

## **Appendix A – Phase 1 Promotional Materials**

**Phase 1- News Release**

# Welcoming Winnipeg: Reconciling our history

## *Winnipeggers invited to tell their stories and be part of determining how to move forward in reconciling our City's history*

Released: 12:00 p.m.

**Winnipeg, MB** – Today, the City of Winnipeg is launching *Welcoming Winnipeg*, an initiative that responds to the national dialogue in Canada to re-examine historical markers and place names to resolve the absence of Indigenous perspectives, experiences, and contributions in the stories remembered and commemorated in Canadian cities.

"I'm pleased to launch an important public engagement effort called *Welcoming Winnipeg*," said Mayor Brian Bowman. "Listening to Winnipeggers will help the city develop a process and policy to guide how the city recognizes and commemorates various historical people and events with place names, plaques, signs, and street names. At the same time, this effort will also help guide decision making on how to resolve the absence of Indigenous perspectives, experiences, and contributions. As a city, it is important to be proactive with our engagement with residents on how they feel about monuments and other recognitions before any actions are taken."

This initiative is just one aspect of the reconciliation process the City has committed to, and will help ensure that the contributions, experiences, and perspectives of First Nations, Métis, and Inuit are reflected truthfully in Winnipeg's stories, historical markers, and place names.

Through the *Welcoming Winnipeg* initiative, the City will engage with members of the public and Indigenous peoples to help develop a process and policy for decision-making related to how we can recognize and commemorate historical markers and place names.

"The decisions that are made as part of the public engagement process must reflect the City's relationship with Indigenous peoples and their longstanding relationship to the territory where Winnipeg now resides," said Kimberley Puhach, Chairperson of the Mayor's Indigenous Advisory Circle. "A shared future is grounded and informed by the truth of our shared past."

### **Ways to get involved with *Welcoming Winnipeg*:**

- Submit a story – Online, mailed, over the phone, or through audio recording at the Millennium Library
- Complete [a survey](#) – available until March 18, 2019
- Attend the panel event and discussion on Wednesday, March 13, 2019 at the University of Winnipeg – Be a part of the conversation in person and attend to watch Mary Jane Logan McCallum, Adele Perry, Jarvis Brownlie and more discuss the topic of reconciling our history and participate in the discussion afterward.

The feedback gathered through the public engagement process will be compiled and used to help inform recommendations for Council's consideration.

For more information on *Welcoming Winnipeg*, visit [winnipeg.ca/welcomingwinnipeg](http://winnipeg.ca/welcomingwinnipeg).

As part of an ongoing commitment to the Journey to Reconciliation, the City has had more than 8,000 employees participate in Indigenous awareness training to date. There have been 135 partners signed onto Winnipeg's Indigenous Accord, who are community members and organizations advancing the Truth and Reconciliation Commission of Canada calls to action. In 2018, the City has also been able to provide employees 25 additional Indigenous cultural and educational opportunities. For more information on initiatives of the City's Indigenous Relations Division, please visit [City of Winnipeg - Indigenous Relations Division](#) or the [Journey of Reconciliation](#) webpages.

**Phase 1 - Poster**



## Welcoming Winnipeg: Reconciling our history

## Redécouvrir Winnipeg : Concilions notre histoires.

Welcoming Winnipeg is an initiative that responds to the national dialogue to re-examine historical markers and place names to resolve the absence of Indigenous perspectives, experiences, and contributions in the stories remembered and commemorated in Canadian cities.

### Are there any Winnipeg historical markers that mean something to you?

🗨️ Tell us your story.

Visit [winnipeg.ca/welcomingwinnipeg](http://winnipeg.ca/welcomingwinnipeg) to learn more and get involved, or participate in a story recording event, where library staff will help you record your story:

#### Session 1:

**Date:** Thursday, February 7, 2019

**Time:** 3 p.m. - 7 p.m.

**Location:** ideaMILL, 3rd Floor,  
Millennium Library, 251 Donald St.

#### Session 2:

**Date:** Thursday, February 28, 2019

**Time:** 3 p.m. - 7 p.m.

**Location:** ideaMILL, 3rd Floor,  
Millennium Library, 251 Donald St.

For inquiries or for those who require alternate formats or interpretation in order to participate, please contact the project team at 204-986-4243 or [City-Engage@winnipeg.ca](mailto:City-Engage@winnipeg.ca) by February 6, 2019.

