

Blueprints for BRIDGES

Final Report and Implementation Plan

January 2015



Prepared for: The Aboriginal Friendship Centers of Saskatchewan (AFCS), the Multicultural Council of Saskatchewan (MCoS) and the Saskatchewan Association of Immigrant Settlement and Integration Agencies (SAISIA).

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Report Contents:

This report covers: What we did – why we did it - what we learned – what it means and now what should be done. It contains the following information:

1. Introduction and Process Overview
2. Key Findings and Analysis
3. Implementation - Plans for the Future
4. Recommendations and Next Steps
5. Appendices

1. Introduction

The Blueprints for BRIDGES (Building Relationships through Intercultural Dialogue and Growing Engagement): Connecting Aboriginal and Newcomer Communities project partnership consists of three key provincial organizations - the Aboriginal Friendship Centers of Saskatchewan (AFCS), the Saskatchewan Association of Immigrant Settlement and Integration Agencies (SAISIA) and the Multicultural Council of Saskatchewan (MCoS). The project was motivated by a growing importance being placed on demographic changes in the province and the desire to explore activities in the province and possible best practice models of collaboration elsewhere that might be relevant here.

The objective of the Blueprints for BRIDGES project was for the three provincial organizations to engage in a collaborative research and planning process. And, with the information gathered, provide a snapshot of current realities and determine the best course of action to build bridges between Aboriginal peoples and Newcomers in Saskatchewan.

As project leaders (with organizations representing diversity mandates and a provincial scope), they identified a high priority gap that many were aware of, but was not effectively filled - the need to develop intercultural relationships between Aboriginal people and Newcomers and focus on creating bridges. They believe that these relationships form a necessary foundation – one that allows increased and more effective collaboration, planning, problem solving and activities that in turn would build awareness and appreciation of each other and a shared and inclusive future.

The partners also believe that it will take all three of their organizations, and all community agencies (as well as the individuals and families directly involved) to create a solid vision for the future to build on the positive and reduce the negative such as racism, discrimination and negative impacts from cultural tensions.

Process Overview

The project was designed as a starting point to bring together Aboriginal peoples and Newcomers (and the agencies that serve them) in the interest of finding out more about the current status, identifying a way to create more opportunities to learn with and from each other and to recommend a process to a plan for future action.

The process had three key components, each with specific goals and desired outcomes. A consultant was hired (Flo Frank of Common Ground Consulting Inc.) to move the process forward and to work with the partners on the following:

1. **Research:** A literature review was undertaken and a series of interviews took place with key organizations across Saskatchewan and in different parts of the country. The goal was to identify any potential models for use or adaptation in Saskatchewan and to collect information about existing successes as well as lessons learned. The outcome was to learn from the experience of others and to have a better understanding of the current environment.
2. **Community Consultations:** Four facilitated consultations took place with a wide range of participation. They were held in Prince Albert, Saskatoon, Yorkton and Regina and served people from across the province. The goal was to share the research findings and build on it as well as to hear from front-line agencies and a range of individuals about their experience and thoughts. The outcome was a start on a long overdue dialogue and increased input related to the project goals.
3. **Partner Teamwork:** The partners were actively involved in the process and worked with the consultant on the design and implementation of the project and all aspects of analysis and assessment. The goal was to reflect each organization's mandate and needs throughout the project, to share expertise and contacts to add to the research and consultations and to work together to meet the goals of the project. The outcome was a successful project, a collective analysis and a plan for next steps. It also increased awareness that all three organizations need each other to move forward in a more effective manner as long-term collaborators.

2. Key Findings

The following are the overarching findings from the literature review, the research interviews and the community-based consultations that were held with individuals, stakeholders and agencies serving the needs of Aboriginal peoples and Newcomers. Please see the Appendix A for the Research Summary and Appendix B for the notes from the Community Consultations.

- There is a great deal going on in Saskatchewan, but most of it is short-term projects or activities, not comprehensive models or collaborative efforts on a larger scale.
- Many of the projects and activities identified are based on a specific organization's mandate, availability of short-term project funding or held in a specific geographic location where the two groups live or are somehow already involved with each other (e.g. schools, workplace, church).
- Existing community resources (schools, sports, culture, recreation activities and facilities) are seen as safe, neutral and engaging.
- Very few initiatives have been evaluated for impact.
- Very few collaborative or intercultural activities (that we were made aware of) are initiated without the assistance of an agency or some form of organized catalyst.
- Organization staff stated that they are very aware of the lack of interaction and increased levels of tension. Most understand the needs, but are not able to address them in their work.
- Several said they are not clear what their role could or should be and that they do not feel capable or skilled enough to do more than they are.
- Community agencies expressed that the approach should be a community-wide engagement and not be fragmented. They need better connections with each other specifically on this topic as they feel they cannot address it alone.
- There was obvious support (from the agencies) for an increase in collaboration, but obvious tension or at least conflicting messages from participants (individuals) that were not associated with an agency.
- There is still a disproportionate number of white committee members or agency representatives working with an increasingly diverse population.

- Reciprocity in people educating each other, sharing stories and engaging with curiosity is important (not one group simply teaching another)
- Genuine relationships are best built when people come together with a purpose of mutual interest.
- Stereotypes, myths and assumptions still form the basis of many people's beliefs creating a significant need for increased awareness, training and information sharing. Media plays a very large role in messaging.
- There is a tendency to use a poverty or barrier lens when discussing the two target groups involved in the project. There is often an assumption that all Newcomers or Aboriginal people have issues. It is important to not perpetuate stereotypes. It was noted that some/many Newcomers or First Nation/Métis know nothing about the agencies involved (either because they are unaware of them or don't require their services).
- It is important to identify and address needs and barriers, such as access to transportation, child care, etc. that significant numbers (not all) face.
- Mainstream organizations are aware of changing demographics, but have not made a significant shift to address– but most seemed to be of them. Many suggested that they have limited resources and are not sure where or how to start. They identified a need for leadership and high- level collaboration as a priority.
- There is a recognition that this work requires long-term, multi-year, stable funding, because trust and relationships require time, shared space and shared objectives to build.
- The process can begin with First Nations, Métis and Newcomers, but it is essential to plan to extend this process to involve the entire community.
- There are one or two excellent comprehensive models in large cities in Canada (Vancouver and Toronto), but very few best practice examples that would fit well in the Saskatchewan environment. These and several additional models show some promise for Saskatchewan adaptation. Even among these promising practices, few have had baseline and impact evaluation.

Overview of Research Findings

Many of the research findings (Literature Review, Interviews and Consultant’s Experience) can be categorized into six key areas of concentration with examples of the most common cross-cultural interaction and involvement. Most of these were mentioned during the community consultations.

Policy	Common Experience/History	Economic
<p>Treaty Areas include education, health, housing, social services (program funding)</p> <p>Immigration – has a focus on welcoming – many want Newcomers to hear First Nations story of history – be welcomed by the original people</p> <p>Education – there are books and materials to help understand or know the other story of Canada’s history – the Aboriginal way of looking at history</p> <p>Tension – many First Nations people do not want Newcomers to have more than they do as it could be seen as having too much of an advantage – or getting more than First Nations do.</p> <p>Treaty rights for First Nations are seen as the priority before extending funding and services to Newcomers.</p> <p>Attitude: should train First Nations for jobs and focus on those who are here first</p>	<p>Between the two groups there are common or shared values such as culture, dance, traditional gatherings and inclusion of families – clan/group belonging – elder respect</p> <p>Both express that they are or can be victims of racism, prejudice, poverty, abuse, violence -- government relations</p> <p>Many share a history of being colonized.</p> <p>Often there is an alignment of interests, support for causes, natural link to cultural commonalities, healing, shared story of bad treatment creates a sense of cultural connection.</p> <p>Attitude: we are more like each other than the dominant “white” culture.</p>	<p>Both groups are becoming a market focus for (mainstream) retail and private sector services – creating jobs for visible minorities or catering advertising toward them.</p> <p>Newcomers could be a possible target market for First Nations tourism or Aboriginal cultural adventures – Ethno/Ecological visits/camps where learning and experiencing history or nature – with a focus on Newcomers as the preferred client. Emerging markets.</p> <p>Newcomers may not like what is going on in cities or with their new lives, but they are almost always awed by nature or First Nations history.</p> <p>There are some emerging opportunities to “see a reserve” or experience First Nations life taking place – partnering with schools and mainstream partners in the hopes of building better understanding. Pow Wows and cultural events are starting to market to Newcomers but without mostly certainty about how to do this.</p> <p>Attitude: there are market opportunities but also a sense that Newcomers get business grants, opportunities and support for business development or jobs that are not given equally to First Nations.</p>

