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City of Moose Jaw Indigenous Engagement Framework

Path to Reconciliation

Cultural Awareness and Relationship Building
with Indigenous Peoples



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CITY OF MOOSE JAW – STRATEGIC GROWTH

Message From the Mayor

The City of Moose Jaw's Indigenous Engagement Framework is a testament to our city's rich cultural and historical community. This framework, deeply rooted in our history, symbolizes our city's connection to its Indigenous roots. The Moose Jaw River Valley, a sanctuary for Indigenous Peoples, and the iconic Turn, now known as Kingsway Park in Wakamow Valley, the birthplace of Moose Jaw, serve as living reminders of this profound heritage.



This framework will serve as a valuable tool for the City of Moose Jaw leadership, staff, and residents. It is designed to educate about Moose Jaw's story and support our community in their journey to better understand and incorporate Indigenous cultural practices into their daily lives and events. It will be used to plan, develop, and implement community engagement activities. It may also serve as a starting point for individuals in their Truth and Reconciliation journey. It is meant to be used as an introductory reference guide. We have a unique opportunity to further collaborate with our Indigenous partners, honouring our shared heritage while looking to the future. This collaboration can encompass various aspects, including educational tourism, economic development, environmental stewardship, cultural preservation, and historical awareness.

We will continue to honour the positive impact Indigenous People have made on Moose Jaw's culture and economy through agriculture, innovation, investment, cuisine, art, dancing, and storytelling.

As we continue to evolve as a society, we remain committed to learning from our past. Relationships with Indigenous partners enrich our collective identities and sense of belonging, ensuring Indigenous heritage forms a significant part of our shared legacy.

I invite you to share this journey with us.

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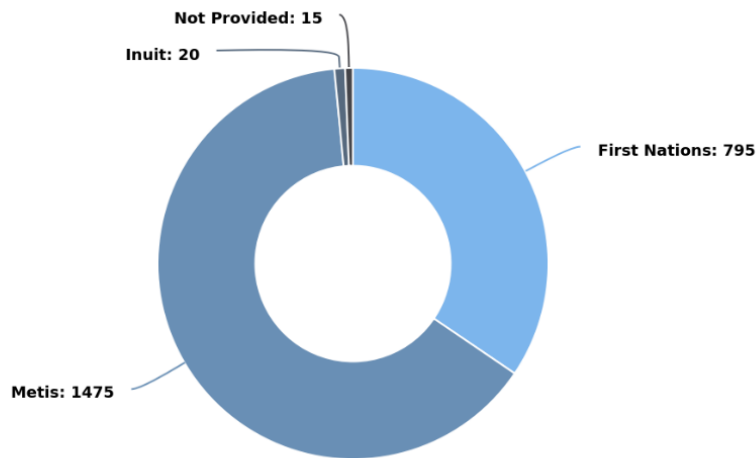
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***Disclaimer: It is not the right nor intention of this document to describe, discuss, or infer qualities or attributes of one Indigenous culture to the next, as it is the right of the individual and respective Nation(s) to decide how they identify as Indigenous People. Information presented in this document has been compiled from academic sources, other municipal Indigenous engagement frameworks and Indigenous Peoples throughout Treaty Four Territory. All relevant sources can be found at the end of this document under [Further Reading and References](#).*

1 Introduction

1.1 About the City of Moose Jaw

Moose Jaw, Saskatchewan, was incorporated as a city in 1903. According to the 2021 Census, it has a population of 33,665. The City sits 160 km north of the United States border and 65 km west of Regina at the confluence of the Moose Jaw River and Thunder Creek. It is governed by a Mayor and six Councillors elected to represent the city. According to Statistics Canada, in 2022, the Indigenous population in Moose Jaw was 2,290 (Aboriginal Identity); 795 are Registered or Treaty Indian, 1,475 Métis, and 20 Inuk/Inuit.



1.2 Moose Jaw's Roots

Moose Jaw area was a haven for Indigenous Peoples for many years before settlers arrived in the 1800s, as noted in various articles about the city. The rich history began with an area at the city's south end, near Wakamow Valley and Tatawaw Park, once known as The Turn. The Turn on the Moose Jaw Creek was the birthplace of the current city. The name Moose Jaw comes from the Nêhiyawak (neh-HEE-uh-wuhk) translation of môso-tâpiskan (moh so TAHHP skun) which means "a warm place by the river".

The Turn was an ideal spot for all peoples, including hunters and explorers, as the area had ample natural resources and was the only water source for miles. People who chose to stay temporarily or long-term had access to the river, fish, wildlife for hunting, plants, and berries. This area has 550 acres of historical artifacts, archeological resources, and Indigenous burial grounds, which started to be researched and discovered in the 1960s but have yet to be inspected and explored thoroughly. A thesis written by Kit Krozser in 1989, published by the University of Saskatchewan, details two excavations (1984 and 1985) at the Turn that uncovered archeologic artifacts proving Indigenous Peoples camped in the area and hunted/butchered bison near the river.

The Moose Jaw area has a fascinating history, especially regarding trade and transportation, which began with the First People of Canada. Around 1800, it was a bustling trading hub for European settlers and Métis hunters and traders. They followed the Great Western Trail, also known as the Plain Hunters' Trail, which led to the Cypress Hills and crossed the Moose Jaw Creek at a natural ford— a bend known throughout the Buffalo Plains as The Turn. In the 1850s, Métis hunters from the Red River region used this trail to travel further and further west with carts during their annual hunts. The Turn was the first point on the Creek where the long brigades of Red River carts loaded with bison meat and hides could safely cross the valley. More information on Moose Jaw's Métis history can be found on the City's YouTube page titled [City MJ – National Indigenous History Month 2023](#), featuring Darrell Hawman, President and Knowledge Keeper with the New Southern Plains Métis Local 160.



Figure 1 - City of Moose Jaw's Indigenous logo which was created in 2024.