*Redécouvrir Winnipeg* est une initiative découlant du dialogue national canadien qui vise à revoir les repères historiques et les toponymes afin de mettre un terme à l'absence de perspectives, d'expériences et de contributions autochtones dans les histoires qui sont relatées et commémorées dans les villes du Canada.

### Certains repères historiques vous semblent-ils importants?

🗨️ Racontez-nous votre histoire.

Rendez-vous sur [winnipeg.ca/redecouvrirwinnipeg](http://winnipeg.ca/redecouvrirwinnipeg) pour en savoir plus et pour participer, ou prenez part à un événement au cours duquel le personnel de bibliothèque vous aidera à enregistrer votre histoire :

#### Séance 1 :

**Date :** Jeudi 7 février 2019

**Heure :** 15 h à 19 h

**Lieu :** Moulin à idées, 3e étage, bibliothèque du Millénaire,  
251, rue Donald

#### Séance 2 :

**Date :** Jeudi 28 février 2019

**Heure :** 15 h à 19 h

**Lieu :** Moulin à idées, 3e étage, bibliothèque du Millénaire,  
251, rue Donald

Si vous avez des questions ou si vous avez besoin de formats alternatifs ou de services d'interprétation pour participer, veuillez communiquer avec l'équipe de projet au 204-986-4243 ou à [City-Engage@winnipeg.ca](mailto:City-Engage@winnipeg.ca) d'ici le 6 février 2019.

**Phase 1- Promotional sticker placed on historic site**

**What does this place  
mean to you?**

 Tell us your story.

[winnipeg.ca/welcomingwinnipeg](http://winnipeg.ca/welcomingwinnipeg)

**Quelle est  
la signification  
de ce lieu?**

 Racontez  
votre histoire.

[winnipeg.ca/redecouvrirwinnipeg](http://winnipeg.ca/redecouvrirwinnipeg)

**Appendix B – Phase 1 Group Session Meeting  
Notes**

**Phase 1 – Workbook stakeholder meeting #1**

# Welcoming Winnipeg

## Workbook for in-person discussions



[winnipeg.ca/welcomingwinnipeg](http://winnipeg.ca/welcomingwinnipeg)



## Agenda

| Activity                    | Details                            | Duration |
|-----------------------------|------------------------------------|----------|
| Workshop Introduction       | Introduce format and activities    | 5 min    |
| Task 1                      | Group work activity                | 20 min   |
| Task 2                      | Group work activity                | 20 min   |
| <b>Break (10 min)</b>       |                                    |          |
| Task 3                      | Group work activity                | 20 min   |
| Report Back/Closing Remarks | Short group presentations          | 10 min   |
| Task 4                      | Individualized mapping submissions | 10 min   |

## Event Purpose

Welcoming Winnipeg is an initiative that responds to the national dialogue to re-examine historical markers and place names to resolve the absence of Indigenous perspectives, experiences, and contributions in the stories remembered and commemorated in Canadian cities.

The feedback gathered through the public engagement process, including direct engagement and consultation with Indigenous peoples, will be compiled and used to help inform recommendations for Council's consideration.

## Instructions

- This workbook includes four tasks:
  - Task 1: Indigenous Acknowledgement
  - Task 2: Paths Forward
  - Task 3: How and Who
  - Table 4: Current Spaces
- Groups will be seated at tables.
- Discussion will be facilitated in a group setting.
- Each group will be provided with a facilitator who will record your group's ideas in point form on the paper and worksheets provided.
- A short report back session will be held at the end of the event.

## TASK 1: Indigenous Acknowledgement (20 min)

**Goal: To gain an understanding of current experiences and future desires on how to bring a more balanced representation of Winnipeg’s history. Think about where you currently see or experience acknowledgement of an Indigenous presence in Winnipeg. Think about and discuss where you would like to see these acknowledgements in Winnipeg.**

### Instructions

Step 1: When entering the meeting space participants will receive a **green** and **orange** post-it note.

Step 2: On the **orange** post-it note, the participant is asked to write down one place where they currently see or experience acknowledgement of an Indigenous presence in Winnipeg.

Step 3: On the **green** post-it note, the participant is asked to write down one place where they would like to see or experience acknowledgement of an Indigenous presence in Winnipeg.

Step 4: The participant will place their **orange** post-it note on the wall under the sign reading “Currently in Winnipeg”.

