



Saskatoon Place Identity Framework



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December 2024

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Saskatoon
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Saskatoon Place Identity Framework 3

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LAND ACKNOWLEDGEMENT

Saskatoon is located on Treaty 6 Territory and the Traditional Homeland of the Métis. Indigenous people of primarily Cree, Dakota and Saulteaux descent have called Saskatoon home for thousands of years. Today, Saskatoon is home to Indigenous people from a diversity of cultures and language groups.

The City of Saskatoon (City) recognizes the distinct order of government of First Nations and Métis and is committed to maintaining strong relationships through meaningful dialogue with Indigenous communities and organizations. Strengthening cooperation and mutual support by working in partnership with Indigenous communities toward respective community goals and objectives is vital to fostering more inclusive communities.

In the context of the Saskatoon Place Identity Framework, it is understood that the inherent rights of Indigenous peoples provide for unique and distinct status in Canada and, furthermore, that reconciliation and decolonization are inextricably linked to the lands and territories to which Indigenous peoples belong and have deep connections. Indigenous rights holders have sovereignty over their language and stories and how they are applied to naming and identifying the very lands to which they are inextricably linked.



INTRODUCTION

City-building is an ongoing responsibility that involves continual work in physical, cultural and social realms. Cities evolve over time, growing and transforming to reflect new residents who bring new ideas and worldviews. The need for this Framework is recognition that not everyone has been included in how the City of Saskatoon has identified and visually represented itself, especially those who have called this place home since time immemorial. To this point, Indigenous identity is put forward as an immediate priority of this Framework. This Framework is a strategy to address naming, renaming, place identity and commemoration to acknowledge the inherent rights of Indigenous peoples and recognize the presence and contributions of all residents including racialized and ethnically diverse communities, and equity-seeking communities in Saskatoon.

The **Saskatoon Place Identity Framework** challenges Saskatoon to recognize change and accept new perspectives while honouring and reflecting upon its past and creating a better future. This challenge is grounded on three interrelated concepts: place knowing, place keeping, and place making. The purpose of the Framework is to guide the City in creating a welcoming and culturally safe

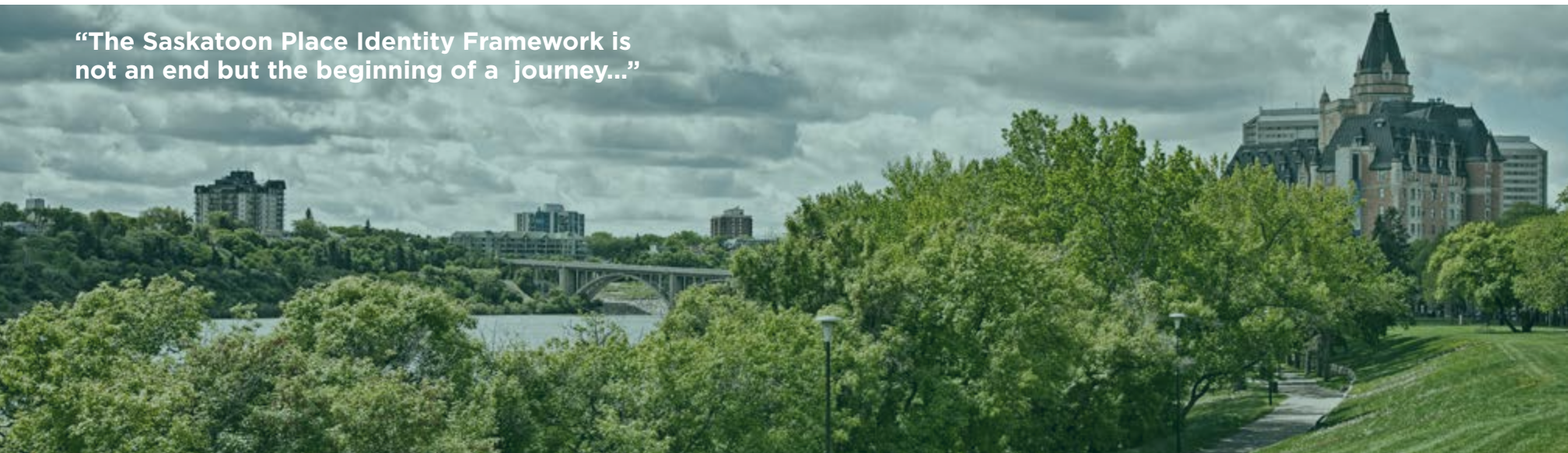
environment for residents of and visitors to Saskatoon through place identity.

Place identity, in this context, means how the City names public places, streets, parks, buildings and bridges, how it decides whose stories are told in public space through public art, commemoration and monuments, and what cultural symbols, flags, emblems, coats of arms are displayed. To this end, the Framework offers Key Practices and Actions to guide decisions related to:

1. *Place Naming*
2. *Landmarks and Monuments*
3. *Emblems, Symbols, and Flags*
4. *Implementation*

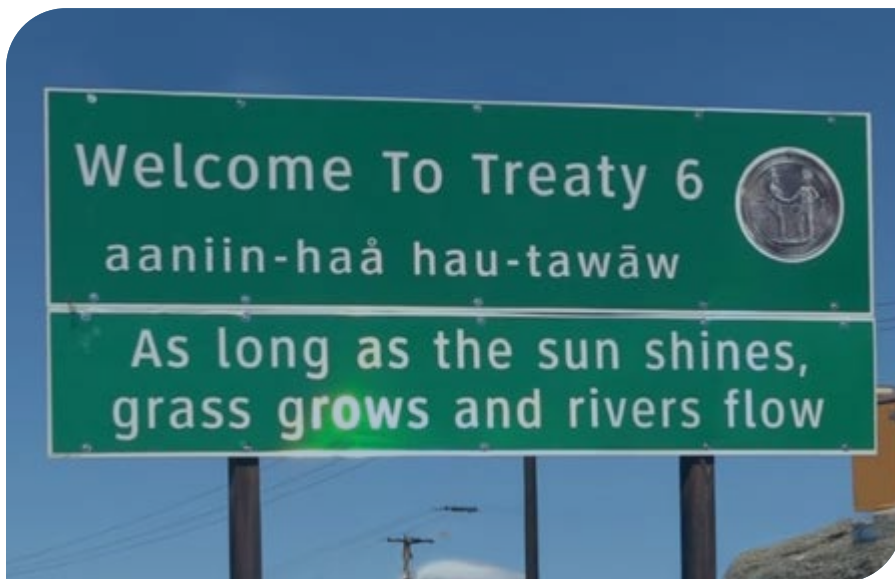
The Saskatoon Place Identity Framework is not an end but the beginning of a journey to find common ground in how we see ourselves in this place we call Saskatoon. It expresses our collective stories, experiences, values and aspirations and teaches us to live in miyo-wâhkôhtowin (mee-yo-wah-KOH'-toh-win - meaning good relationships).

“The Saskatoon Place Identity Framework is not an end but the beginning of a journey...”



PRINCIPLES OF PLACE IDENTITY

The following principles are intended to guide the decision-making, management and implementation of place identity practices to encourage greater equity and inclusion in place naming and commemoration.



Treaty 6 Highway sign.

Relationships

A commitment is made to facilitate and sustain relationships with residents, rights holders, stakeholders and community organizations to work together to build a sense of place and identity. Relationships nurture and reinforce mutual understanding and help individuals identify with the larger society, creating a sense of belonging that promotes unity and shared values. Relationships promote the awareness and acceptance of diversity and improving social cohesion in an increasingly diverse city. It is through this commitment that all communities, including equity-denied communities, are represented and can participate in decision making.

Informed

Place naming and place identity are informed by traditional knowledge, historical research and community insights. They respect Indigenous ways of knowing and being and are mindful of the authority that Indigenous peoples have over their knowledge, language and names. The use of Indigenous words in place naming are tied to ceremony, protocol and Elders' and Knowledge Keepers' involvement.

Sound historical research is balanced with the requirement to listen to other perspectives. It acknowledges that new and even contradictory understandings of the meanings of names, symbols and place identities should come forward and that there are occasions when these contradictory truths can and should be held simultaneously.

Inclusive

Canada is a multi-cultural country with two official languages - English and French, and Saskatoon is situated in the traditional territories of First Nation and Métis peoples. Place identity makes space for diverse perspectives and experiences. It commits to public input and transparency in the naming process, communicating with and educating residents about why places are named and identified as they are.

Relevant

What connects us and our stories is this place we call Saskatoon. We honour Indigenous experiences in this place since time immemorial. We also acknowledge the contributions of those who have more recently called Saskatoon home. Place identity, through naming, commemoration and symbols, can celebrate local culture while recognizing how Saskatoon fits within the global context of the human experience.

THREE INTERRELATED CONCEPTS: PLACE KNOWING, PLACE KEEPING AND PLACE MAKING

The work of place identity is informed by three interrelated concepts: *place knowing*, *place keeping* and *place making*.

Place Knowing

Understanding and considering place knowledge from an Indigenous perspective can inform how we interpret, care for and ultimately name civic spaces and places. Place knowing emphasizes the interrelationships between and the need for symbiotic coexistence of the land, animals, plants and people.