Social and Community (Programs /Events)	Children and Youth	Workplace and Adult Education
<p>Often do to socio-economic factors, both groups are living in the same neighborhoods – or in each other’s sight – using the same facilities – services – stores – programs – housing projects - Interagency services - partnerships</p> <p>Newcomers (people of colour) integrate into First Nations communities more easily than whites. They are more likely to take part in social and community events to make community connections – organic – place-based interactions.</p> <p>Programs and events designed to bring cultures together – at neighborhood level (Friendship Centres – Recreation – Events- planned and unplanned and larger scale like Culture Fests and Kids Fest) are helpful but not enough to reduce all levels of resentment or racism.</p> <p>Often in community resources – books – telling the history in museums and other community places – Newcomers are not represented – their stories are not told.</p> <p>Attitude: Newcomers are exposed to negative stereotypes and racism against First Nations and Métis very quickly and do not want to live in the same neighbourhoods (fear factor).</p>	<p>Connecting in daycare centres, schools and youth and children’s programs shows very few problems. There is a natural connection that is not ethnic-based and displays very few barriers.</p> <p>Teens and older First Nations youth may not mix as easily with Newcomers but acknowledge them and consider them to be OK – but if they do not “hang out or party” or take part in sports, social connections are or could be limited.</p> <p>Exception: Gangs – they are normally ethnic-based and are changing in SK: territory is being disrupted– different styles and levels of sophistication. Exception: Gangs – they are normally ethnic based and are changing in SK -- territory is being disrupted– different styles and levels of sophistication . First Nations vs. Sudanese and others where they are taken over or removed.</p> <p>Attitude: Children and youth mix by activity and interest, but the older they get the more likely they will have negative or positive impressions of each other.</p>	<p>Both groups are being hired to work in places where diversity is desired - rarely is there awareness training or understanding about cultural values and differences for the new or established employees (this can create tension).</p> <p>Post-secondary schools now have a significant population of both Aboriginal and Newcomers with positive and negative impacts.</p> <p>Adult education systems have become multi-ethnic and most have counseling services to help with adjustment.</p> <p>Attitude: mature and healthy relationships are often the norm in these situations but increased resentment is building and racism is also becoming increasingly apparent.</p>

Analysis of the Findings

The following is a brief analysis of the collective findings that could be used as a basis for further discussion and refinement. Given what we heard and learned, the partners and consultant agree that:

- This topic is large, complex and of significant importance to all involved. It requires leadership and a provincial scope for action.
- There is no agreement about a “right” or effective approach and there are very few examples to follow. A unique situation in Saskatchewan requires not

only a well thought out plan for action, but one that helps to join and educate community members, groups and agencies.

- There is an unrealistic desire for a “cookie cutter” solution or approach to reducing tensions between the groups or to form effective collaborative activities. It would appear that many don’t know understand the complexity of building and sustaining intercultural relationships.
- There are differing realities for individual people (and their families) that are not always well understood by the agencies serving them. This gap is important and should be included in a more in-depth assessment of current realities.
- Organizations will need to re-think how they go about their “community” representation and activities as demographics continue to change.
- Building cohesion between the two groups (Aboriginal and Newcomers) is not actually the mandate of any organization, but several have identified this as being key to a better future.
- There is a need for a Saskatchewan based collaboration pilot/model and demonstration site with an evaluation framework to measure progress, success, lessons learned and impacts.
- The three partner organizations are well respected, trusted and when combined in partnership are the closest we have to being mandated to pull people, organizations and activities together. This analysis is based on their connection to a wide range of agencies, people and interests and their funding for activities – training and capacity building – research/policy –and evaluation.

3. Implementation - Plans for the Future

The partnership learned a great deal from the process. They intend to formalize this particular partnership with a vision for the future (for these 3 organizations) with clear roles, solid goals and measurable outcomes to be outlined in a Terms of Reference. They have agreed to apply this knowledge to create a three-year action and funding plan that could include:

- Maintain the momentum – there is a thirst for dialogue and it should continue. Policy makers and funders need to have better information in order to make changes without losing the pace.

- Expand the dialogue – host safe conversations about the big picture as well as day-to-day changes taking place at work and school, at home, in the community and across the province.
- Concrete community collaborations are essential. Expand this type of partnership to community agencies and include a demonstration site for a large community partnership (Prince Albert may be a good fit with members of all three partners active in the community).
- Provide formal training on how to work with diversity and informal opportunities to share information and experiences. Establish guidelines and a format to learn from (and share) promising/best practice.
- Host events that bring “people” themselves together (and their families) not just agencies that serve them. Develop a link between these events and decision-makers/systems and policy changes.
- Funding for local groups (with a set criteria, ideas as examples and a “how to” guide) to build and improve intercultural relationships (specifically First Nations, Métis and Newcomers).

4. Recommendations and Next Steps

- Share the report and findings as widely as possible
- Develop an extended partnership framework to move forward
- Design a plan and obtain funding to continue the process
- Create a comprehensive engagement process and communication strategy
- Develop a pilot project site in Prince Albert and continue province wide activities linked to the findings and recommendations in this report
- Ensure that next steps include relevant approaches for urban, rural and northern/isolated communities
- Develop an evaluation process including benchmark data and short-term and long-term impacts

Conclusion

The Blueprints for BRIDGES (Building Relationships through Intercultural Dialogue and Growing Engagement): Connecting Aboriginal and Newcomer Communities project has identified a need for:

- further discussion
- better ways to gather and consider what we know and what we need to know to be more effective in relationship building; more focused capacity building on how to work with diversity
- broader based and inclusive planning; and more effective ways to build bridges with and between the two groups.

The project partners need to continue to work together (in partnership) to begin the process of addressing these needs.

The partners feel that the both the project and the process were successful on several levels and that a great deal was accomplished with limited resources. The process indicated trust in these partners. They believe (and the research and consultations validate the belief) that this is because the time is right and the need is urgent – and that in Saskatchewan there is a deep desire to better understand what is going on, consider who should do what and find ways to move forward together.

5. APPENDICES

A. Research Summary

B. Community Consultation Notes

A. Research Summary

The research was focused on identifying the current situation and any promising practice or activities that build relationships across differences – specifically Aboriginal people/communities (First Nation/Métis) and Newcomers who have arrived within the past 10 years – (both immigrants and refugees).

- While there is limited literature on the topic of First Nation (FN) and immigrant or Newcomer involvement together, there is a long history that shows a close relationship between these groups over a long period of time and some demonstrated successful ventures and initiatives.
- Recently there are many articles about tensions and stress related to First Nations wanting the government to address treaty issues fairly and apply more resources to their needs before providing large amounts of funding for settlement, education and employment supports for Newcomers.
- The media plays a large role in developing attitudes and beliefs or re-enforcing stereotypes. It is important to acknowledge that some tensions are deep rooted and will take time to change – and that the change could be either positive or negative.
- A collaborative series of interventions now could save generations of attitudinal struggle later.

Lit Review - A summary of the most common or shared attitudes and/or areas of interest on this topic most frequently identified in the literature and research, are:

Policies connected to treaty agreements (housing, education, health care and safety)

Welcoming and information sharing for Newcomers (providing a First Nation perspective not just government's)

Social programs to learn about each other – (arts, culture, recreation, visits, discussions, food, multicultural exchanges, gatherings)

Shared experiences of violence or poor living conditions and/or racism and displacement and a sense of fear or mistrust of authority

Employment, economic development and training opportunities to make the connection to the labour market and incomes

Youth programs – Child Care – Family Support Services – Community or Neighborhood Events (and others) that do not differentiate between race or ethnicity but are operating in poorer communities where immigrants and First Nations often live)

Each group has its own focused programs, facilities, services and policies – developed specifically for either FN/Aboriginal or for Newcomers. They are not merged by funding or mandate and are separated by ethnic boundaries. Most integration or sharing is in community based programs (youth – women – neighbourhood demographics) or it is ad hoc or casual and at the community level.

A trend is emerging that the need to be working and interacting together (with these two groups in particular) is appearing in Strategic Plans of various organizations either under the title of Diversity – or Community Representation or inclusivity. A deliberate effort is being made to include more FN/Aboriginal people or Newcomers in each other's programs. Mainstream programs and services are doing the same thing.

There is a certain element who do not want to see any "forced" or artificial relationships as they believe it will happen naturally if it is going to – however, some state that the gap or tension is increasing faster than the understanding and appreciation for each other.