Step 5: The participant will place their **green** post-it note on the wall under the sign reading “Would like in Winnipeg”.

Step 6: A facilitator will move the responses around the wall, grouping into similar categories.

Step 7: As a table your group will be assigned a common theme that arose under the “Would like in Winnipeg” responses on the wall. As a group discuss what this theme could look like, and how it could be achieved. Summarize your group’s comments on the worksheet provided.

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## TASK 2: Paths Forward (20 min)

**Goal: 2. The City acknowledges Indigenous peoples and their territory where Winnipeg now resides and where Indigenous perspectives are not fully reflected through historical markers, place names, or in our shared history. How do we respond to this imbalance?**

Instructions

Step 1: On the worksheet provided, examine the suggested approaches for addressing this issue.

Step 2: One at a time, go around the table and have each participant suggest an additional approach. The facilitator will add this to the worksheets.

Step 3: Discuss all options. It is okay if not everyone in the group agrees on each approach. After listening to each of your group members, summarize your group's comments beside each approach in the space provided.

Try to answer:

- What did you like about this approach?
- What concerns came up about this approach?
- Are there ways to respond to or mitigate the concerns discussed?
- What would this approach look like in practice?
- Does anyone have an experience related to an approach that was discussed? It could be an experience or family connection to a historic event. Or, a reflection on something you've felt in relation to a current historical marker or place name in Winnipeg.

Step 3: On each page (Historical Markers, Place Names, Digital Platforms and Experiencing Culture) place a check mark (✓) beside the group's most supported approach and an x-mark (x) beside the group's least supported approach.

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## TASK 3: How and Who (20 min)

**Goal: Within Winnipeg there are many different Indigenous peoples. How is it decided and who decides which Indigenous language is used in a process for naming streets, sites, or places?**

Instructions

Step 1: Using the large sticky notes provided, record your top idea for how it is decided or who decides on which Indigenous language is used in a process for naming streets, sites, or places.

Step 2: Once everyone at your table has completed their idea, all participants will pass their idea to the person on the left.

Step 3: Provide a score from 1 – 7 on the comment of someone else. 1 meaning you don't agree with the approach, 7 meaning that you highly agree with the approach.

Step 4: Pass the comment cards around until each comment has been assigned three scores.

Step 5: The facilitator will now add all scores and order the concerns from highest (21) to lowest score (3).

Step 6: Starting with the comment that received the highest score, discuss the details of the comment and what the group thinks would be required to help move this approach forward. The facilitator will summarize comments on the paper provided.

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## TASK 4: Reflect on Current Spaces (10 min)

**Goal: Let's reflect on our current spaces. During this event, have any local spaces come to mind? Tell us which places are most important to you and where you think we could do better in creating a space where everyone feels they belong.**

Instructions

Step 1: Using the worksheet provided record either:

- A place in Winnipeg that makes you feel like you belong here.  
OR
- A place that in Winnipeg that makes you feel you don't belong here.

Step 2: Describe the place and tell us why it makes you feel the way you do.

Step 3: Pick up a **green** sticker if you have recorded a positive space or a **red** sticker if you have recorded a negative space.

Step 4: Mark the sticker with the number that corresponds with where you have recorded your comment.

Stop 4: Show us where your place is by placing that sticker onto the map before you leave.

Notes:

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## **Phase 1 – Notes stakeholder meeting #1**

# Welcoming Winnipeg Stakeholder meeting results

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Thursday, February 14, 2019

1 p.m. – 3 p.m.

Sir William Stephenson Library, 765 Keewatin St.

8 participants

## Organization's in attendance:

- Aboriginal Health and Wellness
- End Homelessness Winnipeg
- Manitoba Aboriginal Sports and Recreation Council Inc.
- Onashowewin Justice Circle
- Ma Mawi Wi Chi Itata Centre
- Aboriginal Council of Winnipeg Inc.
- Winnipeg Indigenous Executive Council
- Adam Beach Film Institute

## Key Themes

- The Forks currently has many positive acknowledgements of Indigenous presence in Winnipeg.
- Thunderbird House is another positive space of Indigenous presence.
  - Thunderbird House strong symbol through colour and architecture, but is not being utilized to full potential.
- More work could be done to acknowledge history of:
  - Rooster Town
  - Indigenous technological innovation – canoe, snowshoes, etc.
  - Inclusion of acknowledgement on the Welcome to Winnipeg highway signs.
  - Accomplishments of Indigenous women.
- Participants reflected on project and process:
  - Decision through consensus will be very important.
  - Respect for individual identity should be upfront, not grouping everyone together