Applying place knowing to place naming in Saskatoon means making a greater effort to understanding the history of a place and applying appropriate names to places or spaces without defaulting to naming after select individuals. The very name of the river that flows through Saskatoon is an example of this approach: Saskatchewan, derived from the Cree word *kisiskâciwanisîpiy*, meaning swift-flowing river.

Place Keeping

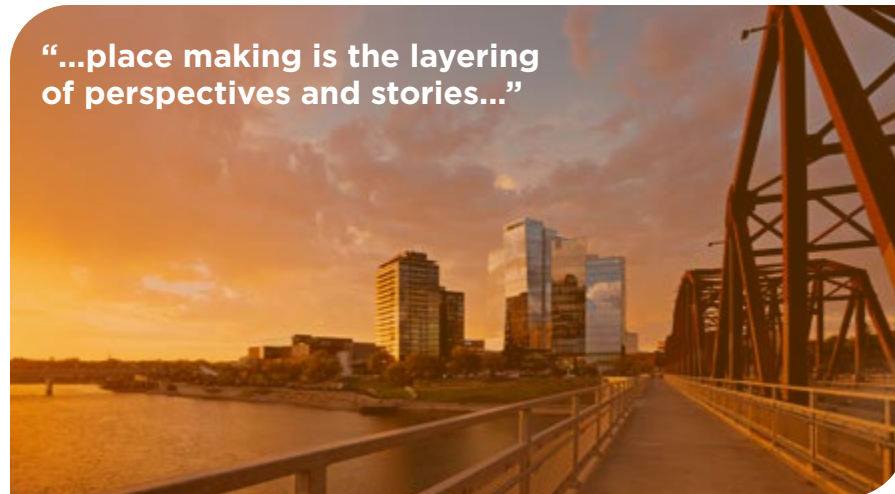
Whether it be a natural habitat or built heritage, place keeping recognizes that a place is sometimes best left as is or remembered as it was through conservation and preservation measures.

Applying place keeping in the context of this Framework can mean naming new parks and neighbourhood subdivisions in a way that respects and acknowledges what and who was on the land before modern city-building interventions.

Place Making

While there are many definitions and forms of place making, for the purpose of this Framework, place making is the layering of

“...place making is the layering of perspectives and stories...”



perspectives and stories onto an existing place to enhance or re-interpret its purpose and/or story. Place making can introduce new perspectives and worldviews that contribute to our collective sharing and use of the land and can be accomplished by incorporating public art, commemoration and monuments into public space and park design.

Place making also provides an opportunity to anchor names and stories to place, ensuring authenticity in how spaces are designed and used. Two examples of authentic place identity can be found in Victoria Park. In 2018, an area within the Park was named and dedicated as Reconciliation Circle in keeping with it being the site of Saskatoon’s monument to Truth and Reconciliation, *The Coming Spring* by Canadian artist, Gordon Reeve. In 2023, the outdoor basketball multi-court facility of Pawâtêtân Court was opened in the Park. Pawâtêtân, a Cree word, means “let’s dream together” and was selected after consultation with local Elders. With permission from the National Centre for Truth and Reconciliation and the National Survivor’s Circle, the project sponsor, the Indigenous-led Hoist the Hoops, incorporated imagery from the Survivors Flag into the design of the centre court.

Both projects meaningfully commemorate and honour residential school survivors and the children who did not make it home, thus responding to the Truth and Reconciliation Commission Call to Action #79.

PLACE NAMING

The City of Saskatoon has over 1,150 named streets, parks, bridges and buildings. These named places and assets reflect how the City has identified and seen itself since the amalgamation and incorporation of Nutana and Riversdale into Saskatoon in 1906.

When laying out the town site that became known as Nutana in the 1880s, the Temperance Colonization Society simply numbered east-west roads and called them streets (8th Street, 9th Street, 10th Street, etc.) while north-south roads were labelled avenues and named after royalty (Clarence Avenue, Albert Avenue, Lansdowne Avenue, etc.).

When laying out the Riversdale townsite in 1890, a similar method was used whereby east-west roads were called streets and sequentially numbered while north-south roads were lettered and called avenues (19th Street, 20th Street & Avenue B, Avenue C). This approach was followed when the newly amalgamated City of Saskatoon developed its first sub-divisions - City Park and North Park - although numbered roads became avenues, while royal names were used for streets (1st Avenue to 7th Avenue and King Street, Princess Street, Duke Street, etc.).

As the city grew, neighbourhood subdivisions drew new names from historical events, political leaders, prominent residents, landscape, trees, geography, and sometimes combinations of these. With a few exceptions, personal names are those of men.

In 1991, the City Council adopted the **Naming of Civic Property and Development Areas Policy (C09-008)**, which was updated in 2019. Central to the policy is a “Names Master List” comprised of suggestions by the public, developers, community organizations, and sometimes the City itself. Names from the list are adjudicated and then recommended to City Council for approval for use on a street, neighbourhood, park or civic facility.

Policy flexibility is paramount, as demonstrated in 2019, when Kahkewistahaw First Nation’s land holdings within the Hampton Park Business Park were designated as an Urban Reserve and again in 2023, with the renaming of John A. Macdonald Road to miyo-wâhkôhtowin Road.

With the support of the City of Saskatoon, Kahkewistahaw Economic Management Corporation selected the names Kihew Crescent and Chief Louis Taypotat Avenue for two roads within the Urban Reserve area of the Hampton Park Business Park, establishing a successful precedent of co-development of place identity.



John A. Macdonald Road was renamed miyo-wâhkôhtowin Road in 2023 in the spirit of reconciliation.



Can a place have more than one name? In New Brunswick, the Wolastoqiyik/Maliseet people called the waterway that runs through the province for what it is: "the good and bountiful river". The French, in 1604, named it on their maps as Le Fleuve Saint-Jean. The English anglicized Saint-Jean to St. John late in the 18th Century.

On September 27, 2023, after a two-year process, Saskatoon City Council approved the new name of miyo-wâhkôhtowin Road in the Confederation Park neighbourhood. miyo-wâhkôhtowin Road Cree for good (miyo) relationships (wâhkôhtowin) was recommended by a committee comprised of Indigenous leaders, residential school survivors, Elders, Knowledge Keepers, youth and other community members in the spirit of reconciliation.

The naming experience was instructive in a number of ways. First, it reminds us that names are not and never were permanent. Place names (buildings, streets, villages, cities, even countries) have changed worldwide and in Canada for centuries. Names are dynamic, and while they can carry historical and traditional meaning, inhabitants have the right to determine how places are identified and named in the context of their own time.

Second, the decision to change a name should never be taken lightly. Changes, such as miyo-wâhkôhtowin Road, must involve the community and consider the impacts on residents and businesses. Due process, with careful consideration of whether a name is offensive and or inaccurate, should determine the need to remove, change or reframe any name.

Third, while many consider place naming an exercise in memorializing and commemorating, the legal and functional purposes of applying a name to a place, especially a street, cannot be understated. Municipal governments have a requirement to name streets and allocate numbers to dwellings and commercial and industrial properties for purposes ranging from legal title to the provision of emergency services and mail delivery to wayfinding.

Memorializing and commemorating through place naming is sometimes better served when applied to parks and buildings. Not all streets and roads need to be in memory of, or dedicated to an event or person.

LANDMARKS AND MONUMENTS

The City of Saskatoon recognizes the value of public space for placing art, monuments and commemorative plaques. It also understands the need to balance various interests in facilitating how these spaces memorialize and commemorate certain events that provide a collective identity or remembrance while ensuring public access to space and story. In this way, art, commemorations, monuments and heritage plaques affirm the existence of a community, especially those struggling to place themselves in the city.

The power and potential of public art is further enhanced if it is thought of as language. Art can bridge cultures and overcome the barriers of written words and letters to artistically and visually communicate ideas, beliefs and aspirations.

Commemorative practices in Saskatoon have tended to be men-centric and from a colonial perspective, from First World War Victoria Cross Recipient Hugh Cairns to hockey hero Gordie Howe to Saskatoon-born and raised The Right Honourable Ramon John Hnatyshyn. The issue of commemoration in the context of this Framework is not the worthiness of those commemorated but rather who and what is missing, notably Indigenous, women, racialized communities and events that are not war or politics.

In 2013, Saskatoon City Council adopted the **Commemorations and Monuments Policy (C09-038)**. The City, rightfully, does not initiate commemoration but instead puts the onus on the community to submit applications for consideration of commemoration on public property. Subjects for commemoration can include individuals, events, ideas, and sites of significant meaning, importance and relevance to Saskatoon. In recent years, there has been greater diversity in commemorative activity, with City Council approving locations for the Saskatoon Zhongshan Ting (Pagoda) in Victoria Park in 2015, Wicahpi Duta Win or Red Star Woman Statue to remember Missing and Murdered Indigenous Women and Girls, unveiled in front of Saskatoon Police Services Headquarters in 2017; and most recently (2023) for the Bangladeshi Community

Association of Saskatchewan's Shaheed Minar language monument in Mahoney Park in the Kensington neighbourhood.