Lessons Learned – advice from those interviewed

- Ensure that the activity or project is of interest to both groups not just one and ideas are exchanged
- Either group can be "lost" in the mainstream and/or not want to join it
- Many of our structures (volunteering/boards/fundraising) are not part of their cultures
- Disproportionate numbers in both groups are lower income/ have less free time
- It normally takes someone to organize - does not have to be a complex undertaking
- The groups have much in common (particularly when new to a location)
- Both groups face similar issues when entering an urban environment
- There are very few places to learn about each other or to connect with one another
- Some Newcomers stick pretty close to their own cultural group or family connections
- Some Aboriginal people are more focused on their own interests not Newcomers or mainstream activities
- Both groups can be excluded in rural settings – or only marginally included if they are new to the area and do not have anyone to "sponsor" or welcome them
- Either group can have a negative or positive experience that sticks with them
- There is a role to be played by agencies that have a mandate to be inclusive
- The time is right – many expressed the need to move forward and to do so quickly
- Don't assume that either group has a desire to be part of what is being offered
- Often a focus on children or youth will pull these groups together
- It is important to know why connections are being made and what will come of it
- When asking either to join or be part of a board/committee watch out for tokenism
- Many do not join because they are not asked or not asked in the right way

Interviewee Observations

The following observations were made by those interviewed and are presented as a "snapshot" or example of the types of comments made during conversations.

- There is very little being offered with just the two groups together (with no mainstream involvement). Where it does exist it seems to be due to location and much of it is program/mandate and project based.
- No comprehensive models were identified with the possible exception of the Dialogue Project in Vancouver. Even it, however, would be difficult to transfer to SK without a significant investment by many groups and organizations and a very strong leadership component. Vancouver's population is significantly bigger than Saskatchewan so the numbers are there to support a large project.
- While there is some resentment between the groups, more often than not, there is more to pull them together – such as wanting to have a better understanding between the groups – or feeling connected based on both having experienced racism, poverty, abuse or prejudice or simply being "not white".

- Intervention needs to start very very quickly upon Newcomer arrival as it is hard to undo fear and racism. (Bannock and beads in small groups does not counter whole families feeling or believing something negative and talking about it with others).
- Children don't seem to have the same issues (segregation) as adults so youth programs are often successful and they actually help to build understanding as well as an increased appreciation for different cultures.
- Northern communities have few residents from other counties (on reserve) but many are service providers – doctors, teachers, specialists – and are visible minorities. They seem to either integrate well or are just passing through until they can get to a more urban area as their careers in SK evolve.
- Most rural communities do not integrate or have special programs to welcome or help Newcomers. Aboriginal families rarely relocate to rural areas (most often they move to larger centers for education, jobs or other opportunities).
- Urban areas have proactive as well as restorative programs and many events or multicultural activities but most of these are new or relatively new. They too are looking for models to help bring the groups closer together or to provide relevant programs that meet the needs of both groups as they see a natural or logical connection between the two.
- Values are often similar (family based and culturally/traditionally rich) between Aboriginal people and Newcomers. In some instances, however, religion or “different beliefs” or resentment can create a gap that even similar values cannot fill.
- First Nations are sometimes seen to be more focused on their own issues and situation and have little interest in working with or being involved with Newcomers (or even mainstream) beyond occasional social connection or cultural events.
- Teachers and health workers from other countries (visible minorities) connect directly with Aboriginal people better than white service providers do. They may be more willing to get involved with each other after a relationship is formed, but neither are likely to initiate the first step in getting to know each other if they are strangers.

Consultant's Observations

The following are some general comments and observations provided by the consultant as a brief summary of the findings.

- There are very few examples that are not orchestrated by an agency or mainstream interest - but what is taking place seems to be working.
- There are positive and negative sides to any of the involvement areas and there is no “collective” will or statements of intention coming from either group.
- Most people interviewed see the logical connection between the two groups and witness the relationship evolving. There is an interest in creating more opportunities to understand and appreciate each other, but a lack of time and resources is getting in the way.
- Most connections have a purpose – they do not just happen - other than in schools or with children. Some connections do occur in neighborhoods at events or special occasions but they are not seen as deliberate for these two groups but are more random or ad hoc and most have no real follow up.
- There is much concern about increases in racism and inter-cultural tensions. Media articles seem to focus on the negative rather than the positive and often create stereotypes that can easily be misunderstood.

- The organic or unstructured connections bring people together but it takes more than that to change opinions and political viewpoints if they are in conflict.
- Youth and children pick up what is said at home but may not judge by race or ethnicity at school - using history and culture in the classroom is an effective approach.
- Organizing efforts at a provincial or regional level would be helpful and the timing is right for a coordinated approach.
- Policy changes need to be coupled with resources such as training, funding, policy direction, leadership and acquiring know how.
- This project connects well with the policy direction of SaskCulture and supports the need for collaboration and partnerships as well as resources at the community level to do local projects and activities.

Overview of Research Findings

The research findings (Literature Review, Interviews and Consultant’s Experience) can be categorized into six key areas of concentration with examples of the most common cross-cultural involvement.

Policy	Common Experience/History	Economic
<p>Treaty Areas: education, health, housing, social services (program funding)</p> <p>Immigration – welcoming – want newcomers to hear FN story of history – be welcomed by the original people</p> <p>Education - books and materials to understand or know the other story – the Aboriginal way of looking at history</p> <p>Tension – FN do not want Newcomers to have more – could be seen as having too much of an advantage – or getting more than FN do – see treaty rights as the priority before extending funding and services to Newcomers</p> <p>Attitude: should train FN for jobs and focus on those who are here first</p>	<p>Common values such as culture, dance/traditional gatherings and inclusion of families – clan/group belonging – elder respect</p> <p>Victims of racism, prejudice, poverty, abuse, violence -- government relations</p> <p>Alignment of interests, support for causes, natural link to cultural commonalities, healing, shared story of bad treatment creates a sense of cultural connection – being more like each other than the dominant “white” culture.</p>	<p>Newcomers could be a possible target market for FN tourism or Aboriginal cultural adventures – Ethno/Ecological visits/camps where learning and experiencing history or nature – with a focus on Newcomers as the preferred client. Emerging markets.</p> <p>Newcomers may not like what is going on in cities or with their new lives, but they are almost always awed by nature or FN history.</p> <p>There are some emerging opportunities to “see a reserve” or experience FN life taking place – partnering with schools and mainstream partners in the hopes of building better understanding. Pow Wows and cultural events are starting to market to Newcomers but without a lot of certainty about how to do this.</p> <p>Tension - Newcomers having or perceived to have business grants, opportunities and support not given equally to FN interests.</p>
Social and Community (Programs /Events)	Children and Youth	Workplace and Adult Education
	Connecting in daycare centres – school -	Both groups are being hired to

<p>Living in the same neighborhood – or in each other’s sight – using same facilities – services – stores – programs – housing projects - Interagency services - partnerships</p> <p>Newcomers (people of colour) integrate into FN communities more easily than whites – they are more likely to take part in social and community events to make community connections – organic – place-based interactions</p> <p>Programs and events designed to bring cultures together – at neighborhood level (Friendship Centres – Recreation – Events- planned and unplanned and larger scale like Culture Fests and Kids Fest</p> <p>Community Resources – books – telling the history in museums and other community places – Newcomers are not represented – their stories are not told</p> <p>Tension: Newcomers are exposed to racism very quickly do not want to live in the same neighbourhoods (fear factor)</p>	<p>youth and children’s programs – very little problem – natural connection – not ethnic based and very few barriers</p> <p>Exception: Gangs – they are normally ethnic based and are changing in SK -- territory is being disrupted– different styles and levels of sophistication</p> <p>FN vs Sudanese and others where they are taken over or removed</p> <p>Teens and older youth may not mix as easily with Newcomers but acknowledge them and consider them to be ok – but if they do not “hang out or party” or take part in sports, social connections could be limited</p>	<p>work in places where diversity is desired - rarely is there awareness training or understanding about values differences for the new or established employees (can creates tension)</p> <p>Post-secondary schools now have a significant population of both Aboriginal and new comers with positive and negative impacts–</p> <p>Adult education systems have become multi-ethnic and most have counseling services to help with adjustment</p> <p>Mature and healthy relationships are often the norm in these situation but increased resentment is building and racism is also becoming increasingly apparent</p>
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B. Community Consultation Notes

Saskatoon

Sheet 1 – Examples of activities that build bridges between Aboriginal and Newcomer communities