- The involvement of Indigenous peoples along the life span – youth, adults and elders – will be important as each group represents changing values.
- Remove political will from the process.
- The group discussed finding balance between providing greater connection to the past with and what may be a colonial process of honouring through naming that runs against humility teachings.
- There was low support for the removal of monuments to figures with direct role in creating residential school, but recognition that removal can create positive discussion.
- Honorary street names were not supported, with a preference for permanent names.

## Task 1: Indigenous Acknowledgement

Goal: To gain an understanding of current experiences and future desires on how to bring a more balanced representation of Winnipeg's history. Think about where you currently see or experience acknowledgement of an Indigenous presence in Winnipeg. Think about and discuss where you would like to see these acknowledgements in Winnipeg.

### Results

Participants recorded places where they currently see or experience acknowledgement of an Indigenous presence in Winnipeg. Note: bracketed numbers indicate a repeated response.

- The Forks (4)
  - Pow-wow grounds at the Forks "Odena Circle"
- Thunderbird House (2)
- City Hall
- Mayor and Council
- Assiniboine Zoo
- North end/ Point Douglas
- Street names

Participants recorded places where they would like to see or experience acknowledgement of an Indigenous presence in Winnipeg.

- Past acknowledgement of people who made history (2)
  - present history change makers
  - women of history
- Rooster town – historic recognition
- Valour Road, Minto Area
- Welcome to Winnipeg sign on highways
- Airport
- Hospital
- Legislature

- Monuments acknowledging difference in all different cultures and traditions. Example: Dene/Dakota/Ojibwe/Cree
- Shopping malls
- Corporate sector (all the big box stores that populate Winnipeg)
- South end
- Burial spaces
- Pathways – stories
- Forks

Each table of participants was assigned a theme from the responses of where participants would like to see Indigenous acknowledgement to discuss further.

**Table 1: Historical spaces**

**Table 2: Government spaces**

Each table was asked to discuss what this theme could look like, and how it could be achieved.

**Table 1: Historical spaces**

- LOCATIONS/NEED ACKNOWLEDGEMENTS:
  - Roostertown – not acknowledged, many homes.
    - Minimal compensation
    - Loss of land to pass down
    - Spiritual connection
  - Welcome to Winnipeg
  - Indigenous innovation i.e. snowshoes.
- HOW TO RESPOND:
  - Historical markers i.e. USA rest stops example
  - More signage and pictures
  - Pamphlets
  - Indigenous art
  - More painting on buildings
  - Hamilton example – building and land of residential school turned into cultural centre as part of a tourist destination on tour guide.
  - More cultural space staffed and run all the time.
    - Thunderbird House was supposed to do this but is not utilized
- GENERAL COMMENT:
  - Pay attention to feedback and put aside own agenda

**Table 2: Government spaces**

Honour women who have come through these lands

- Acknowledge their stories

- Bring light to important things they have done

There should be a group with Elders from all groups involved in decision making (including Cree, Ojibway, Metis, Inuit):

- Aboriginal seniors, those from residential schools
- The goal should be consensus of the group
- Should be done “in a good way”
- “nomination” is a colonial term
- Remove political will from the process
- Could be too many people at the table, so be careful of that

Tap into scholars, locate information through archives:

- Look at earlier work of those who have streets named after them, what kind of work did they do?
- Review history to determine next steps
- Full comprehensive review
- Don’t rush to judgement of those from history either, not meant to offend anyone

Places where Indigenous history could be acknowledged:

- Airport
- Winnipeg Sign
- Shopping malls (like in B.C.) and commercial areas
- Corporate sector, represent land that was occupied
- Grant Avenue – Rooster Town
- Don’t just confine recognition to one area, such as the North End
  - o Not always an Indigenous community
- The South end requires recognition too

Ways of recognizing:

- Metis Settlers recognition, such as colours on signage (medicine wheel colours on Main St.)
  - o Could be a visual representation, rather than naming
- Invite Indigenous designers into the process

## **Task 2: Paths Forward**

Goal: The City acknowledges Indigenous peoples and their territory where Winnipeg now resides and where Indigenous perspectives are not fully reflected through historical markers, place names, or in our shared history. How do we respond to this imbalance?