According to members of Wood Mountain Lakota First Nation at a City meeting in 2023, Lakota People stayed in Moose Jaw following the Battle of Greasy Grass (Battle of Little Big Horn) in 1876, with some eventually choosing to live here permanently while staying connected to family and their communities in the United States and at Wood Mountain Lakota First Nation reserve south of Moose Jaw. During this battle, numerous Indigenous Peoples sought sanctuary. Guided by the revered leader Sitting Bull, they found refuge at The Turn. This significant historical event was commemorated by the Moose Jaw Wild

Animal Park, which initially opened under the name Sitting Bull Park for one day in May of 1929. This gesture of respect acknowledges the enduring legacy of Sitting Bull and the Indigenous Peoples who sought safety in these lands.

The Canadian Encyclopedia and various other sources state that Plains Cree (Nehiyawak) and Assiniboine are the two First Nations who mainly resided in our area. However, based on stories passed down through generations, historical findings and connections with neighbouring Nations who have shared their knowledge, many First Nations and Métis have lived in this area and continue to raise their families here. Those First Nations include Dakota, Lakota, Saulteaux, Nakoda and Inuit.



Figure 2 - This mural is located on 0 block of Ominica Street W.

2 Resources

2.1 Current Legislation

To better understand the hardships and traumas Indigenous People have faced due to colonization, it is suggested to read and do research on both the Indian Act and the Constitutional Act. The Indian Act continues to impose many restrictions on First Nations. Reading both documents will give a better understanding of the control settlers sought to have over Indigenous Peoples.

The Indian Act

The Indian Act is a Canadian federal law enacted in 1876 that governs all matters pertaining to First Nations People (defined as “Indians” in the act), Indian status, bands, and reserves.

It is administered by Crown-Indigenous Relations and Northern Affairs Canada (CIRNAC), formerly Indigenous and Northern Affairs Canada (INAC).

[Indian Act | The Canadian Encyclopedia](#)

2.2 Canadian and International Legislation

Constitution Act, 1982

The Constitution Act of 1982 contains the Canadian Charter of Rights and Freedoms and other provisions, including the rights of Indigenous Peoples.

References to Aboriginal Rights in the Constitution Act, 1982

Part I

Section 25 of the Canadian Charter of Rights and Freedoms

25. The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any Aboriginal, Treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada, including:

- any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763; and
- any rights or freedoms that now exist by way of land claim agreements or may be so acquired.

Part II

Section 35 of the Constitution Act

35. (1) The existing Aboriginal and Treaty rights of the Aboriginal Peoples of Canada are hereby recognized and affirmed.

(2) In this Act, "Aboriginal Peoples of Canada" includes the First Nation, Inuit and Métis Peoples of Canada.

(3) For greater certainty, in subsection (1) "Treaty rights" includes rights that now exist by way of land claims agreements or may be so acquired.

(4) Notwithstanding any other provision of this Act, the Aboriginal and Treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.

*It is important to understand that Section 35 recognizes Aboriginal (Indigenous) rights but did not create them.

[Constitution Act, 1867 | The Canadian Encyclopedia](#)

2.3 Truth & Reconciliation

In 2007, implementation of the [Indian Residential Schools Settlement Agreement](#) began. A key element of that agreement was the establishment of the Truth and Reconciliation Commission of Canada (TRC). In December 2015, the TRC released its final report, which included 94 Calls to Action. Full details [are on the National Centre for Truth and Reconciliation's website](#). Below are the Calls to Action that are directly linked to municipalities. Continue reading to learn how the City of Moose Jaw is answering the Calls to Action.

“I was in the room when Murray Sinclair delivered the report... we have to do better”.
-Viviane Gauvin, Holy Trinity Catholic School Division, at the Indigenous Stakeholder planning meeting for the Official Community Plan in 2023.

2.4 94 Calls to Action and Calls the City Has Undertaken

Calls to Action	City Actions and Initiatives
<p>#43 - We call upon federal, provincial, territorial, and municipal governments to fully adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.</p> <p>https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf</p>	<p>1) Created an Indigenous Engagement Framework using the 94 Calls to Action as a starting point. (2024)</p>
<p>#47 - We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous Peoples and lands, such as the Doctrine of Discovery and terra nullius, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.</p>	<p>1) The City of Moose Jaw ensures meaningful consultations with Indigenous communities as required as part of the planning process. This collaborative approach is crucial to building a more inclusive and respectful future.</p> <p>2) Involve the Wakamow Aboriginal Community Association, the New Southern Plains Métis Local 160, businesses, school divisions and youth in planning the City's path forward.</p>
<p>#57 - We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based</p>	<p>1) A full-time Indigenous liaison position at City Hall was established as part of the Strategic Growth Department. (2022)</p> <p>2) The Treaty Four flag flies behind City Hall.</p>

<p>training in intercultural competency, conflict resolution, human rights, and anti-racism.</p>	<p>3) City Council adopted an official land acknowledgement. Staff include land acknowledgement on email signatures and documentation. (2023)</p> <p>4) City Council and Administration have annually participated in National Day for Truth & Reconciliation events. (2021-2024)</p> <p>5) Created an Indigenous Relations webpage. (2024)</p> <p>6) Launched Indigenous logo. (2024)</p>
<p>#87 - We call upon all levels of government, in collaboration with Aboriginal peoples, sports halls of fame, and other relevant organizations, to provide public education that tells the national story of Aboriginal athletes in history.</p>	<p>Looking for opportunities.</p>
<p>#88 - We call upon all levels of government to take action to ensure long-term Aboriginal athlete development and growth, as well as continued support for the North American Indigenous Games, including funding to host the games and for provincial and territorial team preparation and travel.</p>	<p>Looking for opportunities.</p>
<p>#91 - We call upon the officials and host countries of international sporting events such as the Olympics, Pan Am, and Commonwealth games to ensure that Indigenous Peoples' territorial protocols are respected and local Indigenous communities are engaged in all aspects of planning and participating in such events.</p>	<p>1) As the City continues to host world events, it will work to answer this call to action by involving Indigenous partners locally and regionally.</p> <p>2) The City helped facilitate Indigenous participation and contributions to the 2023 World Para Hockey Championships in Moose Jaw.</p>
<p>#92 - We call upon the corporate sector in Canada to adopt the United Nations Declaration on the Rights of Indigenous Peoples as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous Peoples and their lands and resources. This would include, but not be limited to, the following: i. Commit to meaningful consultation, building respectful relationships, and obtaining the free, prior, and informed consent of Indigenous Peoples before proceeding with economic development projects. ii. Ensure that Aboriginal peoples have equitable access to jobs,</p>	<p>1) Hosted Truth & Reconciliation Workshop. (2021)</p> <p>2) Hosted two Official Community Plan Meetings specifically for Indigenous representatives. (2023)</p> <p>3) Cohosted city-wide National Indigenous People's Day event. (2024)</p> <p>4) Established an option for City staff to self-declare through the Human Resources department. (2024)</p>