Public Art Policy C10-025, updated in February 2016, guides the City in the development and placement of public art in public spaces. The policy recognizes that art enhances civic spaces aesthetically and thus contributes to creating safe public places that encourage authentic intercultural dialogue and interaction. To this end, public art can contribute to place identity by telling stories about the community in which we all live. To ensure a greater diversity of stories, the policy encourages submissions from First Nations, Métis and new Canadian artists.



Zhongshan Ting, commissioned by the Saskatoon Zhongshan Ting Committee and Saskatchewan Chinese Cultural Society Inc. Unveiled in Victoria Park in 2015.

Work must be done to diversify who wins competitions for art commissions and the stories that art can or should tell. Few female artists are represented in the civic public art collection and fewer still are Indigenous. The experiences of women, newcomers and visible minorities are rarely represented.

There have been steps in the right direction, such as Don and Shirley Begg's 2009 bronze Farmers' Market sculpture Egg Money, depicting a pioneer woman feeding chickens while her two children collect eggs, and Emmanuel Jarus's 2016 downtown large exterior wall mural Pamana: Filipino Mural YXE.

Interesting and important stories of Black/African-Canadian pioneers in Saskatchewan are missing, as are those of the Fransaskois. Métis artists and subjects for art and commemoration are under-represented, considering their population and contributions to Saskatoon.

Heritage in a municipal government context, is generally understood as being "tangible"; built heritage, such as buildings, bridges, physical landmarks, artifacts, photographs and written records. Protecting a community's tangible heritage is commonly within a municipality's jurisdiction and is done by using levers, such as protection by designation and incentives, such as heritage conservation grants. This is consistent with the current mandate of the City's Civic Heritage Program. Collecting, conserving and exhibiting artifacts that make up a community's history is usually the responsibility of archives and museums.

Intangible heritage, also referred to as intangible cultural heritage, is not physical but instead abstract. The Canadian Commission for UNESCO considers it as "traditions or living expressions inherited from our ancestors and passed on to our descendants, such as oral traditions, performing arts, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.

Between 2012 and 2018, using a community development approach, the City of Saskatoon worked in partnership with the University of Saskatchewan to uncover and save intangible stories, ranging from neighbourhood oral histories to Queer history to ethnocultural memories. What has yet to be done is to layer those stories onto the

tangible; in other words, connecting the story to a physical place or space. This Framework provides the opportunity to do so.



Pamana is a Tagalog word meaning "legacy" or "inheritance". Artist Emmanuel Jarus' large-scale mural is a legacy of the Filipino Canadians of Saskatoon to their adopted home. The project was a collaborative effort of the City of Saskatoon, the Filipino Community and downtown business community.

EMBLEMS, SYMBOLS, AND FLAGS

The symbolism of the Coat of Arms is explained in the City of Saskatoon Municipal Manual 2022 as follows:

- 1. The field (or background) of the shield is divided into two parts, the upper being green and the lower gold. This suggests the main agricultural background of Saskatoon – the green of growing crops, the gold of harvest.*
- 2. The silver open book of learning bound in black leather, on a green field, is taken directly from the Arms of the University of Saskatchewan and marks the connection between the academic seat and the city.*
- 3. The silver cogged wheel with golden wheat ear superimposed is significant of industry predominantly connected with agriculture.*
- 4. The eight sets of paralleled black lines on the gold background, radiating from a hub, are symbolic of the importance of Saskatoon as a railway and distributing centre. The golden coin (or bezant) encircled by the hub is indicative of the commercial importance of the city.*

The City flag depicts the coat of arms at centre left over seven horizontal gold bars and a vertical green block with a Saskatoon berry branch.

The coat of arms and flag can be considered a dated brand of Saskatoon. The practice of designing and assigning flags and coats of arms (known as heraldry) by provincial and municipal governments dates to Canada's colonial period (1498-1867) and is linked to history, pedigree and ceremony. This does not mean, however, that such practices didn't exist before European colonization. Canada's Indigenous peoples had symbolic artworks, carvings, hide paintings and shields that today, with some exceptions, are ignored in provincial and municipal heraldry.

While not included in the City coat of arms or flag, important symbols of Treaty 6 Territory and Homeland of the Métis medals are depicted on flags, flown in Civic Square at City Hall, and as design elements on bike racks along Saskatoon's historical 21st Street. A ceremony held at the start of the May 29, 2024, City Council meeting to officially install the Treaty 6 and Métis flags in Council Chambers affirmed the City's commitment to recognizing the distinct order of First Nations and Métis governments.



Since October of 2023, the City's Reconciliation Visual Identity has been prominently displayed in Council Chambers behind the Mayor of Saskatoon's desk.

In addition to the Métis medals, Saskatoon recently introduced the Reconciliation Visual Identity to better communicate its Reconciliation work internally to City employees and externally to residents and visitors.

The conceptual design of the identity builds on the ideas of the Medicine Wheel. The inner circle represents treaty promises made to last “as long as the sun shines, the grass grows, and rivers flow.” The centre of the wheel depicts the river and green prairie. The outer circle, the medicine wheel, has four parts representing the seasons, elements, directions, and stages of life. Giving thanks to

the Creator also invokes the number four: the elements (earth, wind, water, fire), seasons, directions, colours of humanity, chambers of the heart, quadrants of the body and sections of the brain. The colours white, yellow, blue and red represent the north (wind), the east (fire), the south (water) and the west (earth). A circle of icons set in Indigenous beadwork sits inside the medicine wheel, with each icon representing the ideas of connectivity, partnership and advocacy.



PLACE NAMES: A NÊHIYAW WORLD VIEW

By Delvin Kānēwiyakihō

kayās...a long time ago as nêhiyawak (Plains Cree people) lived on the great northern plains, the People traversed on this land, living off the land and being in relation with okâwîmaw askîy (Mother Earth). Wherever they went, they always knew where they were going during the day or during the night. Obviously, they'd use the north star and the constellations as a frame of reference as to where they were during their travels but during the light of day, they simply looked upon the land and knew where they were by what they saw, whether it was a river, a lake, a valley, a stretch of plains, a forest, a hill, or a mountain. For many years, as People lived on the land that was familiar to them, they would give names to these places, and the space they occupied.

It was in relation to the land that gave the nêhiyawak a sense of home where they belonged. Upon this land, they knew where the medicines were that were harvested, where the animals were that were hunted, trapped, or snared, and where they'd camp seasonally as they followed the seasons and places where they would get sustenance, from the land. These places would be given wîhowina, names that were described in the nêhiyaw language. The language is a descriptive language, one that is related to the land. The familiar Saskatchewan river was once called mîhko-kwâskwêpâyihw sipiy, the Red Deer river. Why? Perhaps it was because these deer congregated along the shores of this river, drinking from the water. These places had names long before colonization. Once colonization took place, then the names of places were changed to fit the English or French hegemony brought to the space. With the new names given to these places, the names that were there before were forgotten or pushed aside to make way for these new names, without consultation with the people who lived there and knew this space by name before colonization. In the spirit of Truth and Reconciliation, as descendants of Europeans and New-Comers and descendants of the nêhiyawak and other îyiniwak (Indigenous

people), who share this space, a reckoning has come to where people live and share space.

In the spirit and intent of Treaty Six, made 148 years ago in 1876, and Truth and Reconciliation Commission (TRC), we now have woken up to see that we all get something from the land, a land that feeds us and takes care of us. As we acknowledge who lived on the land before and what sustenance we get from the land, we can come together today to begin to think together and to give names to the growing space, that the city of Saskatoon takes. As it expands, perhaps we can share names for new places and spaces where we all live together. The ôtênaw or city that we occupy must represent not just names that come with colonization but with the nêhiyawak who were there before.

“...we can come together today to begin to think together and to give names...”



Nipi Mina Kiski – River and Sky by Tony Stallard, Kenneth Williams and Joseph Naytowhow. This site-specific artwork that reflects the sacred and ritualistic space of Treaty 6.

PLACE IDENTITY IN SASKATOON: A MÉTIS PERSPECTIVE

By Dr. Cheryl Troupe, Assistant Professor of History, University of Saskatchewan

Métis have used and occupied the territory that became the City of Saskatoon for generations. In the nineteenth century, they hunted buffalo in the area, moving along the Red River cart trails that transected the region. They traveled the river corridor for social and economic reasons, often frequenting a natural resting or camping spot called “Bois de Flesche” or “arrow woods” along the river’s east side. When the buffalo economy collapsed, Métis continued to move throughout the area, freighting goods for incoming settlers and collecting buffalo bones that they hauled to a rail depot and sold to Saskatoon merchants.

By the 1930s, Métis from the community of Round Prairie, south of the city, near Whitecap Dakota Nation, began moving to the city in search of economic opportunity. Families trickled into the city throughout the decades that followed. By the 1950s, only a few families remained at Round Prairie. These new urban Métis settled on both sides of the river, living in the King George and Holiday Park areas on the west side and in the undeveloped Nutana area on the east. The area where these families initially lived on the east side is considered by its oldest residents as a road allowance community. Here, these families lived on city land they neither owned nor rented, residing in tents for a large part of the year, before moving into simple shacks they built for the winter. They remained in this area until the early 1950s when city development increased.