Respondents were asked to respond to and add comments on a number of suggested approaches. On the far column one group choose to place an “x” beside approaches they did not recommend. The comments below represent the amalgamated responses of both tables.

|                                   |   |   |
|-----------------------------------|---|---|
|                                   |   |   |
| <b>Add perspectives</b>           | <ul style="list-style-type: none"> <li>• Representation of <u>women</u> – historical indigenous contributions, murals, poems, pictures, songs, food, gardens</li> <li>• Traditional healers – treatment of health issues</li> <li>• Include Indigenous perspective <ul style="list-style-type: none"> <li>○ Rather than removal of marker. Use both perspectives on <u>marker</u></li> </ul> </li> <li>• Add historical into what is missing. I.e. Rooster Town , The Forks – more obvious front + centre <ul style="list-style-type: none"> <li>○ Language in the Forks</li> <li>○ How it was used historically</li> </ul> </li> </ul> |   |
| <b>Remove markers</b>             | <ul style="list-style-type: none"> <li>• Removal of monument; e.g. Sir. John A. McDonald for positive discussion to happen, you cannot have the negative (perpetrator) of abuse, standing in same space.</li> <li>• Wait until it happens naturally as knowledge increases.</li> </ul>  | x |
| <b>Add new</b>                    | <ul style="list-style-type: none"> <li>• Consensus, group of everyone. <ul style="list-style-type: none"> <li>○ Each is different: MMF, MKO, Urban Indigenous, Inuit, SCO, AMC</li> </ul> </li> <li>• Louis Riel – necessary engagement</li> <li>• Memorials – MMIW – work with that organization to head initiative, Aboriginal Seniors Resource Centre etc.</li> <li>• Indigenous technological advancements – canoe, acknowledge not “new”.</li> <li>• Winnipeg’s lands used to be a hub for an Indigenous Community.</li> <li>• The name Winnipeg and its meaning.</li> </ul>   |   |
| <b>Permanent street names</b>     | <ul style="list-style-type: none"> <li>• Give people an opportunity to give the name of a street.</li> <li>• Why do certain people currently get a street name? Exe: Milt Stiegal rather than Murray Sinclair?</li> </ul>   |   |
| <b>Honourary street names</b>     | <ul style="list-style-type: none"> <li>• Would be important if permanent rather than temporary.</li> </ul>  | x |
| <b>Reclaiming place names</b>     |   |   |
| <b>Historic trails</b>            |   |   |
| <b>Tourism</b>                    | <ul style="list-style-type: none"> <li>• Means to build relationships and not put on display like a circus. With no judgement.</li> </ul>   |   |
| <b>Music and film</b>             |   |   |
| <b>Event space</b>                | <ul style="list-style-type: none"> <li>• Seen as one with Culture and language space</li> <li>• All cultural spaces intertwine</li> </ul>   |   |
| <b>Culture and language space</b> | <ul style="list-style-type: none"> <li>•</li> </ul>   |   |
| <b>Digital archive</b>            | <ul style="list-style-type: none"> <li>• Like this to keep in books</li> </ul>  |   |

|                                    |  |  |
|------------------------------------|--|--|
| <b>Mobile platform</b>             | <ul style="list-style-type: none"> <li>• Especially for young people</li> <li>• Keep current and up-to-date</li> <li>• Indigenous perspectives</li> <li>• Have in different languages</li> </ul>   |  |
| <b>Open data</b>                   | <ul style="list-style-type: none"> <li>• All data in portal to build mobile applications. i.e. history of Winnipeg</li> <li>• Housing all the info here would ensure that people have accurate information and continuing current info</li> <li>• Have in different languages</li> </ul> |  |
| <b>Geo-tagging</b>                 | <ul style="list-style-type: none"> <li>• We should be included in the directory and part of geotag</li> <li>• Be included in cities and buildings of the City</li> </ul>   |  |
| <b>Other approaches: (digital)</b> | <ul style="list-style-type: none"> <li>• Link to Elders, knowledge keepers, ceremonies, community events – powwows, Sundance’s.</li> </ul>   |  |

In addition to notes on worksheet, the following was offered with regards to ensuring individual and self-determination is considered and provided upfront with all of the City’s work on this topic:

- “Indigenous” term used now, sometimes use “Aboriginal”
- AMC – First Nation, Metis, Inuit – should list and include all of these
- Respect for individual identity should be upfront, not grouping everyone together
- Urban Indigenous peoples is another group that should be considered.
- We have to be aware of differences with writing policies, etc.