- Provincial/Federal funded pre-employment programs at CBO's include Radius, Quint, YWCA in Saskatoon, for unemployed workers of all backgrounds
- LITE – Learning Interculturalism Through Employment (x3)
 - Youth – Aboriginal and Newcomer
 - Sask Intercultural Association
 - Third intake
 - Strong intercultural component
- City of Saskatoon
 - Aboriginal/Newcomer collaborations
 - Quality of life Panel – Highlight work being done and what needs to be done in Aboriginal/Newcomer Collaborations, included U of S, Office of the Treaty Commissioner, SK Intercultural Association
 - Culture Plan – connect Newcomers, Aboriginal community with cultural events (e.g. Saskatoon Symphony, SUM Theater, Paved Art)
 - Bus Tour – worked with International Student Centre and Aboriginal Student Centre
- Saskatoon Public Library
 - First Nations and Newcomer programming, various other library programming attended by public, by proxy interaction of various communities
- Hindu Temple (x2)
 - Hindu community invited the Saskatoon community into their temple for a presentation by Ernie Louttit, a First Nations police officer who talked about his experience “on the street”
- Vancouver “Dialogues Project” (x2)
- Youth Program between SODS and White Buffalo Youth Lodge
- Free laundry service offered by International Women of Saskatoon – supports inner-city families in Saskatoon
- Folk Fest (x4)
- Guest presentations by OTC for Men's Programs at SODS
- TOT workshops for Organizations by the OTC on Treaty 6
- Field Trips by Immigrant Service Agencies to such Aboriginal organizations as Waskesiu, Heritage Park and Batoche
- Aboriginal themes in LINC curriculum for CLB 1-8 and also in Citizenship Preparation course
- Powwow Dance at Oskayak High School
- Overview presentation/apprenticeship/PPP/Old Age Security by Service Canada
- Heritage Languages/FNM/UCC – Stories of Integration
 - 6 Public Service Announcements regarding homeland – “Cold Land/Warm Hearts” Global/CTV
 - WeAreSK.ca
- SIAST/Sask Polytechnic speakers – OTC
- Powwow Involvement
- Job Fairs – open to many public and many First Nations job seekers attend
- Nursing Students (First Nations) working with Immigrant Seniors group
- Referrals to First Nation's and Metis Agencies for service and education
- Boys and Girls Club
 - Muskeg Lake First Nation – members and school in Marceling project

- Entry level jobs in common
- Cross cultural events – North Battleford Museum (dances, kids interacting)
- Heritage Day at Western Development Museum
- Both groups working in the workplace together – Newcomers coming into positions that were previously held by Aboriginal people
- Library – does programming for one or the other group but not necessarily both, other than the ones open to the general population
- SODS in the process of building a program that involves bringing both groups together to discuss topics on a regular basis
- LIVEWELL and programming for diabetes awareness for both communities at White Buffalo Youth Lodge
- Friendship Centre – some Newcomers came to access services and meal plan. There is crossover that does exist sometimes
- Programs targeted to everybody - like library
- SIA – employment program involves both groups
- City of Saskatoon Cultural Diversity and Race Relations – encouraging community engagement
- SODS:
 - Youth Civic Engagement
 - Youth Empowerment Workshops
 - Creating Youth Culture
 - Youth Hosting Youth
 - Youth Study group
 - Youth Annual Summit
 - Cultural Bridging Program
- Rainbow Housing Co-op (Forest Grove)
 - Children’s class and Junior Youth Group (11-14)
 - Social activities for adults in co-op
 - Accessible housing units
- Judy White/Caroline Tait – informal story telling of Women Newcomer and Aboriginal Adults
- Mount Royal w/ Belinda Daniels
 - Community gender sage working with youth – WWOS (Walking With Our Sisters)
- Saskatchewan German Council
 - Address housing w/ Newcomers that don’t want to live by “others” – lack of knowledge and prejudice from personal experience
- Multifaith Saskatoon
 - Events include presentations and performances by many cultures
- Powwow at Mount Royal Collegiate
 - Festival of nations
 - Flags from all countries during grand entry
- Dance and drumming groups open to all at elementary schools
- P.A. Friendship Centre – open to all so Newcomers can access same supports
- Metis person teaching FNIM history to LINC program participants
- LITE – SIA and White Buffalo employment and other supports
- Newcomer students accessing Native Studies classes in secondary schools
- SODS co-planning a conference for LPNs, mostly with Aboriginal students from the North; SODS role is to provide cultural diversity instruction
- PAMC potluck with SUNTEP
- PAMC – offering Cree language classes and Newcomers are in it
- Talking Circle at U of S between International Students Office and Aboriginal Students Office
- Multicultural evenings at schools- promote all cultures
- SODS
 - Youth Programs at White Buffalo Youth Lodge

- Adult Programming Getting Developed
- Canadian Roots Exchange
 - Oskayak hosted conference, March 2014
 - Youth Delegates – paired up Indigenous and Newcomer
- “Building New Relationship”
 - Initiated by Saskatchewan Immigrant Nominee Program Entrepreneur Unit 2011
 - Workshops for Newcomer Services
 - Treaty Education (OTC material)
- Public and Catholic School Boards
 - Kids from both groups attend school
- LINC program Fieldtrip
 - Teacher driven (no curriculum)
- Junior Youth Spiritual Empowerment Program (literacy-based program, 11-15 years)
 - Volunteer based on neighborhood level
 - Youth engaging through literature
- Metawetan Program (Municipal/ City of Saskatoon)
 - Open to everybody
- Archeology Society
- University of Saskatchewan
 - ISSAC and Aboriginal Student Centre
- Symposium at Oskayak High School and Global Gathering Place
- Convocation Ceremonies at U of S
 - Start with First Nations Drumming – visible inclusion
- Gatherings of Newcomers often opened with prayer by Aboriginal elder
- Prairie Prism
 - Had round dance at opening, other FNIM reps at this Newcomer event
- Newcomers and Aboriginals get together in Individual Development Account (IDA) 2 hours, 1-3 times/month for 15 weeks (stay in school program)
- Education classes, specifically GED, are often composed of both groups
- Canada Day celebrations include performances by both groups
- Busloads of Newcomers to Powwows and Wanuskewin
- P.A. Regional Gateway serves both Aboriginal Metis and Newcomers
- Library in Saskatoon has mandatory Aboriginal Awareness sessions for all employees
- Larger companies i.e. Credit Union, Cameco, Potash Corp have mandatory cultural awareness/sensitivity training sessions
- Many schools like St. Mary’s Wellness and Education Centre have high numbers of FNIM and Newcomer students and are doing many creative things to pull parent populations together
 - Multicultural Christmas celebration concerts
- Students curriculum very holistic
 - Addresses wide variety of cultures
- ESL programs teach Aboriginal history and discuss issues
- Schools have to provide EAL classes for Newcomers and Aboriginal Students whose first language is not English, bringing populations together in an equitable way
- Health-exercise program at White Buffalo
 - Health education by Open Door
 - Take participants to the National Aboriginal Day activities in June
- Ready to Work
 - Work skill development program
 - Used to be Aboriginal participants mainly – now training a mix of people
- Certificate in tourism industry related professions
- Workplaces hiring both Aboriginal and Newcomers for positions
- New website – 211 Saskatchewan, section for Newcomer services and Aboriginal services

Sheet Two – What Is Needed to Help Build Bridges?

- Fragmented system – difficult to navigate where you get services
- Having an all-encompassing Newcomer facility
- Concerns with First Nations people having services available if moving from North to Urban to help them with changes
- Need to be proactive
- Training for Aboriginal youth
- Create dialogues and welcoming everyone – learning about history and each other's issues
- We are in transition and need to figure out where we are going – where do we want to be in the next 10 years?
- Agencies need to know how to be relevant today and relevant in the next ten years
- Government policy and funders strategies needing to align to help front line agencies be proactive
- Funding, willingness of people to come together
- Bringing elders together
 - many not willing
 - need to figure out how to encourage them to come
- FSIN
 - Acknowledge their involvement
- We have partners and need them to go beyond their existing connections
- A broader buy-in from other groups
- Takes time to build relationships –a lot of time
- Have to be realistic
 - people work in silos naturally
- Focus on families
 - Parents engaged where their kids are engaged. Need to recognize where people put their efforts
- Folk Fest needs better communication/direction
- Need to provide meaningful opportunities
- Storytelling – connects people
 - Hear Newcomer stories, Aboriginal stories
- Need to break down stereotypes
- Need funding in “prevention”
 - Take a more proactive approach
- Newcomers have no idea what Aboriginal people are about, Aboriginal people believe Newcomers get more opportunities
- Open Door Society and Station 20 West
 - Event of elders from all communities
- Need an understanding of who you're talking to
 - Greater cultural education, history
 - Toward development of mutual respect
- Real Bridging is making connections between adults
 - This can be more difficult, children do this more naturally
- Get people from Aboriginal groups working in places where they will be in contact with Newcomers – for example staffing Settlement Agencies
- Grade 10,11,12 students specifically seek out opportunities to speak with Aboriginal and Newcomer groups
- As we get older, it seems easy to find yourself in cultural silos – therefore its more important to seek opportunities to get people out of their comfort zones
- There is a component in ESL curriculum that addresses First Nations and Metis culture and history – is there reciprocal time?