Life in the city was not easy. Employment was hard to find, especially during the 1930s. Many went on relief and worked on city relief projects, including the Broadway Bridge. These families, because of their poverty, were often treated with disdain by their urban neighbours and faced racism in their interactions with school, relief and civic officials. Despite this, families remained strong, continuing to view themselves as one community and finding opportunities to visit one another across the river.

Soon after their move to the city, these families were becoming politically active in the growing Indigenous rights movement in the province. They quickly formed the leadership of the Saskatchewan Métis Society, a new provincial organization advocating for Métis rights, education, and employment opportunities. The years that followed were difficult, with the worldwide economic depression followed by war. Many Métis enlisted, including those like Clarence Trotchie, who, upon his return home became a leader in the Métis community.

By the 1960s, Métis were formidable political activists responsible for creating several Métis social and political organizations in Saskatoon that continue to operate today. They formed Local 11 of the reinvigorated Saskatchewan Métis Society and several support services including the Native Alcohol Council, Court worker and Family Worker programs and SaskNative Rentals to support the growing Indigenous community in Saskatoon. They were involved in the formation and operation of the early Saskatoon Indian and Métis Friendship Centre, and responsible for the creation of the Gabriel Dumont statue which continues to sit on the riverbank in Friendship Park and Gabriel Dumont Park, created in 1985 to acknowledge the 100th anniversary of the 1885 North West Resistance. Leaders in this period included Trotchie, and his niece Nora Cummings, who remains active in the Saskatoon community today.



Gabriel Dumont in Friendship Park, bronze, Bill Epp, 1985.

ENHANCING THE FRANCOPHONE PRESENCE IN SASKATOON

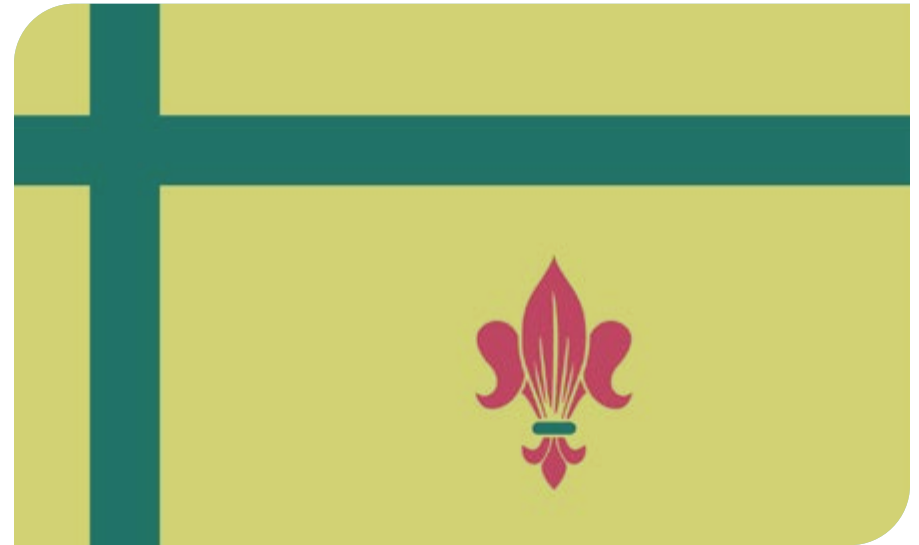
Par, Alexandre Chartier, directeur général, Société historique de la Saskatchewan

En mai 2024, le comité des lieux historiques, en collaboration avec la Fédération des francophones de Saskatoon et la Société historique de la Saskatchewan, a proposé des initiatives pour valoriser la présence francophone à Saskatoon. Bien que la francophonie soit un pilier de la Saskatchewan depuis 1752, les lieux publics de Saskatoon ne reflètent que faiblement cette richesse historique. Avec 18 500 francophones représentant 6,7% de la population de la ville, et le français étant la deuxième langue d'enseignement après l'anglais, il est crucial d'inclure des éléments francophones dans la dénomination des lieux.

Les propositions du comité incluent la collaboration avec des organisations francophones pour créer des noms de rues et de parcs inspirés par des figures historiques comme Onésime Dorval et Amédée Forget, et l'utilisation de panneaux bilingues pour promouvoir le bilinguisme. Le comité suggère aussi de valoriser le patrimoine francophone à travers des noms historiques et d'assurer une représentation proportionnelle des francophones dans la désignation des lieux. Enfin, des actions innovantes comme l'intégration de symboles fransaskois et l'organisation d'événements culturels sont proposées pour célébrer et renforcer la présence francophone à Saskatoon.

In May 2024, the Historic Sites Committee, in collaboration with the Fédération des francophones de Saskatoon and the Saskatchewan Historical Society, proposed initiatives to enhance the francophone presence in Saskatoon. Although the French-speaking community has been a pillar of Saskatchewan since 1752, Saskatoon's public spaces do little to reflect this rich history. With 18,500 francophones representing 6.7% of the city's population, and French being the second language of education after English, it is crucial to include francophone elements in place names.

The committee's proposals include working with Francophone organizations to create street and park names inspired by historical figures such as Onésime Dorval and Amédée Forget, and using bilingual signs to promote bilingualism. The committee also suggests highlighting Francophone heritage through historical names and ensuring proportional representation of Francophones in the naming of places. Finally, innovative actions such as the integration of Fransaskois symbols and the organization of cultural events are proposed to celebrate and strengthen Saskatoon's Francophone presence.



The Fransaskois flag was the first francophone flag in western Canada. Its golden background symbolizes the wheat fields of southern Saskatchewan. Most of the French speaking pioneers settled in rural communities and made their living from the land.

EARLY SETTLERS OF AFRICAN DESCENT AND THEIR CONNECTIONS TO SASKATOON

By Carol Lafayette-Boyd, Executive Director, Saskatchewan African Canadian Heritage Museum (SACHM)

This article discusses the connection to the city of Saskatoon by people of African descent who settled in Saskatchewan in early times.

Before 1905, when Saskatchewan became a province, Alfred Schmitz Shadd came to Saskatchewan in 1896 as a teacher in the Kinistino area and later, after receiving a medical degree, returned to the Melfort area, where he practiced medicine until his death in March 1915 in Winnipeg, Man. As the first documented person of African descent in Saskatchewan, he contributed to the areas of Health, Politics, Agriculture and Communications.

The LaFayette family also has a deep connection to the city of Saskatoon. In 1906, Lewis William LaFayette, born 1872 in Liberty, Iowa, husband and father, wanted more for his family. Lewis came to Canada because of “the promise of land and of greater freedom for his children.” He arrived in Regina with his wife Lillie, son Ernest and brother Golden. Lewis was the son of Edward William LaFayette, born 1847 in Norfolk, Virginia. Edward is believed to be the great-great-grandson of the famous slave spy, James Armistead, who took the last name of LaFayette from General LaFayette when he was given his freedom. James had been a double spy in the American Revolution and had worked with General LaFayette in spying for the Americans. Edward is listed in the 1870 census in Iowa and moved to Oskaloosa, Iowa, by 1880. Lewis named the school district of Oskaloosa in Saskatchewan. All the children and grandchildren born before 1943 attended Oskaloosa School, which opened in 1916 and closed in 1948. A sign on the Number 7 highway between Rosetown and Kindersley reads Oskaloosa Road.

Lewis began homesteading in 1908 in the Fiske area and moved the family to the farming operation he established in 1911. His sons, Karl and Homer, were born in Regina.

Karl may have been the first person of African descent to be born in Regina. Son Homer was born there in 1909. Seven other children, including Glen and Earl, who served overseas in WWII, were born on the farm. Ernest and Karl attended Agricultural classes in the 20s at the University in Saskatoon. Brother Golden died in 1928 in Saskatoon because of a car-train accident. Grandson Arnold arrived in Saskatoon in 1950 to work as a Red Cap. He stayed at a boarding house on Ave C North operated by a woman of African descent named Emily Shumake, who was listed as arriving there in 1909 from the British West Indies. She boarded Porters and fellow Red Caps, some of whom were descendants of the Mayes and Smith families from Oklahoma who arrived in 1910 to settle in the Maidstone area.

Karl's wife, Rose, passed away at the University Hospital in Saskatoon in 1955. Descendants of Karl, Homer and Earl have lived, worked, and attended University in Saskatoon and continue to do so.



Dr. Alfred Shadd came to Saskatchewan in 1896 and made important contributions in the areas of agriculture, business, health, politics/public service and communications.

WHAT'S (REALLY) IN A NAME? REVISITING THE LEGACIES OF SASKATOON'S GRACE FLETCHER

By Erin Brophy, Graduate student in Women's, Gender, and Sexualities Studies at the University of Saskatchewan

Saskatoon's attempts to practice inclusive place making require revisiting the prevailing biases in settlement stories. Imperialist globalization has created imperfectly evolving institutions, trying to regulate social and economic relations among imperfect people, trying to survive. Grace Fletcher, an early feminist settler, faced some of the interwoven injustices that shaped the histories of settler occupation in which we all remain caught.