### Task 3: How and Who

Goal: Within Winnipeg there are many different Indigenous peoples. How is it decided and who decides which Indigenous language is used in a process for naming streets, sites, or places?

#### Results

Suggested solutions were provided a rank by the entire group. They are listed below in order of preference.

1. Each has own say. Consensus, working group. Involvement, distinction historical use of place. (21)
2. Random sample of Indigenous people along the life span (youth, adults, elders). Must ensure women are present. (21)
3. Which groups, by consensus, were the original inhabitants of that particular area? Decide with elders, historians, descendants of the same. (20)
4. As per the historical event of what took place. People in the area that represent the people of the historical event. The perspective of the event that is ‘highlighted’. (20)
5. Should be based on the history of the street/avenue. Based on consultation and consensus of Indigenous People. (19)
6. Coalition. Groups of elders/youths to decide the language (region) area. (19)

7. Which language? Ojibwe. Who to consult? Elders and open public forum. (10)

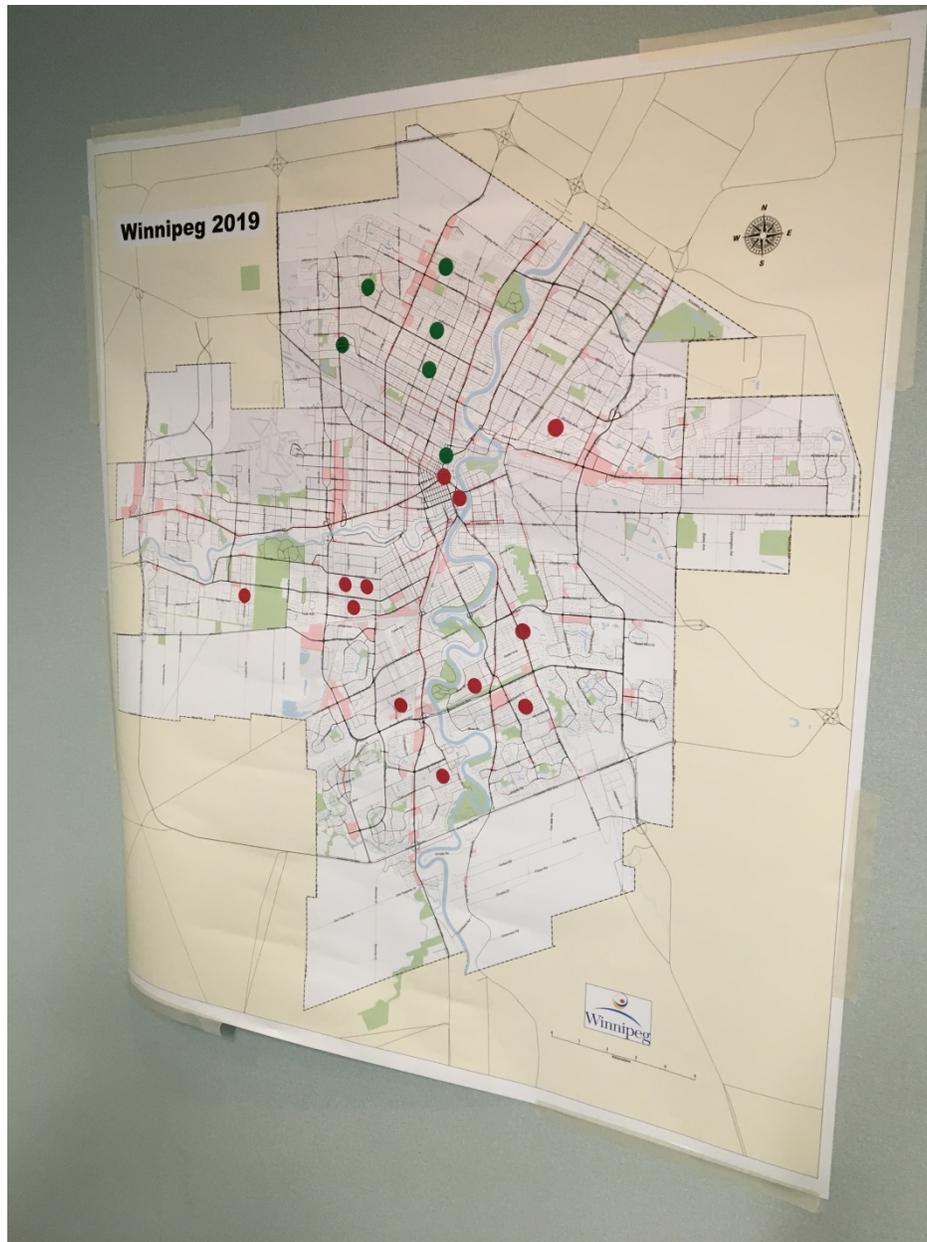
A group conversation followed led by some of the responses with the highest ranking.