<p>training, and education opportunities in the corporate sector and that Aboriginal communities gain long-term sustainable benefits from economic development projects. iii. Provide education for management and staff on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural</p>	
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2.5 Historical Timeline

For an accurate timeline, visit

[Key Moments in Indigenous History \(d3d0lqu00lmgvz.cloudfront.net\)](https://d3d0lqu00lmgvz.cloudfront.net)

[Key Moments in Indigenous History Timeline | Historica Canada Education Portal.](#)

2.6 Summary

Understanding Indigenous Rights

Indigenous rights refer to Indigenous Peoples' inherent, collective rights, recognized under national and international laws, including the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). These rights include self-determination, land and resource rights, cultural preservation, participation in decision-making, and equality.

Applying Indigenous Rights in Daily Work Practices

Right	Brief explanation	Some examples	How to apply this to daily work practices
Self-determination	The right to governance and autonomy	Respect Autonomy	Ensure Indigenous communities have a say in land and resource decisions. Engage with local Indigenous leaders and communities in planning and development processes.
		Support Indigenous Initiatives	Encourage and support Indigenous-led projects and businesses within the city.

Land and Resources	The rights to their traditional lands, territories, and resources. The right to be consulted and to give or withhold consent on projects affecting lands and resources.	Consultation	Engaging Indigenous communities before initiating projects that affect lands or resources.
		Environmental Stewardship	Incorporate traditional ecological knowledge in environmental planning and conservation efforts.
Cultural Preservation	The right to maintain and strengthen their cultural practices, languages, and traditions. The right to protect and access their sacred sites and cultural heritage.	Cultural Sensitivity Training	Provide training for city employees on Indigenous cultures, histories, and rights to foster understanding and respect.
		Celebrate Indigenous Culture	Recognize and celebrate Indigenous events and traditions.
		Identify Sacred Sites	Develop land use policies that recognize and protect sacred sites, ensuring Indigenous communities can access these sites.
Participation in Decision-Making	The right to participate in decision-making processes that affect their lives.	Inclusive Policies	Develop policies ensuring Indigenous representation in city planning and decision-making.
		Community Engagement	Regularly engage with Indigenous communities to gather input and feedback on city projects and policies.
Equality and Non-Discrimination	The same rights and freedoms as everyone else, without discrimination.	Equitable Opportunities	Ensure Indigenous employees have equal access to job opportunities, training, and career advancement.
		Anti-Discrimination Policies	Implement and enforce policies that prevent discrimination and promote a respectful and inclusive workplace.

Four Practical Steps for Implementation

1. Establish strong relationships with local Indigenous communities through regular communication and collaboration.
2. Continuously educate city staff about Indigenous rights and respect them in their daily work.
3. Create and update city policies to reflect the commitment to Indigenous rights and ensure they are integrated into city operations.
4. Set up mechanisms to monitor the implementation of these practices and hold the city accountable for upholding Indigenous rights.

By integrating these practices, the City of Moose Jaw can create a more inclusive and respectful environment that honours Indigenous rights and fosters positive relationships with Indigenous communities.

3 The City of Moose Jaw and Truth and Reconciliation

3.1 Focus

The City of Moose Jaw concentrates on three key areas in the ongoing journey toward reconciliation. These areas include Housing, Cultural Education & Engagement, and Economic Opportunity & Empowerment, answering Calls to Action #43, #47, #57, and #92.

3.2 Housing

The issue of affordable housing for Indigenous Peoples has been raised with the City of Moose Jaw by community members, noting that Indigenous students who come to Moose Jaw to study struggle to find available, affordable housing.



Figure 3 - Indigenous Stakeholder meeting for Official Community Plan & Zoning Bylaw (2023)

The City of Moose Jaw is committed to guiding Indigenous groups planning to develop housing projects and will ensure appropriate support is given when navigating local zoning and bylaw regulations.

3.3 Cultural Education & Engagement

The City of Moose Jaw understands that to begin the path to reconciliation, truth is the first step. This is why Indigenous knowledge and inclusion are a priority in day-to-day practices. The City of Moose Jaw promotes and participates, both publicly and at City facilities, in the following cultural education events:

- Ribbon Skirt Day
Date: January 4th

- Aboriginal Storytelling Month
Date: February
- Indigenous Tourism Day
Date: April 17th
- Red Dress Day
Date: May 5th
- National Indigenous Economic Development Day
Date: May 6th
- Moose Hide Campaign
Date: May 11th
- Indigenous History Month
Date: June
- National Indigenous People's Day
Date: June 21
- Back To Batoche Days
Date: July 17-22, 2024



Figure 4 - National Day for Truth & Reconciliation 2024.

- Métis Nation Day
Date: July 24
- National Day for Truth & Reconciliation
Date: September 30th
- Sisters in Spirit
Date: October 4th
- Indigenous Veterans Day
Date: November 8th
- Rock Your Mocs Day
Date: November 10th-16th
- Louis Riel Day/Métis Sash Day
Date: November 16th

Continuing cultural education remains essential for staff and elected officials. This knowledge will inform decisions and policies moving forward. Recognizing responsibility, the City aims to integrate Indigenous knowledge and practices wherever feasible, fostering stronger relationships with these stakeholders.

3.4 Economic Reconciliation & Empowerment

The City of Moose Jaw collaborates with Indigenous entrepreneurs to develop sustainable businesses within the city. Areas of opportunity include the Agri-Food Industrial Park and alternative energy ventures. The City's Strategic Growth Department spearheads initiatives to facilitate networking opportunities between Indigenous entrepreneurs and non-Indigenous businesses and organizations, aiming to establish mutually beneficial partnerships. By engaging with and promoting Indigenous business owners, the City of Moose Jaw strives to foster job creation and enhance inclusivity in Moose Jaw. Information on available land and opportunities in Moose Jaw for Indigenous businesses and investors can be found under the '[Moose Jaw's Economic Advantage](#)' tab on the homepage of the City's website.