Canadiana presents “the frontier as the most important factor that shaped the lives of both women and men in the West,” but “... this perspective hinders the rethinking and reconceptualization that lie ahead” in efforts to ensure substantive reconciliation and decolonization (Taylor, Georgina M, 4. Courtesy of Saskatoon Public Library). The story of Grace Fletcher (née Thompson) and her profligate husband, Joseph, who came, ostensibly, for the temperance movement, requires such a reckoning.

Arriving in their new home in Saskatoon in June 1885, just after the Battle of Batoche, the Fletchers would have found Métis resistance fighters and imperialist soldiers recovering side-by-side in Saskatoon's field hospitals—such as the Marr residence. Although imperialists temporarily interrupted the movement, Saskatoon's histories of injustice show that peace is never ideologically neutral, particularly when reciprocity fails under majoritarian violence.

Grace's fame—and much of her fortune—came with the arrival of the railroad to Saskatoon. She arranged the shipment of buffalo bones to the United States, where they were ground into fertilizer, loading fifteen train cars daily by 1891. This lucrative trade helped offset the costs of her husband's worst behaviour but exploited the genocidal buffalo massacre that founded prairie colonialism.

Both Indigenous people and settlers dug up buffalo bones and hauled them to Saskatoon. Grace would then exchange items from her mercantile business with those forced into the hardships of the bone trade by prevailing disparities. She did not give direct financial payment (neither did the government) but offered goods necessary to survival. Grace, then, holds an ambivalent place in Saskatoon's history. Her early feminist efforts stopped neither the targeting of Indigenous women and children via imperialist violence nor relentless refusals of reciprocity by the dominant culture toward minoritized groups in civic, provincial, and national institutions.

Grace died of pneumonia in 1907, leaving today's equivalent of over \$2 million to her daughters, the Women's Christian Temperance Union and the Methodist Women's Missionary Society. Grace Westminster United Church bears her name. Many Canadian suffragists were linked with at least one such organization, championing moral reform and a better life for themselves—as wives and mothers, if not yet citizens—available only to those of British descent who owned property. Grace wanted to save families from the scourge of addictions that framed the gendered and racialized politics of nation-building.

Grace's youngest daughter, Nina, faced disinheritance unless she married—the only legal protection for women until suffrage passed—which Grace did not live to see. Despite her own troubled marriage, Grace saw it as the safest option for Nina. Neither absolution nor condemnation serves as well as honesty and accuracy in unpacking such difficult histories across all social positions. Saskatoon's place naming practices have a chance to foster unflinching mutual truth-telling across all the ancestries that converge here and now.



Head and shoulders portrait of Grace Fletcher. Saskatoon Public Library.

IMPLEMENTATION

Place identity is as much about appreciating the complex work of building trust with the community through relationships as it is about applying names, erecting monuments and raising flags. With outcomes such as “shared identity,” “sense of place,” and “places to express and exchange cultural values,” care needs to be taken to identify and assemble the appropriate resources to successfully develop, practice and communicate the work of place identity.

The work is, first and foremost, about building relationships so that the community has opportunities to inform municipal policies, practices and systems.

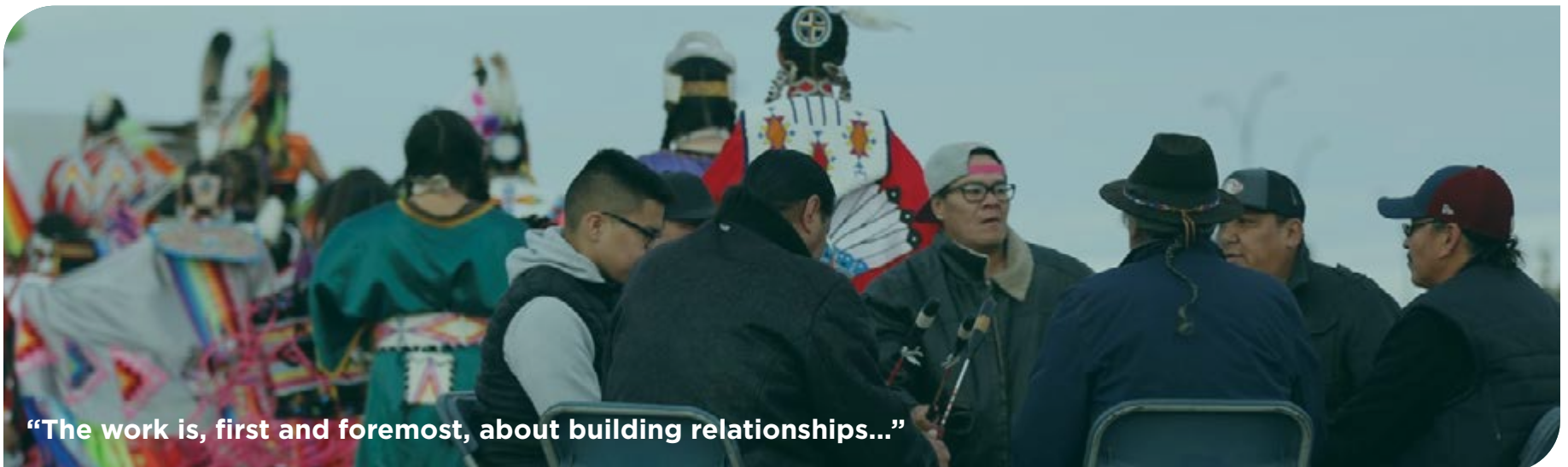
Consideration needs to be given to:

- *Working with First Nation and Métis rights holders, community stakeholders, community organizations, residents and City advisory committees to generate names and symbols, seeking permissions for their use, performing appropriate protocols and identifying subjects and places for commemoration.*

- *Maintaining working relationships with planners and developers of sub-divisions, parks, facilities and open spaces to integrate place identity at the earliest stages possible.*
- *Working with internal civic departments, identifying and acting upon opportunities related to civic policies, plans and related initiatives.*
- *Engaging, communicating and educating the community on the importance, meaning and impact of place identity.*
- *Developing and maintaining a comprehensive, informative and up-to-date web presence where the public can learn about names, landmarks and symbols and who and what they represent and mean. Evaluating and reporting to City Council, senior civic administration and the public.*

For the City of Saskatoon, this work is intrinsically tied to urban design, community development, planning and development, parks and recreation, reconciliation and Indigenous Initiatives, and the office of the City Clerk. It needs clear leadership, oversight and coordination.

The success of the Saskatoon Place Identity Framework depends on the City’s ability to articulate and implement place identity practices, and this ability rests on securing the necessary resources for implementation.



“The work is, first and foremost, about building relationships...”

LINKAGES TO CIVIC POLICIES, PLANS AND RELATED INITIATIVES

Opportunities exist to strategically consider the Place Identity Framework within the wider context of existing policies, plans, projects and related initiatives.



Decorative crosswalks are a way to publicly promote the acceptance of marginalized groups, including the 2SLGBTQIA+ community.



COUNCIL POLICIES AND FRAMEWORK LINKAGES

The Flag and Proclamations Policy, C01-028

A framework with standards to govern requests for flag raisings and proclamations.

The flying of the Treaty Six and Métis flags in civic square at City Hall model the way for these flags to fly outside other civic facilities, from Fire Halls to Leisure Centres.

Decorative Crosswalks, C07-027

Support and facilitate the installation of decorative crosswalks.

Decorative crosswalks are a way to publicly promote the acceptance of marginalized groups, including the 2SLGBTQQIA+ community.

Installation of Banners, C07-011

To facilitate the installation of banners, in a coordinated, safe and aesthetically acceptable manner, so as to create a welcoming atmosphere and provides a sense of arrival to tourists and other motorists.

As with decorative crosswalks, banners can promote the acceptance of marginalized groups and be effective in demonstrating their presence and telling their stories. A positive precedent was set with the installation of Treaty 6 and Métis banners placed along the North Commuter Parkway when Chief Mistawasis Bridge was built.

Naming of Civic Property and Development Areas, C09-038

Ensures the screening of suggested names and consistency with Council naming guidelines.

The Framework and its corresponding revisions to this policy establish a way forward for generating and applying names to better represent the diversity of the city.

Gifts and Memorial Program, C09-027

Provides guidelines to allow citizens the opportunity to donate memorial and gift items to the City.

The policy governs gifts to and for civic facilities, public parks, and open spaces. The Framework will guide the appropriateness of acceptance and placement of gifts bearing names and dedications, e.g. on park benches and outdoor recreation equipment.

Sponsorships, C09-028

Policy to guide naming rights and sponsorships to generate revenues that help pay for facilities, programs and services.

While recreation facilities (arenas, pools, civic centres and sports fields) are likely candidates for sponsorship naming, they are often regarded by their surrounding communities as important identifiers of place. Any re-naming or re-branding of these facilities should consider their meaning to the community.

Commemorations and Monuments, C09-038

To facilitate the commemoration of individuals, events, ideas or sites important to Saskatoon.

Prioritize untold stories of communities not represented or told in public places; notably those of women, Black / African-Canadian, Fransaskois and Métis communities.