- Opening up dialogues
 - Just strike up conversations asking about differences
 - Don't be shy about saying the wrong thing
- Systems and Policies need to change and adapt to meet changing demographics
- Youth leadership conferences – allow those frank conversations to take place, then extend these frank conversations to university (older) and elementary (younger)
- University
 - Make Native Studies a required elective
- Include this idea of cultural awareness as a core competency through education
- Education for both groups (x3)
 - Cultural awareness/diversity
- Building capacity for cultural awareness
- Relationship-building opportunities
 - Meaningful, authentic, regular
 - Grassroots
- Focus on children as common ground between Newcomers and Aboriginal cultures
- Addressing stereotypical attitudes, e.g. That Newcomers are better supported than FNIM
- Where is the FNIM involvement in designing programs to build the connections?
 - Most programs seem to come from Newcomer and cultural groups, not FNIM
- Educationally and provincially, a chronic need to expand “culturally relevant” teaching and learning to include all cultural groups
- Moving beyond awareness of cultures to a deeper understanding, a connection to each other and to form friendships
- Developing a deeper understanding around the status and history of First Nations peoples in Canada among Newcomers
- In Citizenship Ceremony, there should be some info (ex. Welcome into Treaty 6 Territory)
- Opportunities for FNIM people to learn about why the Newcomers are coming
 - Chances to hear each other's stories
- May have a common feeling of non-acceptance in “Canadian society”
 - How to talk about this and not perpetuate these attitudes towards each other
- TV Channels
 - with info about FNIM culture or shared channel for Newcomers and FNIM
- Cultural Exchange in the workplace
- More consistent funding, funding is often annual or cut too short
 - Multi-year agreements vs. annual funding
 - New money vs. money taken from one to make another
- Community network meet-ups bringing both groups of organizations and communities – multi-hosting at diff. places each time
- Events bringing people to the table
 - Approach in a collaborative way
- Education materials and brochures
 - Need to work together
- Inclusiveness
 - Common things vs. differences
- Children
 - Learn from mothers' life experiences
 - Play together
 - Lack of exposure leading to prejudice
- Food
- Dedicated funding especially for cultural and recreational possibilities
- Get film tax credit back so we can make more films
- Opportunities are there but we lack to the 'comfort' to do it

- Create comfort zones
- Develop relationships
- Address racism
- Aboriginal organizations can't prioritize Newcomer relations
 - They are already over-capacity and dealing with huge problems
 - First nations funding is being slashed
- This is a Western Canadian issue – this is where Newcomer/FNIM minorities are visible (not Toronto)
 - Both groups face racism because of their visibility
- Intergenerational trauma
 - Experienced by those who are victims of poverty
 - Newcomers (refugees) and FNIM
 - Area of common ground
- More opportunities like these raise awareness, open our eyes
- Government is about serving constituents, common issue is finding/keeping employment
 - A common obstacle
- A place/group where First Nations and New Canadians can share ideas/frustrations over finding work
- Help solve problem of employers about how to fill jobs with those looking for work
- Canadabenefits.gc.ca
- Federal-provincial disconnect (what feds want in terms of increased immigration and province's ability to support Newcomers)
- Helping new Canadians to leave old feuds and "hatreds" behind

Sheet 3 – Engagement Ideas

- Opportunities like this for policy makers and decision makers
- LIPS should invite FNIM representation
 - Finding the gaps make funding available
- Grassroots Mentorship Program – Newcomer matched with Aboriginal community
- FNIM needs to be more engaged in taking on initiatives and building relationships with Newcomers – need to go both ways
- Capacity needs to be built in the FNIM organizations
 - Funding to Newcomer settling agencies needs to be involved by community to access funds (CIC)
- Culture Camps put on by FNIM are being accessed by Newcomers
- Volunteerism is embedded in different ways
- Recognition of Shared experiences by both FNIM and Newcomers
 - Connection and new possibilities can be created
- More opportunities for engagement through meetings like at Symposium at Oskayak High School
- SODS has youth management program which seems to work very well. More like this!
 - Program is called "creating youth culture"
- Creating opportunities for people of different cultural backgrounds to have real conversations and learn about each other from each other
- Gatherings that include such opportunities that engage people can carry things forward. Learn about each other, discuss stereotypes, prejudices by sharing stories, they can feel like they are a part of things
- Story sharing
 - Working in schools, bringing people together over food for story sharing sessions
 - For example in Meadow Green area – engage wide groups through community association

- Increase emphasis on FNIM culture and history in immigration and settlement process
- Bring people of diverse backgrounds together in sport so that camaraderie and shared experience is primary, but secondary spinoff is building cultural bridges
- Exchange program between FNIM and Newcomer communities so people can be immersed in this other culture
- Attend culturally aware events
 - Youth and adults need to make cultural events the “new norm,” not just special events
- Aboriginal and cultural studies become mandatory part of education, starting from the beginning
- FNIM working on ESL classes
- Make this a priority of Government – this is the new country. This population of groups requires recognition through funding programs and awareness
- Extend the pattern of “student first” in the province.
 - Two individuals went to a number of communities and asked “What’s working?” “What are the barriers to success?” “What should the future look like”
 - Perspectives/comments were gathered from students, teachers, parents, community members. The ministry will be acting on the information received
- First Nations Newcomer Centre for people coming off reserve into urban communities is a good idea
- Some attitudes in the workplace and among employers need to be explored. There are tensions around employers hiring Newcomers rather than Aboriginal youth
- Legislation may need to be explored
- The model of communal living and purpose needs to be explored
- If we are to have multi-year funding to promote long-term programs, this would help towards long term success. Keeping staff and not forcing people into contracts
- Networking events in different locations each time to promote different organizations and learning about their unique dynamics and attributes
- Food – infinite food budgets
- Everyone doing a little but together we will make a big difference
- People opening their space to other people so everyone feels comfortable (important places – ie. places of worship)
- Create safe place and creative activities
- An arts-based initiative
 - Bridging understanding of culture through art
- Engaging us as a “Saskatchewan” Population
- Budget to make training and programs accessible to all ages and populations
- More communities – all ages, cultures.
- Community Consultations
 - Ie. Saskatoon speaks
- What is happening in other countries (ie. New Zealand)
- FNIM take the lead in doing the welcoming
- What makes a good citizen – challenge people to define what your citizenship means
- Have Citizenship Ceremony on a reserve
- More Aboriginal people in higher positions – both government and provincial
- Aboriginal people in settlement
- More personal interactions fostered through activities to allow people to get to know each other and learn about each others culture and history
- Integrated rather than specific programs for both groups

- First Nations perspective not government
 - How does the relationship with Newcomers and immigration policy affect FNIM (positively/negatively)
 - Why should FNIM welcome immigrants?
- Women and cultural difference could be a connection between the two groups
 - Women hold the cultural connections for their families
- First Nations lose with funding if there is immigration
- There has to be a clear benefit for each other to partner
- Western Canadian, Saskatchewan issue!
- Huge attitudinal shift still needs to happen
 - 25% ready, willing able
 - Is this worrisome? Is there more progressive work in specific geographic areas?
 - What's the assumption?
 - Are urban centres more progressive?
- Still a province of small businesses, how are things going to come together?
- Tension – a complex picture
- Go beyond “food, music, culture” events
- It is surprising that there has been so little research done
- It would be good to get this information out to the general public and not limit it to this small group represented in research groups
- Is this information and research on the radar of the general public?
- In the summary, there is discussion about tension and how Newcomers don't want to live in same neighbourhoods as Aboriginal people
 - It is very important to ensure that Newcomers are not fed information that perpetuates these negative stereotypes
 - Tension is caused more by lack of knowledge than by hard facts
- Every challenge is an opportunity to learn!
- Lessons learned:
 - Both groups face similar issues when entering urban environment
 - Example – assistance provided in the PA Immigration Gateway – similar to our Newcomer Information Centre
 - Many do not join because they are not asked in the “right way” – how can we determine what is the “right way” to ask.
 - Example – FNIM not engaging in consultation process so possibly you need to ask in person
- Tokenism v. authenticity
- Often focus on children or youth – will pull these groups together
 - We think this is key
- Youth from reserves etc. lack language skills as well
- Research can come from all over but SK is historically, culturally unique
- Economic development has contributed to the success of both groups
- Some people are not aware of what “immigrants” are – do not understand it
- Concerns about immigration exploitation
 - Fears about coming forward
- Focus on common experiences v. differences
- We keep asking what they want but we are not doing what people ask us to do
- We need to look at ways to make sure that funding goes to the group that is not getting the funding
- Is this just another research paper? What will the end goal be?