There is a growing number of Indigenous-owned businesses in Moose Jaw. To see the complete list and have your Indigenous business added to our directory, visit the City's Indigenous Relations page at www.MooseJaw.ca/indigenous-relations.

4 Treaty Territory

In Canada, treaties are formal agreements between Indigenous Nations and the Crown, which the government represents. These agreements recognize the rights, responsibilities, and relationships between the parties. Treaties are a kind of 'marriage' between Indigenous Nations and the government. Just as in a marriage, both parties have obligations to each other.

"Indigenous Peoples have the right to maintain and strengthen their distinctive spiritual relationship with their traditionally owned or otherwise occupied and used lands, territories, waters and coastal seas and other resources and to uphold their responsibilities to future generations in this regard."

- *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), 2007*

4.1 What Is Treaty 4 Territory?

Treaty 4, also known as the Qu'Appelle Treaty, was signed September 15th, 1874, at Fort Qu'Appelle, Saskatchewan. This Treaty was established between the Crown and the Cree and Saulteaux First Nations. The total area covered by Treaty 4 is approximately 195,000 square kilometres. Today, it represents most of southern Saskatchewan, plus small portions of western Manitoba and southeastern Alberta. In 2024, a celebration was held to commemorate the 150th anniversary of Treaty 4 in Fort Qu'Appelle. This location has hosted annual gatherings celebrating the treaty for the past 130 years.

4.2 Treaty 4 First Nations

Thirty-five First Nation band governments from Saskatchewan and Manitoba reside within Treaty Four territory.

Many Indigenous Nations have a presence in Moose Jaw or a relationship with the city. The following Treaty 4 list identifies them in **bold font**.

The bands sharing Treaty 4 include:

- **Carry the Kettle Nakoda First Nation**
- Côté First Nation
- **Cowessess First Nation**
- Day Star First Nation
- Fishing Lake First Nation
- Gambler First Nation
- George Gordon First Nation
- **Kahkewistahaw First Nation**
- **Kawacatoose First Nation (KFN)** is approximately 200 kilometres northeast of Moose Jaw. In 2016, the City of Moose Jaw and KFN signed an agreement for KFN to establish an Urban Reserve in the city. The agreement awaits a governor-in-council order from the federal government to become official. When this becomes official, it will be the first urban reserve in Moose Jaw.

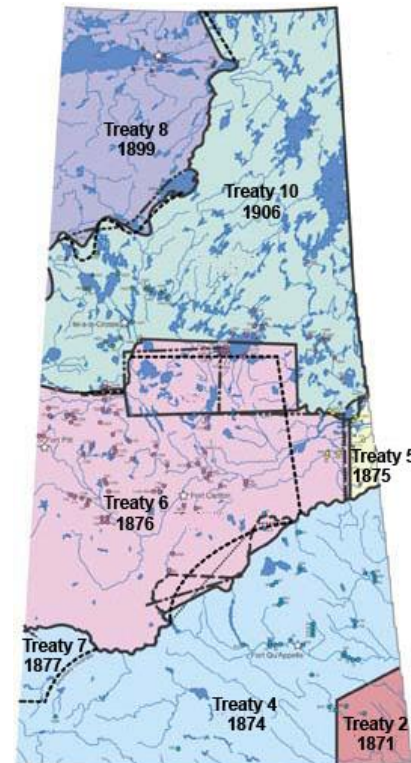


Figure 5- Treaty Map from the Office of the Treaty Commissioner.

- Keeseekoose First Nation
- Kinistin Saulteaux Nation
- Little Black Bear First Nation
- **Muscowpetung Saulteaux Nation**
- Muskowekwan First Nation
- **Nekaneet Cree Nation**
- Ocean Man First Nation
- **Ochapowace Nation**
- Okanese First Nation
- Pasqua First Nation
- **Peepeekisis Cree Nation** is located 186 kilometres northeast of Moose Jaw. In 2022, they officially purchased Moose Jaw’s historic Temple Gardens Spa & Hotel. In 2023, they launched a multi-million-dollar Spa renovation project to update every hotel room.
- Pheasant Rump Nakota First Nation
- **Piapot First Nation**
- Pine Creek First Nation
- Rolling River First Nation
- Sapotaweyak Cree Nation
- Star Blanket Cree Nation
- The Key First Nation