Civic Heritage Policy, C10-020

Supports and facilitates the consideration, designation, conservation and management of Heritage Resources.

The Framework supports civic and community efforts to communicate, educate and interpret the stories that support municipal heritage designation.

Public Art, C10-025

Guides the City in the development and placement of public art in public spaces.

The Framework recognizes the importance of public art to promote identity and community stories of under-represented communities and recommends following through on the recommendations of the 2021 Public Art Policy Equity Review.



CIVIC PLANS / PROJECTS / INITIATIVES

2022-2025 Strategic Plan, Council Priority - Reconciliation, Equity, Diversity and Inclusion

This priority acknowledges the systemic discrimination experienced by 2SLGBTQQIA+, BIPOC, people with disabilities and other equity groups, hence the need for the City to help extinguish institutionalized and systemic racism.

Consider Inter-Cultural City (ICC) Designation from the Council of Europe. Intercultural Cities background documents - [Intercultural cities programme \(coe.int\)](#) 140 cities from around the world, including three in Canada, hold this designation. The cornerstone of the ICC model is the concept of “Diversity Advantage” which can be tracked and measured using the ICC Index of “good practices.”

Bylaw 9700 - Official Community Plan Bylaw, 2020

The Official Community Plan (OCP) is the collective long-term vision for Saskatoon, guiding the city’s physical, environmental, economic, social and cultural development.

The Framework supports civic and community efforts to Place Identity intersects the OCP in multiple places, with specific opportunities found in:

Section D Quality of Life: Culture; Public Art; Heritage Conservation; Parks and Recreation Open Space; Community Facilities; and Place Making.

Section G Sustainable Growth: City Growth-Downtown and City Centre; Neighbourhoods and Housing – Local Area Plan Neighbourhoods.

Section J Implementation: Secondary Plans – Sector Plans; Concept Plans; Corridor Area Plans and the Corridor Planning Program; and Guiding Plans.

Saskatoon Culture Plan (2011) and Culture Plan Implementation Refresh 2018-2022

Saskatoon’s municipal [Culture Plan](#), adopted by City Council in 2011, outlines the role of the City in advancing arts and culture in Saskatoon through cultural planning and funding. It was updated in 2018.

Fostering creative place making is one of three key directions identified in the Culture Plan Implementation Refresh 2018-2022. Three actions align with the Place Identity Framework:

3.1.2 Work with Saskatoon land, local developers, and the City’s Planning and Development Division to develop a framework for integration of First Nation and Métis cultural components into new and existing neighbourhoods.

3.1.3 Provide support for enhancing area, district, or neighbourhood identity through First Nation and Métis cultural and heritage expression and interpretation, such as wayfinding signage as part of an overall streetscape or local area improvement plan.

3.1.4 Continue focusing on identifying and mapping First Nation and Métis landscapes and creating an inclusive approach to naming City assets (e.g. streets, bridges, parks, plazas, buildings).

Heritage Plan

The [Saskatoon Heritage Plan](#) is a companion document to the 2014 Civic Heritage Policy. The Plan links implementation actions to specific Heritage Policy objectives.

Strong linkages between the Civic Heritage Policy and the Place Identity Framework are found in the Heritage Plan, under the Framework headings:

- Education & Awareness
- Neighbourhood Heritage Resource & Heritage Conservation Districts
- Cultural Landscapes

Active Transportation Plan Final Report, 2016

The plan includes six themes with recommendations that address active transportation infrastructure, policies, standards and support programs.

The theme “Education and Awareness” points to an opportunity to consider naming bike routes.

Active Transportation Wayfinding Manual, 2022

The manual provides guidance for physical wayfinding information to be implemented on the active transportation network in the city.

The manual identifies opportunities for layering public art that reflects local identity into wayfinding and signage.



CIVIC PLANS / PROJECTS / INITIATIVES

Accessibility Action Plan, 2008

The Accessibility Action Plan was approved by City Council in November 2008 with a key recommendation being to adopt the Facility Accessible Design Standards and the enhanced service level guidelines for accessibility.

Participate in a national project led by AccessArt to map outdoor art and commemorations to assess how accessible they are for people with different disabilities. <https://www.artmap.ca/Findings> can guide artists to create more inclusive installations and encourage the public to think more deeply about the importance of accessibility.

Bus Rapid Transit (BRT) Public Art Strategy (August 2022)

The City of Saskatoon's BRT System will feature public art at various locations along the routes.

The strategy for BRT public art specifically identifies opportunities for creative expression by under-represented communities that include Indigenous languages and culture along with those of newcomers.

Pathways for an Integrated Green Network: An Implementation Plan for Saskatoon's Green Infrastructure Strategy, 2022

The plan serves as a 10-year work plan for the City to progress the vision of an integrated green network that provides sustainable habitat for people and nature.

Place identity and place naming support and complement many of the identified actions of the plan, especially Pathway 4.0: Growing Community for a Livable City that has priority actions for "Community Spaces", "Cultural Spaces" and "Wayfinding and Interpretive Features".

The City Centre and District Plan, 2024

Outlined in this Plan is guidance and direction for public realm design for streets, plazas and other public spaces. Additionally, it defines the approach to land use policy for the District and the broader Downtown, outlines strategies for enhancing connectivity and mobility throughout and a provides a framework for heritage, safety and culture to foster an inclusive and accessible City Centre and District.

Integrate narratives and stories as shared by local Indigenous peoples into the project's design as is the opportunity to use traditional place names and Indigenous languages. Opportunities for gender inclusion through place making should also be explored.





RELATED CIVIC INITIATIVES

Recognition of the United Nations Declaration on the Rights of Indigenous Peoples

In September 2021, City Council unanimously adopted the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, the Declaration).

The Declaration includes articles covering broadly grouped themes including self-determination, self-government, and recognition of treaties, lands, territories, and resources, and environment. The framework can be applied to a number of these articles.

Truth and Reconciliation Commission's (TRC) Calls to Action

The City has committed to responding to calls to action.

Calls related to this Framework include those concerning language and culture; education for Reconciliation; museums and archives; commemoration; and newcomers to Canada.

Missing and Murdered Indigenous Women and Girls and Two-Spirit National Inquiry Calls for Justice

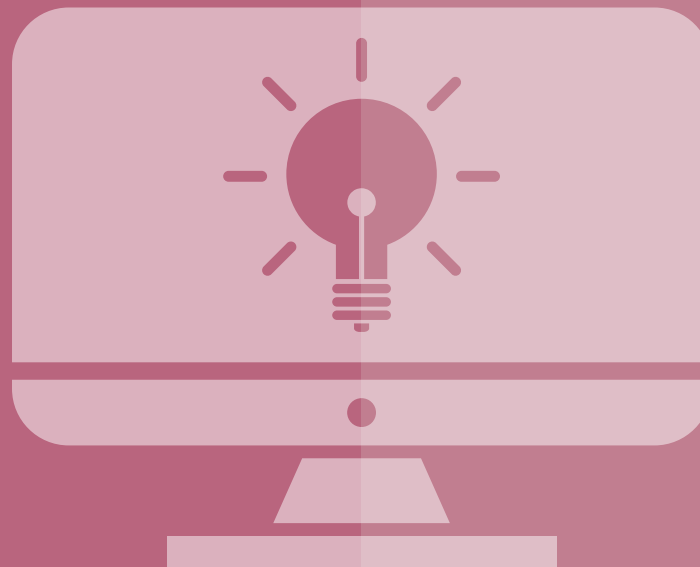
In July of 2019, Saskatoon City Council resolved that the Administration to identify options for how the City can respond to the National Inquiry into Missing and Murdered Indigenous Women and Girls Report's Calls for Justice that are within the City's jurisdiction.

The resulting IWG2S Coming Home Report recommends approaches and measures that incorporate safety and identity across a spectrum of City policies, practices and programs.*

Indigenous Land Use Foundations

The Indigenous Land Use Foundations (ILUF) Project builds relationships with First Nation and Métis Elders, Knowledge Keepers and Indigenous organizations to determine appropriate ways for the City to consider Indigenous ways when concerning land use and land management.

Connecting place identity and place usage are outcomes of both the Framework and Indigenous land use foundations. Traditional land use knowledge assessments will inform the realization of cultural landscapes, ceremonial spaces and cultural practices in public spaces.



COMMUNITY-LED INITIATIVE WITH CITY INVOLVEMENT

National Urban Park

In 2021, the Government of Canada launched a new program to support the creation of a network of national urban parks. Meewasin is partnering with Parks Canada for this project to explore potential designation with the City as an active participant on the regional steering committee.

A national urban park is an opportunity for implementing key practices and actions of the Framework, specifically language preservation and promotion (French and Indigenous Languages spoken in Treaty 6).



KEY PRACTICES AND ACTIONS:

PLACE KNOWING, PLACE KEEPING AND PLACE MAKING

Traditional Land Use and Knowledge Assessments

Offer to incorporate the findings of First Nation and Métis rights holders' traditional land use and knowledge assessments to understand the stories of places in a way that informs development, use, and naming. Traditional land use knowledge assessments can also inform the realization of cultural landscapes, ceremonial spaces, and cultural practices in public spaces.