Final Open Discussion:

- Story of Immigrants facing deleterious labour conditions, no days off, no pay

- Against labour code, but immigrants are frequently threatened with deportation
- Story brought reality of immigrant situation to light for FNIM woman
- Exploitation – Immigrants frequently exploited, not just supported
- FNIM community and Newcomers have more in common than different – all want the same thing
- Collaboration is about finding commonality, building a better society
- We need to start storytelling – seeing the stories we have in common

Prince Albert

Sheet 1 – Examples of activities that build bridges between Aboriginal and Newcomer communities

- Casual interactions occur
 - Employment
 - Food services (mainly entry level)
 - Public health
 - Retail
 - Hospitality
 - Public health as patients
 - Post-secondary
 - Teachers and students
- Dream Broker program (x2)
 - At school
 - In after-school programming
 - To connect students and families in the community
 - Kidsport, Jumpstart, Creative Kids provide funding to enable participation
 - Settlement workers with schools and Dream Broker programs
 - Support success – try to help so families don't get overwhelmed
- Home day programs for kids
- Schools
 - Parent council
 - Students
- Community Centres
 - Cultural programs at Parkland
 - Friendship Centre
- Community Kitchen in P.A.
- SIIT Construction Careers
- Foodbank securing both
- Kidsport, Jumpstart – charity programs
 - Funding for sports activities
- KidsFirst – Public Health Nurse (x2)
 - Mostly Aboriginal population
 - Very few Newcomers
- Beardy's/Duck Lake – Intercultural Diversity Workshop
 - Open to entire community, hosted by health region
 - To start communication
 - Advertising to build awareness
- Rosthern
 - Large immigrant population, so cheaper rent
 - School struggling with 30 new students from Burma
- P4A school sport leagues
 - Anyone can join, free for all

- An internal multicultural day at the hospital, set up like a trade show
- School multicultural days
- The Health Accord BBQ – Many cultures present
- FN University is for everybody – FNIM included
- In some instances Newcomers are influenced by the people they first establish relationships/community with. They can form biases or misconceptions of First Nations people
- The importance of making connections with Newcomers inviting them into the culture here and then letting you into theirs
- Programs and agencies are isolated – form their own “cliques”
- Tapastrama – A multicultural event (x2)
- Needing more integration of cultures at multicultural events
- Host families of Newcomers being more connected to resources and exposing Newcomers to the diverse culture here, physically getting them out into the community
- YWCA – Gateway and Aboriginal Gateway
- Education and outreach workers – some school division
- Multicultural council – ready to work inclusion program
- CanSask
- ESL
- SIAST has settlement workers
- In-hospital outreach workers, social workers
- Partnership between foreign doctors and Aboriginal healthcare professionals
- Tisdale Middle Secondary School and Kenestin First Nation partnership
- Ministry of Economy Aboriginal Gateway and Newcomers housed at YWCA
- CAPSK Interns status blind resource room
- YWCA and Ministry of Economy
 - Partnership Gateway settlement advisor and Aboriginal Rural Northern Communities
- Cultural components to English Language courses – Newcomers participate in the community through fieldtrips, community events, etc.
- Cultural components and information cultural exchange
- SITA – Network to the North
- CAPC – networking for low-income parents
- In house training “building relationships” – STC or OTC
- Exposure to historical cultural aspects of SK heritage through our programs
 - i.e. museums, Wanuskewin, Batoche etc.
- RNC – YWCA Regional Newcomer centre
 - Programming open to Newcomers (First Nations and Immigrants) to settle in the community
- Newcomer students at Carleton connected with First Nation students to hear about traditions, history (through SWIS)
- Integrate through events, celebrations
 - Sask Tourism, Chamber of Commerce
- Sports Venues
- Example of present attitude: stealing jobs or training from each other, funding is lost to the other group
- Cultural camps, Powwows
 - Invite each other
- P.A. Literacy Network
 - Family literacy program for families
- Tutor-Learner connections project for adults
- Global Partners
 - Homestays for international students
- Multicultural potlucks at the P.A. multicultural council and Northeast Newcomer Services

- SUNTEP Program
 - Incorporate multicultural content into the classrooms
- Parks Canada Program
 - Teaching Newcomers how to camp –very successful

Sheet 2 – What is Needed to Help Build Bridges?

- Breaking down funding barriers and very specific outcomes. The existing program funding exists
- It would be good to take individual programs that exist and broaden their target populations
- There is a focus on programs for youth but more is needed for adults – recreational and social programming
- Create context of shared-interests
- Information sharing
- Properly identified barriers: language, transportation, weather, confidence, fear, public awareness about each other, no daycare
- Cultural sensitivity workshops
- Commercials on Newcomer's/immigration
- Education – need knowledge on each other
- Mentorship programs (through employers)
- Oral histories shared with Newcomers
- Acknowledging that racism exists in all forms
- Hand-holding: help register for sports, etc. Actually fill applications
 - “Going extra mile”
- Volunteering
- Organizations run all the programs – we would love volunteers and informal community partners. Staff get burnt out.
 - Ex) camping at Waskesiu – great idea, no staff capacity
- Invitations revamped: not just Facebook
- Look at board of directors, have Newcomers and FNIM
- Communication, promotion of activities/programs
- Reduction solutions for language barriers
- Summer transition programs (entire family)
- Acceptance/welcoming/inclusion
- Clarity of audience for participants
- Focus on community, not on cultural differences
- Translators – overcoming language barriers, visual aids
- Take them to events
- Initiate
- Education on individual's backgrounds
- Cultural awareness, cross-cultural and self-awareness of cultural meaning
- Common areas for natural meetings and invitations to get to know one another
- Celebrations
- Workplace potlucks and retreats – bring the food, they will come
- Community projects, like community gardens
- Family-oriented programs, Family Days, Mom Days
- Mothers and Children have a commonality through their children
- School activities – invite parents
- Consider place/location (centrally located)
- Focus Agenda on common, shared interests
- Culturally Sensitive individuals to be pro-active leaders

- Provide incentive to create interest
 - Food
 - Creative invitations
- Funding
 - Rental space
 - Suppliers
 - Transportation
 - Child care
- Diversity training between FNIM and Newcomers
- Focus on similarities not differences
 - Ex. Drum in Aboriginal/Japanese/African countries
 - Orientation needed to avoid disrespect
- Cultural camps – learning environments to learn about each other
- Ask Newcomers what their specific needs are: Ex) English language
- Create level playing fields
- Proactive in prepping FNIM and Newcomer groups for jobs, labour, laws etc.
- Public Service Announcements/campaigns re: inclusion and awareness
- Follow up with FNIM when they are moving from rural to larger centres
- Are we bridging services or communities of culture?
- Communication – include everyone in
- Municipal responsibility? Who is responsible?
- Common interests (how do we highlight?) need to be illustrated
- Parallel paths form different perspectives (lot losing their background while striving for new community)
 - Maintaining self-identity, finding new place to mingle
- What perceptions does each group have of each other?
- Finding tools such as sports and arts to link with other peoples where it can open up a bridge to communicate
- Educating both groups

Sheet 3 – Engagement Ideas

- Member from each group developing a plan
- Having a purpose – what is the focus of the idea (common purpose)
- Whole public should be involved
- Soccer – many Newcomers and FNIM enjoy soccer
- Come up with a similarity that both parties enjoy and incorporate a cultural aspect into that (build on it)
- Welcome package at Newcomer centre include info chart about Aboriginal people
- Buddy groups in schools – could do same in communities
 - Matching families
- Cultural literacy tutors
 - People matched with people from different backgrounds
- Food events
- Craft events – sharing culture
- Common interest focus
- Invite guests to speak at schools
- Broaden programming to be more inclusive
- Multicultural sharing day at school
- Ideas need to come from the grassroots
- Focus on youth
- Create an open environment, communications

- Individualized invites to each other's programs
- Church run programs
- School programs
- Community cultural days
- Identify leaders who have the empathy for diverse groups represented
- One on one interaction
- Someone that is culturally aware and is willing to explain why certain things are being done i.e. sweat lodge. Why is it done?, who can participate?, etc.
- Potlucks sharing Aboriginal and different cultural foods
- Cultural clubs in schools for youth who are interested and they can facilitate what they would like to see
- Sporting events
- Improved communication of events and information
- Businesses or schools building on the fact that diverse culture groups already come together and learn together in these environments due to a common goal or need
- Some type of reference or incentive for FNIM people to come
- Knowing what FNIM and Newcomers want to do
- Inviting people to contribute rather than just attend
- Get rid of barriers such as childcare, transportation
- Finding ways to connect with co-workers socially rather than conversation through work. Employer-based activities
- Get started with the whole community – invite the not so Newcomers and get them to engage with the community

Sheet 4 – Research comments

- Multicultural families, ongoing learning of differences and similarities
 - Takes effort to live together for better or for worse
 - This can happen in the community, it just takes work
 - Won't happen spontaneously, but it's up to agencies to start it. The agencies must learn more about Newcomer and Aboriginal communities
- Our own experience
 - So much racism between both groups due to media and word of mouth
 - Once someone has that perception, it's hard to change
 - Get rid of thinking "you're in Canada, need to learn how to fit in" and more "you're in Canada, how can we help you fit in and yet keep your unique culture"
 - We need to start at an individual level
- Encourage curiosity, continue to learn
- Sustainability is very important (regarding funding)
- Family very multicultural – children intermarrying internationally. It takes effort to build relationship it takes people to bring about agreement and effort to make it work. It may happen spontaneously but it will take agencies to catalyze it. Agencies should also play role of leadership in learning the different cultures. Awareness workshops is an example. The education sector can play the role of training people.
- Racism is very much between the two. We have to reach them early to break the racism. It happens the other way too – Aboriginal people behave the same. It is important to work with the individuals. Different belief systems have to be acknowledged.
- Encourage curiosity in children. They should be willing to learn about each other. Do not condemn their curiosity
- Focusing on being people