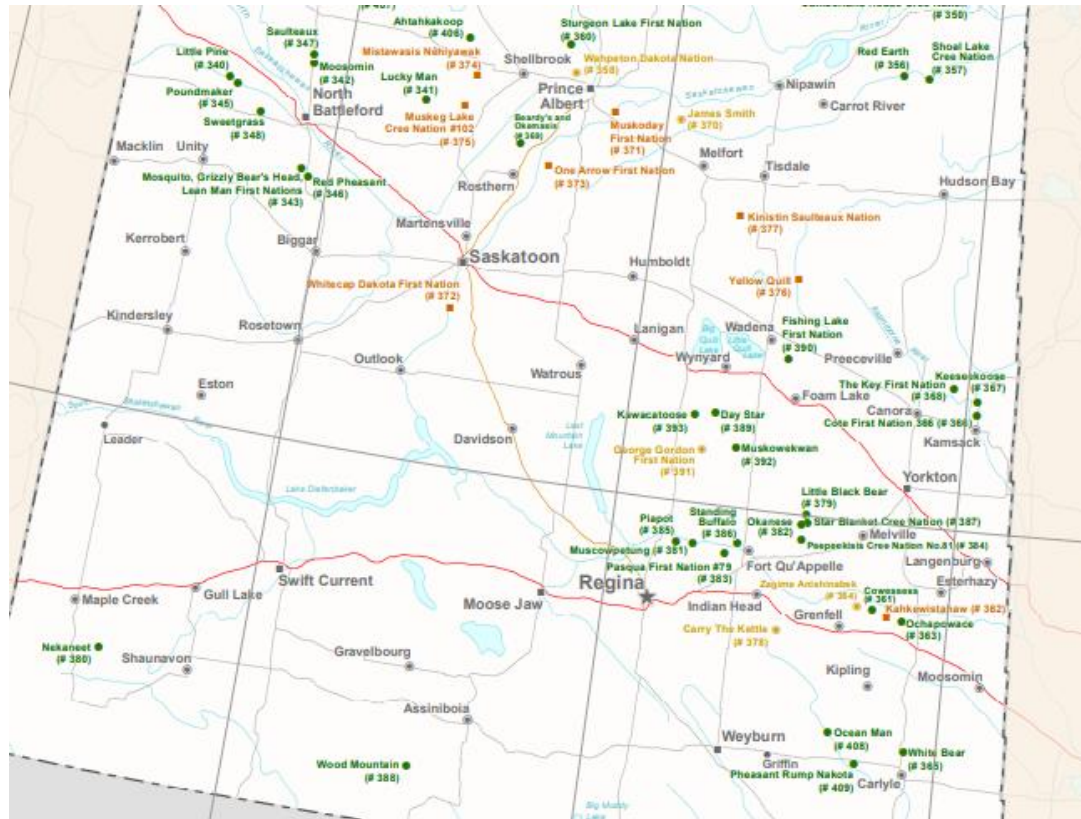


Figure 6- Map courtesy of Government of Canada website.

- Tootinaowaziibeeng Treaty Reserve
- Waywayseecappo First Nation
- White Bear First Nations
- **Wood Mountain Lakota First Nation** is the closest reserve to Moose Jaw, located 167 kilometres to the south.
- Wuskwi Sipihk First Nation
- Yellow Quill First Nation
- Zagime Anishinabek

"As we enter an era of shared responsibility and meaningful engagement in managing public lands, information on co-management and co-stewardship is critical for tribal governments and the federal government to make informed decisions that not only safeguard but, at their best, bolster tribal sovereignty."

- Noah Lee, a Fellow at the Native American Rights Fund (NARF)

4.3 Land Acknowledgements



A land acknowledgement is a formal statement recognizing the traditional Indigenous territory on which an event, gathering, or activity takes place. It honours Indigenous Peoples' historical and ongoing connection to the land and emphasizes respect, reconciliation, and awareness.

The City of Moose Jaw encourages individuals, businesses, and organizations to begin every public event they host or organize with a verbal land acknowledgement. Some groups also include a land acknowledgement at the start of private events such as board meetings or staff gatherings.

When in doubt, provide a land acknowledgement.

Advice from the Canadian Encyclopedia suggests that to make a land acknowledgement, it should be

- ✓ personal,
- ✓ heartfelt,
- ✓ and historically accurate.

It is also important to remember that Indigenous Peoples do not deliver land acknowledgements, as they do not need to reconcile colonialism. They are intended to be delivered by non-Indigenous People who are recognizing privilege and working on their reconciliation journey.

Indigenous Peoples can be asked to provide a greeting or welcome to the land, which can have a meaningful impact.

The City of Moose Jaw has a formal and informal land acknowledgement.

City of Moose Jaw Land Acknowledgement

In 2023, City Administration presented City Council with a formal land acknowledgement to be used going forward at all City-hosted meetings and events. The Land Acknowledgement was created after consultation with numerous Indigenous partners from Treaty 4 Territory and beyond.

When to use the formal land acknowledgement?

- At the start of Council meetings
- At the start of City-run public events, such as a mayor's address to the public
- At the start of City of Moose Jaw Advisory Committee meetings
- At the start of intergovernmental meetings, especially between a municipal government and tribal government (Chief and Council/ Band Council)
- At the start of any new development, such as newly purchased land for housing, commercial, industrial development, etc.

City of Moose Jaw Land Acknowledgement

The City of Moose Jaw is located within Treaty 4 territory, the original lands of the Cree, Saulteaux, Dakota, Nakoda and Lakota, and the homeland of Métis Nation.

The Nêhiyawak (neh-HEE-uh-wuhk) translation of Moose Jaw is môso-tâpiskan (moh so TAHP skun) and is the shared landscape for Indigenous Peoples and settlers from around the world who call Moose Jaw home.

We acknowledge the harms and mistakes of the past and are committed to moving forward in equal partnerships with Indigenous Nations, with respect and in the spirit of Truth and Reconciliation.

When to use the informal land acknowledgement?

- The start of City-run community presentations and speakers' events
- The start of City-run community gatherings
- The start of any City-run event or workshop, especially those that include Indigenous content and/or presenters

Signature Lines

Internally, a land acknowledgement can also be included in the signature line of staff emails. This demonstrates respect and acknowledgement of Indigenous Peoples and the lands and territories on which staff work.

A signature line could include:

Treaty 4 Territory and Homeland of Métis Nation

“Language. You must have language that is the carrier and the holder of knowledge. Incorporate language into what you’re going to be doing”.

– Knowledge Keeper Barb Frazer

Template

The following template can be used as a starting point when creating a land acknowledgement. Personalizing it and speaking from the heart are important when creating one for an event or meeting.

“(Organization) acknowledge that we are on (#Treaty territory), the traditional lands of the (Indigenous groups) peoples, as well as the homeland of the Métis Nation.

(Insert why it is important to make a land acknowledgement and recognize the history/truth).

(Recognize your/ancestral privilege to the land).

(Your commitment and journey on how you are working toward reconciliation).

(Your personal commitment to your own Calls to Action and building your relationship with the community). “

5 City of Moose Jaw Indigenous Partners

5.1 Indigenous Organizations in Moose Jaw

The City of Moose Jaw is committed to building long-lasting relationships and exploring mutually beneficial partnerships with Indigenous Nations and organizations seeking a presence in the Moose Jaw area.

There are currently two active Indigenous community groups serving their respective populations within the City of Moose Jaw.

New Southern Plains Métis Local (NSPML) 160

The New Southern Plains Métis Local #160 began operations in October 2016 and received formal incorporation in March 2017. Based in Moose Jaw, this chapter consists of registered Métis community members, with a current membership of approximately 100 individuals—most of whom reside in the Moose Jaw area.