Such assessments can also assist the City in re-thinking how heritage designations are considered by recognizing that the history of buildings, spaces, and places is often layered and that a single designation of one place might not be appropriate or historically accurate, or even ethical.

Prioritize and hold space for Indigenous Commemoration

In alignment with Truth and Reconciliation commitments, prioritize and hold space for commemorations of significance to Indigenous peoples and uphold the right of Indigenous peoples to share and communicate their history and stories on their terms.

Assert Women's and 2SLGBTQQIA+ perspectives into Place Making

Recognizing that the landscape of identity is often masculine, undertake a gender- audit to recommend ways to assert women's and 2SLGBTQQIA+ perspectives into place making and place identity with a focus on but not limited to:

- *Ensuring women are part of the decision-making process.*
- *Prioritizing the commemoration of women and 2SLGBTQQIA+ stories and events.*

Place Name Education

Ensure adequate education on how names are derived, what they mean, and who they represent. Where appropriate, this can be done with adjoining name explanations attached to street signs, on nearby interpretive plaques, information panels and storyboards, and

through a dedicated City webpage with a searchable database that contains biographical information of people for whom places are named.

Where appropriate, make audio pronunciation guides and phonetic spellings available.

Treaty 6 Territory and Homeland of the Métis

All Welcome to Saskatoon "Saskatoon Shines" Gateway signs should reference Treaty 6 Territory and Homeland of the Métis.



Saskatoon's monument to Truth and Reconciliation, The Coming Spring in Reconciliation Circle, Victoria Park.

PLACE NAMING

Revise the Civic Naming Policy

Update and revise the **Civic Naming Policy, C09-008**, with provisions to:

- Separate the functions of place name generation and place name application.
- Appoint community representatives and stakeholders to the Civic Naming Committee:
 - ▶ Identify gaps in place identity representation and provide advice to civic administration to solicit names from missing populations.
 - ▶ Populate the master naming list with words and names from under-represented groups (women, Indigenous, racialized peoples, newcomers, Francophones, people living with disabilities, and use with permission and proper protocols.)
 - ▶ Discuss the appropriateness of names and words and how and where they can be applied. Recommend names to the civic naming committee.
- Target inclusion percentages of names and words to reflect Indigenous peoples, newcomers and visible minorities, women and other marginalized communities in Saskatoon.
- Establish a thorough and historically informed process for names to be placed under review for potential removal, renaming, or reframing.
- Provide guidelines for the removal of names that are deemed offensive and or inaccurate.
- Allow for additional names, translations and transliterations, secondary names, honorary names, and French suffixes where appropriate.

Promote Indigenous Languages

As an acknowledgement of the Indigenous people who lived and travelled through this land previous to the city of Saskatoon, promote the use of languages used in the Treaty 6 Area in naming and prioritize Indigenous language and Indigenous names for new parks. In older neighbourhoods, consider an additional Indigenous name for a park where appropriate.



Danforth and Carlaw Avenues in Toronto's Greektown, with Greek alphabet transliterations. An example of the appropriate use of a secondary name.

LANDMARKS AND MONUMENTS

Equity

Implement the recommendations of the 2021 Public Art Policy Equity Review, particularly:

- *Add to the policy the words equity, equality and inclusion.*
- *Include 'Inuit' alongside First Nation, Métis and new Canadian artists.*
- *Re-assess how Public Art Advisory Committee members are appointed.*
- *Create a project-specific selection panel that includes experts, community stakeholders, and community members to make artwork selection and projects more representative of the community.*
- *Provide remuneration for project-specific committee members in the form of an honorarium for community members in disadvantaged socio-economic circumstances, in keeping with the City's honorarium guidelines for Elders and Knowledge Keepers.*

Inclusion

Better promote and communicate **Commemorations and Monuments Policy, C09-038**, particularly to Indigenous peoples, the 2SLGBTQIA+ community, Black/African Canadians, Francophones and other equity-deserving groups. Make prominent spaces and places, including at City Hall (indoors and out), available for commemorations and interpretive stories of Indigenous peoples, visible minorities, women and other marginalized communities in Saskatoon. Request that commemorative signage be bilingual or multilingual where appropriate and meaningful (French/Cree/Saulteaux Lakota/Dakota/Michif).

After receiving an application for commemoration, City administration assembles a Commemoration Review Committee to assess commemorative worthiness. As stipulated by the policy, the committee includes civic staff and one member each from the Municipal Heritage Advisory Committee and the Public Art Advisory Committee. A member of the Diversity Equity and Inclusion Advisory Committee (DEIAC) should be added to bring perspectives of equity and inclusion to the assessment process.

Consideration should be given to developing an Intangible Heritage Program that promotes and communicates the intangible cultural heritage of Saskatoon, featuring stories that range from neighbourhood oral histories to Queer history to ethnocultural memories. The City of Toronto's Heritage Plaque Program, with its recent decision to prioritize diverse stories, can serve as a model for Saskatoon.

Review and Removal

Establish a thorough and historically informed process for commemorative monuments to be placed under review for potential removal or reframing.

Reframing allows the City to address new interpretations of commemorated individuals and events without removing them. Reframing commemorations through additional text on an adjoining plaque or on the City website recognizes that as we learn from diverse perspectives, new understandings of the meanings of names, symbols and place identities can come to light. This new evidence requires us to engage meaningfully with the past by grappling with perspectives that might change how we see it. Helpful to this work can be the **Making History Matter: Toolkit for Communicators** published by the American Association for State and Local History and referenced below in the Resources section of this Framework.

Likewise, tools exist to help governments and institutions consider the need to remove a commemoration, whether a name, statue or monument. The Historic Sites and Monuments Board of Canada (HSMBC) and Yale University's Report of the Committee to Establish Principles on Renaming, both referenced in the Resources section of this Framework, provide tests to determine removal.



EMBLEMS, SYMBOLS AND FLAGS

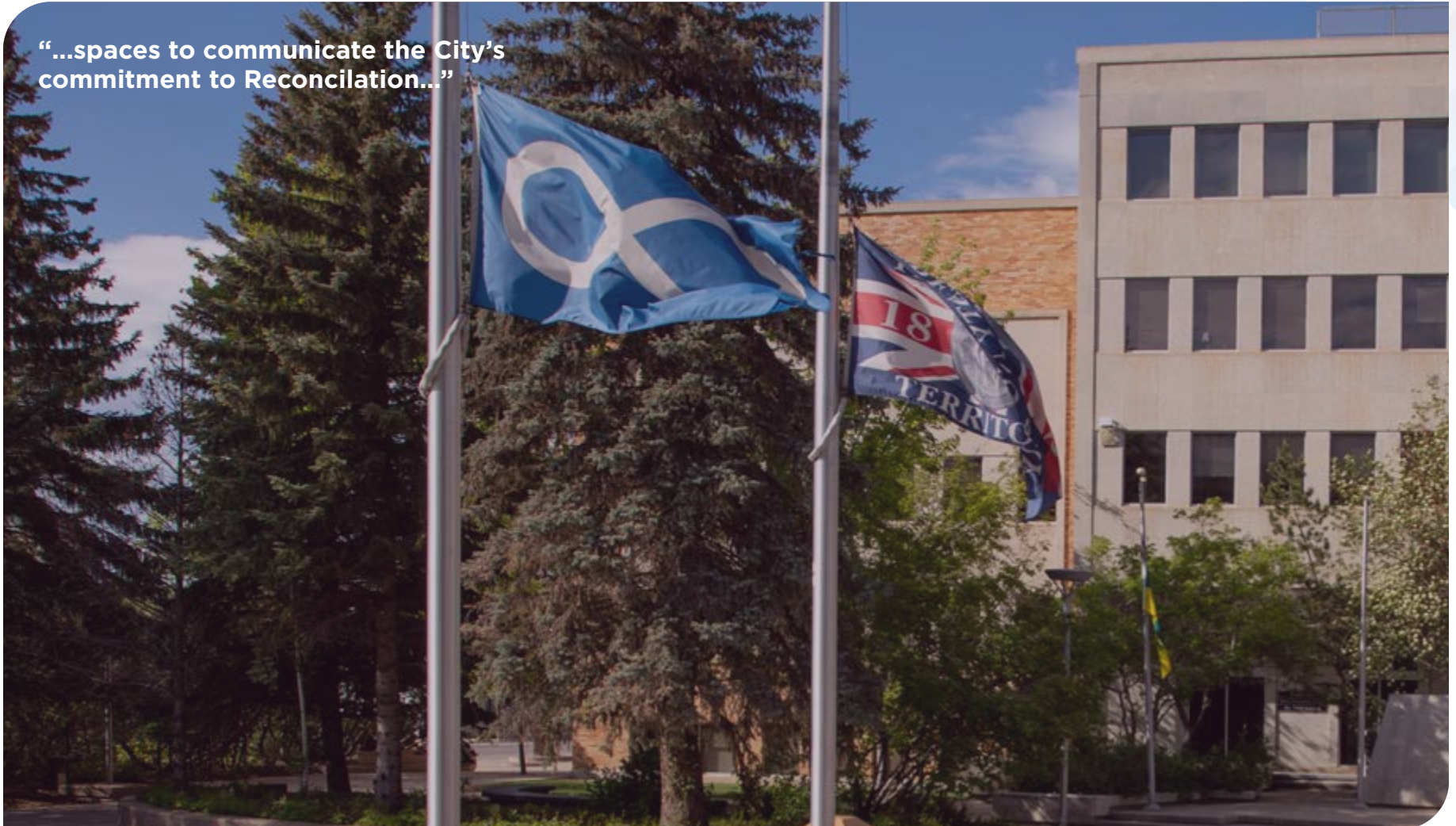
Update the Coat of Arms and Flag

Undertake a review of the City of Saskatoon Coat of Arms and Flag to reflect Indigenous representation, contemporary Saskatoon and its 21st-Century aspirations, understanding that this work requires considerable public engagement and involvement.