Regina

Sheet 1 – Examples of activities that build bridges between Aboriginal and Newcomer communities

- In workplace, labour force in general, especially low-skill jobs
- Elders in Residence at Regina Public Schools
- Newcomer Welcome Centre at Smith and 11th Ave. (Regina Open Door)
 - Enrollment into school, language assessment, bridging background education
- Regina Public Schools promote treaty education
 - Starts in Kindergarten
 - Needs of youth are generally addressed
 - First in Canada, all three school boards in one area
- Mandatory employment programming
 - Cultural sensitivity
 - Equity programming
 - Aboriginal awareness
- Representation from business community at consultations
 - Sask Chamber of Commerce
 - Regina Chamber of Commerce – John Hopkins
- SIAST hosting welding classes at White Bear reserve
 - Apprenticeships in Saskatoon (not in Southeast SK)
- ABE classes – on reserve working with EAL classes
- Services for Newcomers being extended to Aboriginals, but not specifically for that population
- Outreach from art organizations
 - i.e. Mackenzie Art Gallery
- Youth Heritage Affairs Program through Saskatchewan school system
 - Sharing stories (great participation)
- Having students attend North American Indigenous Games
- Sporting events
 - Natural social sharing
- SK Culture Days
 - Include Aboriginal displays
- Volunteer during Indigenous games
- Go see powwow
 - Transportation/funding limited
- Go to museum to learn about SK culture (francophone community)
- MacKenzie – Islamic exhibition
 - Women from indigenous communities
- Regina Open Door
 - No exact programming for these groups but want to create and realize need
- Treaty Commission
 - Programming on treaty issues training for specific groups
 - This is offered ongoing
- Sask PolyTech
 - Noticing that Newcomers have a different perspective and how we can spend time together and learn about one another
 - The why the deliver programming needs to be different. How to educate one another to educate and train and work with Newcomers
 - Aboriginal and Newcomers come to training session rather than cultural activities to connect
- Ways to layer activities throughout rather than just one activity. Shift from more Newcomers rather than Aboriginals

- This group rather than both groups. Needs to bring both together. Meaningful engagement to bring groups together. Needs to impact throughout the entire organization.
- Junior Concert Program – to schools
 - Offer M.C. and FNIM performers
- Ministry of Education partners with MCoS for Youth Leadership workshop for Regina, Saskatoon to address issues: racism, bullying, discrimination
 - Help provide solutions
- Youth Heritage Fairs
 - Local, regional national
 - Grades 4-9 all types of schools
 - Students share heritage, interact and learn about each other's culture
 - Brings in family and community
- Travelling Performers in North
 - Welcome to performers, share food, invite community
- Museums and libraries looking at programs to broaden and be inclusive
- Sharing food of Newcomers with established communities
- Information sessions for Newcomers includes session on Aboriginal culture
- Broaden the organization level to become more diverse
 - Refresh programs
- Treaties in the classroom – curriculum
 - Curriculum outcomes – FNM content and perspectives
- New Canadian Ceremony/Citizenship Ceremony
 - Elders involved
- Aboriginal awareness training
- Mosaic
- Art shows – “Newcomer art initiatives”
- Francophone immigration awareness week
 - Dinner – invited FNIM peoples
- McKenzie Art Gallery
 - Letter exchange between Newcomer youth and FN youth with potential for extended art program
- Language classes
 - Invited elders, excursions to FN reserve, powwows
- Sports
 - Soccer cup – cultural diversity
 - Specific FN team
- National indigenous games
 - Involves all cultures through volunteerism, booths, to see sports
 - Strong francophone component
- Early learning centre initiatives
- SK Polytech
 - Aboriginal Student Centre open to all cultures, feel comfortable
 - Newcomers always first to volunteer to learn about cultures
- Intercultural Grandmothers Uniting – building bridges
- Heritage fairs
 - Bring in FNIM Dancer, Arts, Music, Culture
- Ministry of Economy ESL classes
 - Community connection piece between FNIM w/ Newcomers
- Swift Current ESL program
 - Class attends the Powwow in SC
 - There is an effort in other areas but more could be done
 - Invite an elder to come to the class

- Ministry of Economy
 - Transition of FNIM from reserve to urban centres
 - Transition to life in SK for Newcomers
- When educating Newcomers, emphasis is placed on the history of First Nations people in order to accurately represent their culture so that Newcomers don't fully base their opinions on the mainstream media (which often reports only negative news of First Nations people)
- Programs like Dream Brokers offer access to all people and emphasize inclusion in their programming
 - i.e. Newcomers, FNIM
- Swift Current ESL class – plan on taking the students to Fort Walsh

Sheet 2 – What is needed to help build bridges?

- Funding to bring people to the same place
- Efforts directed to collaborate Aboriginal and Newcomer groups
- Transportation and childcare
- Funding directed at collaboration
- Bringing this group together to collaborate on ideas
 - Professional development
- Leadership buy-in to Aboriginal Community
 - Assigning responsibility
- Money allocated is not equally distributed
 - Fair allocation for funding of services
- Accountability/mechanisms in place to reflect more equitable workplaces and services (enforced)
- Diversity to be reflected in parliament/elected officials etc.
- Organizational commitment (not just one-off projects within an organization)
- Fairer representation of diversity at the table
 - i.e. decisions made by directors but no directors are representative of FN/Newcomer population
- Programs that teach Newcomers about FNIM history/realities and vice versa
 - Schools, settlement, agencies
- Equip staff and community members to address racist/discriminatory actions/comments towards one group or another
- Candid discussions about race; currently uncomfortable but conversations need to happen
- Integrated programming
- Higher level government partnerships
 - i.e. funding for First Nations federal and not provincial
- Inconsistent funding (i.e. one time grants) is hindering
- Talents of the members organizing bridges
- Resources for those integrating within programs
- Education, respect and awareness
- Cultural sensitivity training for project leaders
- Financial resources, human resources
- Local appreciation of the local cultures
- Need to know why this is important
- Greater integration
- Move beyond the surface of the culture and delve deeper into the culture
- Make more funding possible
- Start grassroots and get buy-in from community and various cultures
- Opportunity to tell our stories/separate from stereotypes
- Acknowledge the prejudice and be able to address it exists to be able to move forward

- Communication and relations between service providers to develop strategies to learn where to find services, especially adults that are coming into the workforce, they are not going to school
- Everybody is in their own islands. There have to be opportunities to engage the communities
- Multicultural society needs to reach out into the “islands” like Open Door Society. They are the umbrella organization.
- First Nations are open to everybody
- Policy development within a wide array of organization
 - Chamber of Commerce
- Festivals for First Nations and Newcomers to come together, address issues and move forward
- More than 40+ countries that are part of the Francophone schools. The biggest challenge is the funding to host events to bring the communities together
- Labour force – unions, chambers to bring communities together
- True partnerships
 - More networking opportunities to be aware of the work that is happening
- Have grassroots leadership in each community to be the voice and bring together collectively
- Address misconceptions
 - Negative v. positive
 - Language barriers
- Sporting events
- Attend various cultural events and experiences
- Normalization
- Provide opportunity to meet barriers
 - E. transportation, childcare, etc.
- Educate each other
- Public education
- Awareness
- Newcomers – knowledge for elders
- Offensive things being posted
 - Social media
- Guidelines for social media
- Use “people” who can share their stories – connect people to stories
- Use of arts to share stories
- Use elders, Newcomers to share “real” success stories, hardships and how to bridge
- Create “safe” spaces so people can ask questions
- Be proud to talk about your culture
- Be respectful of cultural outfits
- Become familiar with cultural
- Communication very important
- Sports cultural and recreation get way to connect

Sheet 3 – Engagement Ideas

- Make room in the future policies, funding and opportunity for these activities to occur
 - Set up the “infrastructure” for this now rather than later
- Start with children and promote leadership with cultural diversity
- More opportunities with small communities
 - Community based/grassroots
- Coming together and sharing in experiences
 - i.e. cooking classes
- Community nights for schools etc.
- Accessibility of opportunity and information