The New Southern Plains Métis Local actively engages in daily programming, multiple community projects, and consultation services to share knowledge.



Wakamow Aboriginal Community Association (WACA)

Wakamow Aboriginal Community Association (WACA) is an Indigenous community organization that organizes Moose Jaw's Powwow, typically in September to coincide with the National Day for Truth & Reconciliation, September 30th.

WACA has hosted round dances and currently hosts a weekly drum group. They have also presented a variety of other educational events throughout the year.

5.2 Indigenous Businesses in Moose Jaw

The City of Moose Jaw actively encourages groups to utilize Indigenous businesses' products and provide support. Steps toward reconciliation include creating an Indigenous Relations web page and logo, which fosters stronger relationships with Indigenous community members and neighbours.

If you're an Indigenous organization or own a business, you can be included in the directory by emailing communications@moosejaw.ca.

Please visit the [webpage](#) for the most recent list of registered Indigenous businesses.

6 Commitment to Indigenous Peoples and the Treaty Relationship

Indigenous Peoples have an inherent right to be consulted on decisions that affect them, their communities, and their traditional territories.

The City of Moose Jaw is committed to working with Indigenous Peoples of Treaty Four Territory and beyond through genuine and meaningful engagement.

In October 2021, the Mayor, City Council and members of City of Moose Jaw Administration met with Elders for a Truth and Reconciliation workshop. The group discussed the 94 Calls to Action and was the catalyst for meaningful change.

Recognizing that reconciliation cannot happen without action, the City pursues these commitments, understanding that they will result in a stronger and more meaningful relationship between the City of Moose Jaw and the surrounding Indigenous Peoples.

The City of Moose Jaw will continue to work with Indigenous communities, Elders, Knowledge Keepers, and leaders within Treaty 4 Territory to ensure a transparent, inclusive, genuine, and collaborative engagement. The City recognizes the rights of Indigenous Peoples of Treaty 4 and the inherent rights of all Indigenous Peoples. Through collaboration and meaningful relationships, the City is solemnly committed to working with Indigenous Peoples to build a healthy, safe, sustainable, and inclusive community that accurately and proudly displays the region's Indigenous and Métis roots.

“They (Wood Mountain Lakota Peoples) are interested in reclaiming and retelling some of their stories about their time in Moose Jaw, and the help that they gave to the people of Moose Jaw and the help that they received.”

– James Camplin at the first Indigenous consultation meeting for the Official Community Plan & Zoning Bylaw in 2023

6.1 Genuine Engagement

Indigenous engagement is vital to the success of intergovernmental relations between municipalities and Indigenous Nations. Between 1871 and 1921, the Crown negotiated eleven treaties. These treaties covered the area between the Lake of the Woods, the Rocky Mountains, and the Beaufort Sea and are the legal agreements allowing for the sharing of the land between the First Nations and settlers.

Each First Nation is a government unto itself and must be treated as an independent, autonomous body with its own people, culture, laws, and protocols. Through proper and genuine consultation and engagement, Nation-to-municipality relationships can begin to strengthen.

Genuine engagement starts with learning to foster substantial relationship building.

6.2 Keys to Successful Engagement



Indigenous engagement is the consultation, interaction, and communication with Indigenous Peoples, on and off reserve, regarding any process, development, or

activity that will affect them, their well-being, way of life (including customs and traditions), and *inherent Treaty rights.

In most cases, Indigenous People will be offered an honorarium to compensate them for their time and education when consulting on a project.

Its beneficial to seek feedback from different Nations and cultures as their knowledge, customs and experiences might be different than another.

** Inherent Treaty rights are the rights of Indigenous Peoples under the respective Treaty, such as the right to self-government, rights to the land, a right to practice their own culture and customs, which have been passed down each generation since the signing of the Treaties and are recognized by the respective Nation.*

6.3 The Consultation Process

The Duty to Consult is not explicitly outlined in constitutional documents or legislation. However, it remains a constitutional requirement. The City of Moose Jaw actively engages with Indigenous stakeholders in this regard. Consultations strengthen the relationship between the City and Indigenous Nations.

While the Duty to Consult concerning municipal governments lacks a specific court ruling, consultation can be conducted in 'good faith' and should be undertaken. For further information, visit the Office of the Treaty Commissioner in Saskatoon or explore their website online at www.otc.ca.

The scope of the consultation varies for each case, but certain factors consistently influence the level of consultation. These include the strength of the claim, the nature of the right, and the potential harm an action may pose to treaty rights.



A consultation process can include:

An introductory meeting or phone call/video call between those involved with the planned development and the consultation offices of the respective Nations or the Métis Local. This introductory call can include Elders, Knowledge Keepers, Band Members, and possibly leadership.

- Host an open house specifically targeted at the Nation(s) or Métis communities whose traditional and/or current territory encompasses the area in question.
- An email to explain the initiative.
- In accordance with provincial regulations, Statements of Interest may be used to identify and recognize local and regional First Nations and Métis communities. These statements take into account the priorities and concerns of Indigenous communities, traditional and contemporary knowledge held by Indigenous Peoples, and explain how present-day Indigenous use the land. This document ensures that the perspectives and needs of Indigenous communities are considered in decision-making processes related to land and resources.
- This can be done with a Traditional Land Use (TLU) study or similar study by the respective Nation/Métis and can include Nation/Métis Local members, Elders, Knowledge Keepers, and/or leadership travelling out to the proposed development area with the developer to identify areas of sensitivity which could include:
 - ❖ medicinal plants
 - ❖ grave sites
 - ❖ traditional harvesting areas and food sources (berry patches, etc.)
 - ❖ ceremonial sites
 - ❖ traditional use areas (dwellings, lodges, structures, etc.)

Documentation required for the consultation:

During the consultation process of a project, Indigenous partners may be offered various documents. They should include detailed information regarding:

- Who will be involved?
- When will the initiative occur?
- Why is the initiative being considered?
- Where will the initiative take place? Include maps and aerial photos.
- What will happen? Give as many details as possible, including presentations, reports, and studies.
- Include all documents required to evaluate all possible impacts, such as feasibility studies and environmental, biophysical, or heritage screening.
- If necessary, include such information as the planned land usage, the proposed density and population, the parcel layout, servicing, road networks, stormwater and park features.