Assert Indigenous Symbols

In addition to City Hall, fly the First Nation and Métis flags outside civic facilities such as fire halls, civic centres and libraries. Promote the use of City of Saskatoon Reconciliation Visual Identity in civic communications, activities and spaces to communicate the City's commitment to Reconciliation and to increase awareness and understanding of Indigenous peoples and the City's history.

"...spaces to communicate the City's commitment to Reconciliation..."



City of Saskatoon Truth and Reconciliation Tipi

IMPLEMENTATION

Place identity is complex, culturally sensitive and highly relational. It involves working with the community (external) and multiple departments within the City of Saskatoon (internal). Balancing the contributions of rights holders, community stakeholders and residents with City policies and practices from many divisions and departments requires diplomacy, careful consideration and strategic thinking.

The work of place identity, as outlined in this Framework, can be divided into four equally important functions:

1. Relationships

- Establishing and maintaining relationships with First Nations and Métis rights holders, community stakeholders, community organizations, residents and City advisory committees concerning aspirations, expectations, and possibilities of naming and place identity.*
- Working and negotiating with planners and developers of sub-divisions, parks, facilities and open spaces to integrate place identity practices at the earliest stages possible.*

2. Policy and Planning

- Working with internal civic departments, identifying and acting upon opportunities related to civic policies, plans, capital projects and related initiatives as outlined in the linkages section of the framework.*

3. Research and Application

- Managing the names master list.*
- Administering the processes for renaming considerations.*
- Undertaking and facilitating informed research, including developing cultural heritage significance statements.*

4. Education and Communication

- Responding to Council and public inquiries about place naming and identity.*
- Engaging, communicating and educating on the importance, meaning and impact of place identity on the community.*

c. Reporting to City Council, senior civic administration and the public.

Interdepartmental Place Identity Team

Considering the integrated nature of place identity, immediately establish an inter-departmental team reporting to the Reconciliation Equity, Diversity and Inclusion (REDI) Stewardship Committee with a mandate to:

- Identify Framework priorities recognizing City commitments to TRC and acknowledging UNDRIP.*
- Provide advice on the effective use of resources to achieve Framework objectives.*
- Define the future administrative structure of a “Place Identity” program within the City.*

The team should include representatives from Community Development, Planning & Development, Parks, Indigenous Initiatives, Reconciliation, Equity, Diversity and Inclusion and City Archives.

Place Identity Coordinator

A Place Identity Coordinator position, with a mandate to provide leadership and oversight of the place identity responsibilities identified above, will be required to implement the work.



A model for Saskatoon, Toronto's Heritage Plaque Program, with over 900 plaques, educates and enlightens the public about important people, places, and events from the city's past.

CONCLUSION

Place identity matters, especially in Saskatoon, which is experiencing unprecedented population growth. Some projections see the city's population reaching 400,000 by 2044.

As Saskatoon reconciles its relationship with the Indigenous peoples for whom this place has been home since time immemorial, one can hear on the streets today, in addition to Indigenous languages, English and French, Mandarin, Tagalog, Urdu, Punjabi and others as people from all over the world come to make Saskatoon their home.

It is in the face of these changes that Saskatoon must continue to develop new understandings of its past, its identity, its future and its relation to the world around it.

This framework builds upon Saskatoon's early successes at inclusive place identity by encouraging the City to take a systematic approach:

- Entrenching inclusivity into policies, plans, and processes for, but not limited to, place naming, public art, commemoration, heritage, monuments and finally emblems, symbols and flags.
- The Framework provides options for connecting residents to a new collective identity of place, one that recognizes the complexities, controversies, achievements, and sometimes tragedies of the past.

What binds us together is the space we share, this place called Saskatoon.



ACKNOWLEDGEMENTS

This Framework would not have been possible without the generous time and input from many individuals in the community and colleagues across the country.

Conversations and/or formal interviews were had with:

Civic Divisions, Departments, Sections:

- Reconciliation, Equity, Diversity & Inclusion
- Indigenous Initiatives
- Human Resources – Organizational Development
- Recreation & Community Development: Special Use Facilities & Capital Planning, Immigration Partnership Saskatoon, Neighbourhood Services
- Planning & Development: Urban Design, Development Review, Heritage, Neighbourhood Planning, Long Range Planning)
- Community Standards
- Sustainability
- City Archives
- Parks
- Transportation
- Strategy and Transformation - Special Projects
- Mayor's Office

Other Municipalities:

- City of Red Deer
- City of Lethbridge
- City of Edmonton
- City of Winnipeg
- City of Toronto
- City of Ottawa

Other Government Agencies:

- MN-S Western Region 2A
- Meewasin Valley Authority
- SaskCulture

Developers:

- Arbutus Properties
- Dream Unlimited
- Saskatoon Land

Community Organizations:

- Fédération des Francophones de Saskatoon
- Reconciliation Saskatoon
- Saskatchewan Indigenous Cultural Centre
- Office of the Treaty Commissioner
- Ukrainian Museum of Canada
- Bangladeshi Community Association of Saskatchewan
- Saskatoon Heritage Society
- Saskatchewan History & Folklore Society
- Truly Alive Foundation
- SaskAbilities
- Peoples Bridge Advocacy
- Saskatchewan African American Heritage Museum
- Park People/Amies des Parcs

Academia:

- Dr. Lauren Beck, Professor of Visual and Material Culture and Canada Research Chair in Intercultural Encounter, Mount Allison University
- Dr. Cheryl Troupe, Professor of History, University of Saskatchewan
- Dr. Marie Lovrod, Graduate Program Chair, Women's, Gender & Sexualities Studies, University of Saskatchewan

Individuals:

- Stevie Horn
- Amanda Guthrie



RESOURCES AND USEFUL LINKS

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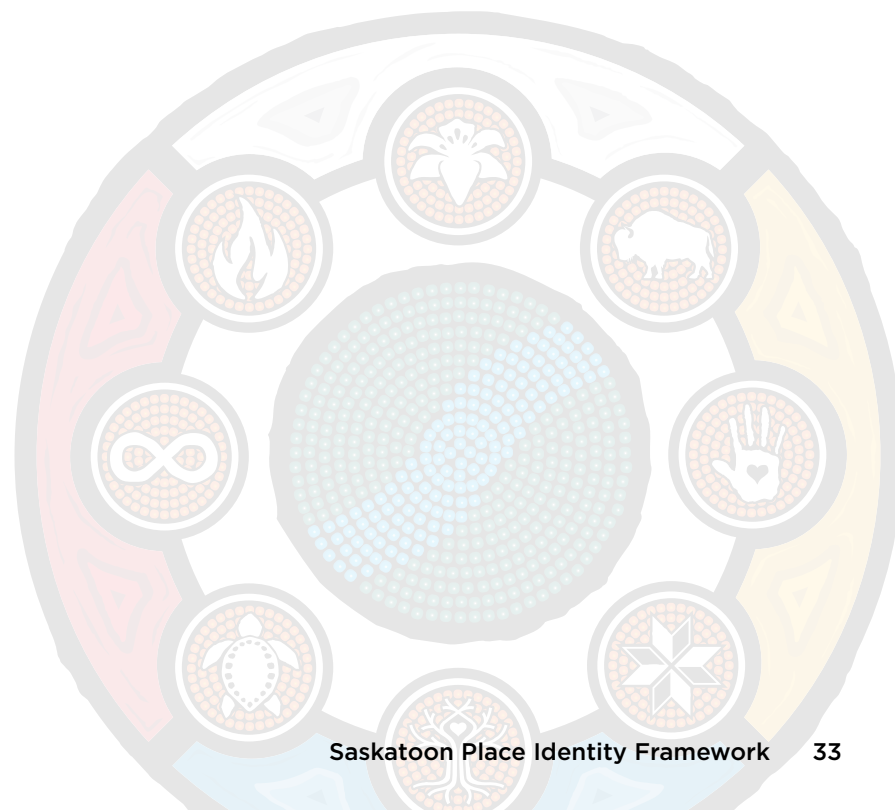
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Council of Europe: The Intercultural Cities Programme, Intercultural Cities - Home - Intercultural cities programme (coe.int);

Home | Place Name Policy of Canada | CEMVC

Canadian Heraldic Authority | The Governor General of Canada (gg.ca)





City of
Saskatoon
December 2024