- i.e. a blog
- Look at entire community beyond First Nations/Newcomer
- Creating safe places for these engagement activities
- Partnership in organizing these engagement ideas
- Engage community potluck
 - Food is a common ground
 - Food is the gateway
 - Invite people to tell their stories, building relationships/connection
 - See people as people
 - Free event at schools
 - Exchange recipes
- Events in the workplace regarding culture opportunities to learn about people's background
- Leaders need to make culture a priority, possibly force staff to go and report
- Immediate orientation for new immigrants upon arrival – mandatory
- Ambassadors at cultural events – beyond Mosaic
- Provide incentives for Aboriginal communities
 - Funding, programs
- Cultural awareness needs to move beyond only addressing the “tip of the iceberg”
- Curriculum needs to focus on teaching history, not social studies
- Connecting through the “arts” in an authentic way. Focus on similarities
- Community connections
 - People build “communities, not governments”
- Conversation cafes
- Training for teachers provided through the Ministry
- Food – Mosaic event
 - Multicultural event to share foods and then stories or people's background
 - Public gathering – comfort
- Take advantage of daily/weekly/monthly activities and bring in the racism and anti-groups
- Discussion groups
- Balance groups so all feel welcome
- Use art/sports/culture activities to share ideas and help break down barriers
- Invite communities together to share culture
 - Ex. BC – invited Newcomers to be involved w/ totem pole
- Sports culture and arts experiences
- REAL RELATIONSHIPS
- Summer camps
- Learning- fun – interaction
- Treaty Education to have a clear understanding of Canadian history
- Host family
- Employment situation/issues
- What are examples to create diversity on boards and in the membership?
- Common terminology
- Professional organization database
 - Membership Organization that groups, agencies, organizations or individuals could join, share info and access the provincial database
- Sakewewak Artists Collective – Art walk with 9 other galleries
- Urban and Outreach Program
 - Sharing culture
 - Always having Indigenous Arts programs
- Addressing the differences
 - Using grassroots community
 - Discussing to ensure priorities are benefitting the community

- Partnering schools on reservations with urban schools
- Settlement worker in schools is needed in Southeast Saskatchewan
- Agency collaboration for funding coverage

Sheet 4 – Research Comments

- How do we take the steps and have safe places for groups to be together?
- Recognizing who's not visible, who is not being represented
- Lack of role models for Newcomers
- Focus on Aboriginals and Newcomers is a small piece of diversity issue
- Language in framework is unclear, weak
- Decision makers and leaders not visible
- As small organization what can we do – make changes that will influence change
- Terminology: for the “existing community”
 - White or colonial – how do we talk about this?
- How do we engage government and decision-makers/funders to support these initiatives? Where is their voice? Where are they in this process? (MLAs, Ministers and Deputy Ministers, FSIN officials)
- We can still have an impact from the grassroots level – there are things we can do without those policy-makers. We can create an urgency for them by demonstrating the need for these bridges to be built
- What actions will be coming from the report that will come from these sessions? We need to move the priorities forward
- Be cautious that the final report still reflects regional differences – there is great variation across SK and what exists/works in one part of the province may not be as successful in another
- Are the right people at the conversation?
- Need to integrate “whites” into this conversation and not make it about these two other groups
- The large groupings of people as either First Nation or Newcomer and grouping together many differences (i.e. rural v. urban, etc.)
- Include relationships of the whole community – not just FNIM and Newcomer but “white” people too
- Build relationships of the whole community
- Civic involvement – what all of us can do to promote bridges
- Encourage collaboration between groups – partnerships
- What does it mean to be a Canadian?
- No good role models to foster connection. The colonial masters (oppressors) are still here. Are they bonding with the Aboriginal people
- Organized – the word is problematic
- What can we do at our organizational level? There are opportunities to take small steps. We should not leave here thinking this is above us.
- An individual who is white step back for an Aboriginal person to move forward. Because FN are not in the decision making
- Where is government effort? Organizational may not allow interaction. Do not see the MLA, FSIN, are not at the discussion. Where are they?

Yorkton

Sheet 1 – Examples of activities that build bridges between Aboriginal and Newcomer communities

- “Open to all” – who’s actually coming? How promoted?
 - In schools – teacher working to make sure its accessible
 - “universal” team building
 - become friends
- Friendship Centre – youth summer programs
 - Open to everybody
 - Think word of mouth – workplace, school
 - Kids speak English, it gets to parents
- SWNWC – partner with SIGA
 - Want people to know about hot lunch program 3x/wk
 - Social assistance/minimum wage not enough for food
- Need to work on getting info out
 - Go directly to “those people”
 - Interpreters
 - Social media
- Parkland Valley has open programs for all
 - inclusive for all rather than directed towards specific groups
- Parkland Library gets grants and works on broadening Adult Easy Reader Library for both FN and Newcomer readers
- English Language Students experience FN culture during class and by going to Powwow, having an Elder attend class, etc.
- Observations about who is in the community:
 - Many more Newcomers
 - Newcomers are in most service industry businesses
 - Language, Interpreter, settlement services – lots more of these services are now needed to be easily accessed due to increased population
 - More FNIM people are accessing Labour Market Services due to more awareness reduction
 - Increase in enrollment in EAL classes
 - Library sees more requests for Proficiency exam test preparation materials
 - Casino sees increase in Newcomer employees – language barriers
- YFC
 - Income tax pros, fop, youth summer programs
- Swift Current
 - Multicultural events, SIGA (lots of interaction)
 - Newcomer welcome centre, sports tournaments
- Parkland Valley sport, cultural and recreation district
 - Training for leaders
 - all programs open to everyone
 - Have some funding available
 - Skills growth
 - Grant writing workshops
 - Summer/winter games training camps
- SK Band Association
 - Band/music programs
 - Both FN and Newcomers involved
- 2010 Recreation and Sport Activities
 - Run through partnership in settlement
- YDMC

- March events
- Melville community library
- Kids talk and share at school – take info home to parents
 - Schools sending info home with kids
 - Newcomer cultural values more family oriented and kids will bring back info
- Friendship Centre Facebook

Sheet 2 – What is Needed to Help Build Bridges?

- Awareness of culture between groups
 - Workshops
 - Festival of culture
 - Library
 - Culture Days
 - Schools
- Meetings/sessions with groups
- Chapter of MCoS for Yorkton
- Networking
 - Connect with people from other cultures
- Media could have features on different cultures on a weekly basis
- Organizations
 - Give opportunities and encouragement to both Aboriginals and Newcomers, especially young people
 - Service clubs
- Newcomers most comfortable where there are Newcomers, Aboriginal people will only go where there are Aboriginal people
 - Neutral meeting sites
 - Comfort zones – how do we move out – gradual
- Need regional multicultural council
- Social interaction – informal/family
- Everyone has experiences to offer
 - Give opportunities to gain from their contributions
 - Also bridge gap
- Trust
 - If building relationships, trust is fundamental
- Interest from both parties
 - Do they want to build relationships?
- Money
 - Need for a program or opportunity to happen
- Education
 - Create opportunities Newcomers and Aboriginal students can be in the same room
- Sharing
 - When elder goes into the classroom, the Newcomers can let loose with questions about assumptions, myth, ANYTHING - This sharing of information helps bridge the gap
- Social Events
 - Far less forced than a classroom interaction
 - Even do a “this is where I’m from” event for Newcomers to do for First Nations who could be worried about Newcomers taking jobs, allowing flow of information
 - Sports, BBQ
- Family Involvement
 - Ex. Family will be drawn to attend a flu clinic

- Better communications
- Intercultural activities/events
- Direct invitations
- Connect with SIGA
break the barrier
- Providing comfort zone
- Personal contact, personal touch
- Neutral site – meet on neutral grounds
- Stereotyping
- Work on building trust/relationships

Sheet 3 – Engagement Ideas

- These consultations are bringing groups together – ideas, plans, networking
- Invitations – organization to organization
- Increase municipal staff awareness
 - Dedicated positions
 - Also volunteers
- Newcomers involvement in Powwow
- Neutral centre for connection
 - Multicultural council
- Not everyone knows Friendship Centres are open
- Networking
- Maybe open up programs that have been funded for a particular group – network
- Use media
- Lunch and learn (x2)
 - Topic of mutual interest
 - Longer than an hour
- One centre of connection – neutral centre
 - Like a multicultural centre
- Powwow in Yorkton
 - Incorporate Newcomers
- Something with fun and sports
 - Young people bring in their families
 - Mingle through food
- Friendship centre have Newcomers invited to round dance
- Use media
- Kinds mingle more easily
- International music event
- Free food
 - Multicultural event
 - Share traditions
- Include the First Nations in the Festival of Cultures
- Community Connection and Friendship Centres
 - Lots of opportunities for Newcomers, open to everyone
- Clear, common information that is inclusive and readily available
 - City/town website, brochures at library
- Children’s programming
 - Start inclusion and acceptance and education at young age
- Shared funding for similar needs
- Invitation to each other’s organizations events
- Limit barriers on funding for projects

- Together the numbers may make the activity better and encourage sharing
- Parks, community choirs, sports to bring people together
- City needs to play a role
 - Current in sports and recreation
 - Not really with housing, other areas
 - Paid position to help the connection and build understanding