Timelines:

The City of Moose Jaw actively engages Indigenous partners at the outset of projects or after draft concept ideas have been created, recognizing their inherited knowledge and understanding of the local lands, wildlife, and plant life.

Engaging with the respective Nation(s) or Métis Local means they should be informed of the planned developments before any ground-breaking, excavating or construction begins on their treaty territory. This collaborative approach allows culturally significant areas to be identified and protected in partnership with the City of Moose Jaw. The consultation process should be respectful, neighbourly, and conducted in good faith, involving public and stakeholder engagement, including community service providers, utilities, landowners and Indigenous populations.

Consultation timelines can vary, but municipal developments are smaller in scope compared to large industries. Depending on the project, they typically span four weeks or more. The province regulates consultation timelines.

Visit the [First Nation and Métis Consultation Policy Framework](#) for details.



Types of concerns:

Given that much of the land around Moose Jaw has been used for agriculture over the years, some historically significant areas may have already been lost or destroyed. The goal for moving forward is to work together to protect any significant areas that may be discovered.

The consultation process provides the Nation(s) with sufficient time to address concerns related to grave sites, traditional land use areas, medicinal plants, and other sensitive or traditional use areas.

Collaboration, transparency, and input are essential in the development process. If a proposed project is found to impact a culturally significant area negatively, the municipality and respective Nations(s) should collaborate to explore mitigation options.

Honorariums for consultations:

Honorariums and expenses associated with a site visit vary. These costs compensate for time and travel and can depend on the scope and size of the project. Fees and compensation can be negotiated at the beginning of the consultation process.

6.4 Maintaining Relationships

Genuine relationships with Indigenous communities should begin with the intent of building meaningful and long-term relationships. One community visit or attending one event is a start to working with Indigenous communities.

Ways to maintain the relationship include

- Keeping the lines of communication open
- Becoming active in the community
- Attending events
- Maintaining transparency in the development of programs and projects by including Indigenous communities
- Participating in ceremonies if able and/or if invited

7 Understanding Indigenous Cultures and Communities

7.1 Visiting a Community/Attending a Cultural Event

Everyone is welcome at Indigenous cultural events and celebrations unless the community holds an event strictly for its members.

Before planning a visit to an Indigenous community, always make arrangements in advance.

One way to meet new people and learn about a community and/or culture is by visiting. Powwows and other cultural events are held throughout the year in many

communities, including Moose Jaw. These provide great opportunities to learn about and experience Indigenous culture.

7.2 Introductions

When introducing yourself to community members, Elders, Knowledge Keepers or leadership, be mindful of cultural expectations.

While handshakes are generally acceptable, some individuals may prefer a nod, a hug, or a more reserved greeting. Always follow the lead of the person you're meeting.

When Elders, Knowledge Keepers or leadership are present in the meeting, it's customary to acknowledge them first.

Begin by introducing yourself and stating your intent. Following that, you can acknowledge other public figures. It is recommended to identify where you are from and who your family is.



A few tips when visiting an Indigenous community

Visiting a new community for the first time can be a meaningful and enriching experience. Here are some tips to ensure the visit is respectful and positive:

- Research the community's history, culture, and customs. Understanding helps ensure meaningful engagement.
- Ask for permission before taking pictures or entering areas to respect possible cultural significance.
- Pay attention to the guidance of community members and observe local practices.
- Show respect by using appropriate greetings and language.
- If invited to participate in ceremonies, do so with an open heart and follow the lead of your hosts.
- Wear modest and respectful clothing.
- Don't make assumptions. Instead, approach with a willingness to learn.

- If possible, support local artisans.
- Respect privacy and boundaries.
- Express gratitude for the hospitality and the opportunity to learn from them.

For more information, visit

[How to Respectfully Visit Native and Indigenous Communities - AFAR](#)

[Ask First! A Better Practices Guide for Indigenous Engagement – WHITE NOISE COLLECTIVE \(conspireforchange.org\)](#)

[How to Effectively Engage with Indigenous Communities - Communities Choosewell](#)

[6 Tips on Meeting with Indigenous Leaders \(ictinc.ca\)](#)

7.3 Protocol

Acknowledging and following protocol means recognizing and adhering to the specific cultural practices and traditions of the Indigenous community you are engaging with. Proper protocol is important to show respect and build trust.

In many Indigenous communities, giving gifts such as tobacco, medicine, or other items is a traditional practice. This act is similar to creating a service contract. As such, it signifies a commitment and mutual respect between the parties involved. The gifts are typically given to key figures within the community, such as Chief and Council, Elders, and Knowledge Keepers.

Since protocols can vary between different communities, it's important to research or directly ask the community about their practices. This ensures that traditions are respected.

7.4 Honorarium

When inviting an Elder, Knowledge Keeper or community member to participate in an event, offering an honorarium is customary. Honoraria serve as way to cover travel expenses and acknowledge the individual's knowledge and time.

While there is no fixed rule or a specific amount, the City follows the same guidelines as the amount a city employee would be paid for mileage, meals and lodging. Setting a fixed rate is preferred and good practice. A fixed amount of \$500 plus a gift for Elders/Knowledge Keeper is often used. If an honorarium exceeds \$499 in cheque form,

it can affect Elders/Knowledge Keepers with the Canadian Revenue Agency, but if it is a cash honorarium, it can exceed that amount.

Examples can be found here

[Indigenous-Protocol-and-Guidelines2.pdf \(srsd119.ca\)](#)

[Guidelineforhonorariumsforindigenouseldersandknowledgeholders.pdf \(unbc.ca\)](#)

[Guidelines-for-Working-with-Indigenous-Elders.pdf \(carleton.ca\)](#)

Types of Protocol Offerings

There are a few general guidelines to follow when gift-offering. If tobacco is offered, there can be expectations around the type offered. Some individuals prefer pure ceremonial tobacco, while others prefer plain, loose pipe tobacco or tobacco for rolling cigarettes. Ceremonial tobacco is organic, natural tobacco grown specifically for ceremonies.



