKN) National Project: Phase 2: The Urban Aboriginal Service Delivery Landscape: Themes, Trends, Gaps and Prospects	Systems Community Culture	Report
REGIONAL SERVICE DELIVERY		
The Urban Aboriginal Service Delivery Landscape in Atlantic Canada: Gaps, Trends and Strengths	Systems Youth Children	Report
Indigenous Services Report: Central Region	Culture Data Acquisition	Report
The Urban Aboriginal Service Delivery Landscape: Themes, Trends, Gaps and Prospects UAKN Prairie Regional Research Centre	Innovation Youth	Report
Mapping The Urban Aboriginal Service Delivery Terrin[sic]: Thematic Analysis of Organizational Structure, Programs & Services, Key Partnerships, Prospects & Challenges	Rights Self-determination	Report
The Urban Aboriginal Service Delivery Landscape in Western Canada Phase II: Gaps, Trends and Strengths	Relationships	Report

Appendix C: Essential Reading On Urban Indigenous Peoples

ESSENTIAL READING ON URBAN INDIGENOUS PEOPLES

The following books and reports, published between 1972 and 2022, focus largely on urban Indigenous experiences and issues.

1. *Indians: The Urban Dilemma*. Edgar Dosman, 1972. This work focused on two prairie cites is the first sociological study of urban Indigenous people.

2. *Urban Indians: The Strangers in Canada's Cities*. Larry Kotz, 1980. This book established Canadians' understanding of Urban Indigenous peoples.

3. *Native Peoples in Urban Settings: Ontario Task Force on Native People in the Urban Settings*, 1981 and updated in 2007. This is the first major research report on urban Indigenous peoples conceived of and led by Indigenous peoples.

4. "Urban Perspectives" in *The Report of the Royal Commission on Aboriginal Peoples*. RCAP, 1996. The RCAP devoted one chapter to urban Indigenous people.

5. *American Indians and the Urban Experience*. Lobo & Peters, 2000. This Indigenous led longitudinal study of the development of the urban Indigenous community in Los Angeles challenged the deficit paradigm established by Dosman and Kotz.

6. *Not Strangers in These Parts*. Newhouse & Peters, 2003. This series of papers challenges the deficit view of urban Indigenous peoples.

7. *Strong Woman Stories: Native Vision and Community Survival*. Bonita Lawrence & Kim Anderson, 2003. Although not explicitly about urban Indigenous women's experiences, there are chapters that speak to being an Indigenous woman in the city and community-building in that space.

8. *Real Indians and Others: Mixed-Blood Urban Native Peoples and Indigenous Nationhood*. Bonita Lawrence, 2004. This is a study of how mixed-blood urban Natives understand their identities.

9. *In Their Own Voices: Building Urban Aboriginal Communities*. Silver, 2006. This series of interviews demonstrates the complexity of the urban Indigenous experience.

10. *The Urban Aboriginal Peoples Study* series. Environics, 2007. This is the first national study on the experiences, aspirations, challenges and successes of urban Indigenous peoples.

11. *Urban Aboriginal Task Force Final Report*. UATF, 2007. This document builds on the work of the Ontario Aboriginal Task Force and reports on the under-recognized urban Indigenous population. See also: *Native People in Urban Settings: Problems, Needs, and Services—The Report of the Ontario Task Force on Native People in the Urban Setting*. This is the first major research on urban Indigenous people in Canada.

12. *Aboriginal Peoples in Canadian Cities: Transformations and Continuities*. Howard, 2011. Viewed through an anthropological lens, this series of papers reflects on the complexity of urban Indigenous peoples' experiences.

13. *Well-Being in the Urban Aboriginal Community*. Newhouse, FitzMaurice, & McGuire-Adams, 2012. This series of papers from the first national conference on Urban Indigenous peoples laid the foundation for the development of the UAKN.

14. *Toronto Aboriginal Research Project: Final Report*. McCaskill, Fitzmaurice, & Cidro, 2011. This is the largest and most in-depth study of Indigenous peoples living in Toronto.

15. *Urban Aboriginal Communities in Canada: Complexities, Challenges and Opportunities*. Dinsdale, White, & Hanselmann, 2013. This series of papers was presented at an Aboriginal Policy Conference sponsored by Aboriginal Affairs in the early part of the 20th century.

16. *Indigenous in the City: Contemporary Identities and Cultural Innovation*. Anderson & Peters, 2013. This series of papers explores the complexity of urban Indigenous identities.

17. *Aboriginal Peoples in Canada's Cities*. Proulx & Howard, 2013. This book provides a good overview of urban Indigenous issues.

18. *Urban Indigenous People: Stories of Healing in the City*. Hanse & Antsanen, 2015. This book explores Indigenous resilience and healing in urban environments.

19. I*ndigenous Cities: Urban Indian Fiction and the Histories of Relocation*. Furlan, 2017. The author demonstrates that stories of the urban experience are essential to an understanding of modern Indigeneity and that cities have always been Indian land and Indigenous peoples have always been cosmopolitan and urban.

20. *Settler City Limits: Indigenous Resurgence and Colonial Violence in the Urban Prairie West*. Dorries, Henry, Hugill, McCreary, & Tomiak, 2019. This collection of studies shows the ways in which Indigenous peoples in the Prairies are resisting ongoing processes of colonial dispossession.

21. *Missing and Murdered Indigenous Women, Girls and 2SLGBTQQIA+ National Action Plan: Urban Path to Reclaiming Power and Place, Regardless of Residency, 2021*. Urban Sub-Working Group, 2021. This document includes a chapter developed by the Urban Sub-Working Group as part of the federal government's National Action Plan to end violence against Indigenous women, girls and 2SLGBTQQIA+ community members in Canada.

22. *Stories Have Always Been Our Governance*. National Urban Indigenous Coalition Council, 2022. NUICC's first journal publication highlights the work of Indigenous urban coalitions and their communities.