- Participants suggested naming ceremony, working groups, elders and indigenous organizations would be suitable methods/groups to consult.
- Warned not to get caught in representation. Noted that the elders and youth represent changing values. Move decision process away from officials. Most importantly consider balance.
- The group wondered if street naming was the right place for indigenous representation, questioned the cultural significance asking if “this was something that we did?”
- There was concern about push back to Indigenous naming and how it may run against humility teachings.
- Some saw suggestion of street names as honouring, suggesting that current street names should connect to heritage.
- In a modern context, it was suggested that the youth don’t have their history and increased representation would allow them greater connection.
- Group wondered if an Indigenous naming policy could change attitudes, not just for indigenous people. Example: Thunderbird house acts as a strong symbol to all Winnipeggers through its architecture, art and colours.

#### **Task 4: Reflect on Current Spaces**

Goal: Let's reflect on our current spaces. During this event, have any local spaces come to mind? Tell us which places are most important to you and where you think we could do better in creating a space where everyone feels they belong.

Due to time restraints, the following activity was not completed by all participants. On the map below a few participants placed green markers to indicate positive spaces and red markers to indicate negative spaces.



Participants in the mapping activity noted the following:

- Portage and Main – It was once a Sundance place and nothing is there to commemorate. Suggests photo exists in Manitoba Archives from around 1911.
- Forks another historic place for Sundance.
- Request for the renaming of Ellice and Sherbrook as Adam Beach Way.

**Phase 1– Workbook public workshop - ENGLISH**

# Welcoming Winnipeg

## Public Workshop Workbook



Wednesday, March 13, 2019

7 p.m. – 9:30 p.m.

University of Winnipeg, Eckhardt Gramatté Hall, 515 Portage Avenue.

[winnipeg.ca/welcomingwinnipeg](http://winnipeg.ca/welcomingwinnipeg)



## Agenda

| Activity              | Details   | Duration |
|-----------------------|---|----------|
| Workshop Introduction | Introduce format and activities   | 10 min   |
| Panelist discussion   | <ul style="list-style-type: none"> <li>- Karine Duhamel: National Inquiry for Missing and Murdered Indigenous Women and Girls</li> <li>- Lorena Sekwan Fontaine: University of Winnipeg</li> <li>- Mary Jane Logan McCallum: University of Winnipeg</li> <li>- Adele Perry: University of Manitoba</li> <li>- Jarvis Brownlie: University of Manitoba</li> <li>- Kevin Brownlee: The Manitoba Museum</li> </ul> | 1 hour   |
| <b>Break (10 min)</b> |   |          |
| Task 2                | Considerations for the Initiative<br><i>Group activity</i>  | 30 min   |
| Task 3                | Paths Forward<br><i>Group activity</i>  | 30 min   |
| Closing Remarks       | Thank you and completion of exit survey   | 10 min   |

## Event Purpose

Welcoming Winnipeg is an initiative that responds to the national dialogue to re-examine historical markers and place names to resolve the absence of Indigenous perspectives, experiences, and contributions in the stories remembered and commemorated in Canadian cities.

The feedback gathered through the public engagement process, including direct engagement and consultation with the Indigenous community, will be compiled and used to inform recommendations for Council's consideration.

## Instructions

- Following the panel discussion, participants are encouraged to join us outside of the auditorium for an hour of focused conversations to provide input on how we should move forward as a City.
- This workbook includes three tasks:
  - Task 1: Considerations for the Initiative
  - Task 2: Paths Forward
- Groups will be seated at tables.
- Discussion will be facilitated in a group setting.
- Each group will be provided with a facilitator who will record your group's ideas in point form on the paper and worksheets provided.