7.5 The Sacred Significance of Tobacco in Indigenous Culture

Tobacco is one of four sacred plants, along with sweetgrass, sage, and cedar. It plays a vital role in traditional practices and is present at significant life events such as births, marriages and deaths. The smoke from burning tobacco is seen as a pathway to the spirit world. Tobacco is used in ceremonies and rituals, including healing practices, blessings and offerings. Its use is considered one of the most important spiritual practices in Indigenous culture, emphasizing the need for reverence and mindfulness.

Indigenous Peoples used tobacco for thousands of years, long before European contact. They grew and traded it, and it played a role in their economy, social structures, and cultural experiences

Tobacco is offered as a sign of respect and gratitude to individuals such as Elders, Indigenous community leaders, and Knowledge Keepers. It is given when building

relationships, expressing gratitude, requesting guidance, seeking assistance or for ceremonial purposes.

Smudging

The City of Moose Jaw is currently creating a smudging policy. The four sacred plants, including tobacco, are used while smudging, and the purpose is to rid the room of bad energy, heal the person by wafting the smoke to their body, and lift prayers to the Creator. When hosting an Elder or Knowledge Keeper, ask them beforehand if they smudge and if they prefer to do it in private.



Métis and Tobacco

While tobacco is generally accepted as a protocol in most Indigenous communities, some Métis communities and Elders do not consider it ceremonial. For instance, the New Southern Plains Métis Local #160 does not prioritize this protocol aspect. There are also Indigenous People who are Catholic/Anglican who also may not observe this protocol.

Where to Purchase Tobacco

For ceremonial purposes, tobacco is available at convenience stores and dedicated tobacco shops. These shops offer a range of varieties and brands, including organic, loose, and ceremonial cigarette and pipe tobacco. Typically, these products come in 50-gram jars or pouches. Some locations also carry loose pipe tobacco, which can be a cost-effective and environmentally friendly option if you supply a container. In Moose Jaw, several businesses sell tobacco, or individuals can purchase it from their home territory or find ceremonial tobacco from an Indigenous company.

Asking if a person has a preference of loose tobacco or cigarettes is customary. Tobacco ties is also accepted, by someone who has been taught this method.

7.6 Ceremony

Indigenous ceremonies serve various purposes, including strengthening an individual's connection to the physical and spiritual worlds, providing healing or clarity, marking significant life moments, and expressing remembrance and gratitude. Each ceremony has a specific intention, holds an important place in history, and is considered participatory.

When engaging with Indigenous Peoples, it's important to recognize that if a First Nations community member is participating in a ceremony and, therefore, unavailable for meetings or interactions, that ceremonies take precedence over all other matters.



Observing protocol and effective communication is essential when participating in ceremonies. If unsure about what is required, don't hesitate to seek guidance or ask for direction from a Knowledge Keeper or Elder, as ceremony protocols will differ.

8 Building Relationships

8.1 Understanding Transparency

When engaging with an Indigenous community, transparency about intentions and actions is important, especially considering the historical impact of colonization.

Here are practical ways to demonstrate and maintain transparency

- Clearly define the project or event's scope. Transparency begins with a shared understanding of objectives and expectations.
- Provide specific information about the initiative. Clarity helps build trust and ensures everyone is on the same page.

- Define clear goals and objectives. Transparency involves aligning intentions with measurable outcomes.
- Actively ask for constructive criticism, ideas, and input. Involving Indigenous perspectives enriches the process.
- Any program or event related to Indigenous cultures must be developed collaboratively with Indigenous communities.

8.2 Building Relationships with Elders

An Elder is a respected individual who plays a crucial role in their community. An Elder is someone with life experience and knowledge of Indigenous traditions who preserves and transmits this to future generations. Serving as teachers, healers, advisors and counsellors, they are valued cultural links with the past and the collective experience of Indigenous People. Their understanding of self is shaped by life experience and knowledge of their people's traditions and culture, and they are expected to live by the teachings they share.

While Elders are often seniors, this is not always the case. In their Indigenous community, Elders are recognized for their knowledge and experience. They embody the principles and values of their culture, serving as role models.



These relationships are not always nurtured in professional settings. Individuals can also meet with an Elder for tea or coffee outside of a professional environment, which can be equally important.

To learn more about Elders, visit

[Indigenous Elder Definition \(ictinc.ca\)](https://www.ictinc.ca/)

[Indigenous Elders in Canada | The Canadian Encyclopedia](#)

8.3 Equality

There may be cultural misunderstandings when working with each other, but to effectively work together, it is necessary to:

- Understand everyone's rights.
- Seek out opportunities to learn about Indigenous culture.
- Ask questions and follow protocol.
- Approach relationship building slowly and thoughtfully with an understanding that trust needs to be established and cannot be forced.
- Ask for input and ideas while respecting feedback and criticism.
- Listen without interruption and be respectful when knowledge is shared.
- Ask for permission to share knowledge that has been given.
- Practice empathy and compassion for communities that have experienced trauma.

9 Acknowledgements

The City of Moose Jaw would like to express our deepest gratitude to the invaluable contributors who have shaped and guided this Indigenous Engagement Framework. Your knowledge and insights have been instrumental, and we are grateful for your continued guidance.

Framework contributors include

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- Jim Dixon
- The Town of Devon, AB



We extend our heartfelt thanks to the First Nations within Treaty 4 Territory for their ongoing guidance, feedback, and partnerships, which help preserve and enhance the land on which we reside, work, and play.



Closing Remarks

We hope this Framework has provided education and guidance on meaningfully engaging with Indigenous Peoples.

There is more to learn, and the City of Moose Jaw will take more actions to answer the 94 Calls to Action.

We look forward to continued essential engagement with our First Nations and Métis partners. We will also continue to seek opportunities to create mutually beneficial partnerships and find ways to become a more inclusive community.

This Framework is a living document that will be updated as progress is made on the City of Moose Jaw's Truth and Reconciliation journey.

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Conversation with Darrell Hawman, Elder, New Southern Plains Métis

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For more information on any of these topics, please contact the City of Moose Jaw for support and resources or explore the list of resources on the City's Indigenous Relations webpage, www.moosejaw.ca/indigenous-relations.