## TASK 1: Considerations for the Initiative (30 min)

**Goal: The goal of this project is to gain an understanding of current experiences and future desires on how to present a more balanced representation of Winnipeg's history. Reflecting on your views and those of the panelists – what considerations must be taken into account in order to resolve the absence of Indigenous perspectives, experiences, and contributions in the stories remembered and commemorated in Canadian cities.**

Instructions

Step 1: Using the large sticky notes provided, record your top take away from the panel discussion.

Step 2: Once everyone at your table has completed their idea, all participants will pass their idea to the person on the left.

Step 3: Provide a score from 1 – 7 on the comment of someone else. 1 meaning you don't agree, 7 meaning that you highly agree.

Step 4: Pass the comment cards around until each comment has been assigned three scores.

Step 5: Add your scores. The highest possible score is 21 and the lowest is 3. .

Step 6: Starting with the comment that received the highest score, discuss the details of the comment and how that relates to the initiative. Are any actions required to address this comment? The facilitator will summarize comments on the paper provided.

Notes:

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## TASK 2: Paths Forward (30 min)

**Goal: The City acknowledges Indigenous peoples and their territory where Winnipeg now resides and where Indigenous perspectives are not fully reflected through historical markers, place names, or in our shared history. How do we respond to this imbalance?**

Instructions

Step 1: On the worksheet provided, examine the suggested approaches for addressing this issue.

Step 2: One at a time, go around the table and have each participant suggest an additional approach. The facilitator will add this to the worksheets.

Step 3: Discuss all options. It is okay if not everyone in the group agrees on each approach. After listening to each of your group members, summarize your group's comments beside each approach in the space provided.

Try to answer:

- What did you like about this approach?
- What concerns came up about this approach?
- Are there ways to respond to or mitigate the concerns discussed?
- What would this approach look like in practice?
- Does anyone have an experience related to an approach that was discussed? It could be an experience or family connection to a historic event. Or, a reflection on something you've felt in relation to a current historical marker or place name in Winnipeg.

Step 3: Place a check mark (✓) beside the group's most supported approach and an x-mark (x) beside the group's least supported approach.

Notes:

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## **Phase 1- Workbook public workshop - FRENCH**

# Redécouvrir Winnipeg

## Cahier de travail de l'atelier public



Mercredi 13 mars 2019

19 h à 21 h 30.

Université de Winnipeg, salle Eckhardt Gramatté, 515, avenue Portage.

<https://winnipeg.ca/Francais/Indigenous/welcomingwinnipeg>



## Programme

| Activité                  | Détails  | Durée   |
|---------------------------|--|---------|
| Introduction à l'atelier  | Présentation du format et des activités  | 10 min. |
| Discussion des panélistes | <ul style="list-style-type: none"> <li>- Karine Duhamel : Enquête nationale sur les femmes et les filles autochtones disparues et assassinées</li> <li>- Lorena Sekwan Fontaine : Université de Winnipeg</li> <li>- Mary Jane Logan McCallum: Université de Winnipeg</li> <li>- Adele Perry: Université du Manitoba</li> <li>- Jarvis Brownlie : Université du Manitoba</li> <li>- Kevin Brownlee : Musée du Manitoba</li> </ul> | 1 heure |
| <b>Pause (10 min.)</b>    |  |         |
| Tâche n° 2                | Considérations reliées à l'initiative<br><i>Activité de groupe</i>   | 30 min. |
| Tâche n° 3                | Nouvelles voies pour aller de l'avant<br><i>Activité de groupe</i>   | 30 min. |
| Mot de la fin             | Remerciements et remplissage du questionnaire de rétroaction   | 10 min. |

### But de l'événement

Redécouvrir Winnipeg est une initiative découlant du dialogue national qui vise à revoir les repères historiques et les noms de lieux afin de remédier à l'absence de perspectives, d'expériences et de contributions autochtones dans les histoires relatées et commémorées dans les villes canadiennes.

Les commentaires recueillis au cours du processus de participation du public, y compris la participation directe et la consultation de la communauté autochtone, seront compilés et utilisés pour formuler les recommandations soumises au Conseil.

## Instructions

- Après la table ronde, les participants sont encouragés à nous rejoindre à l'extérieur de l'auditorium pour une heure de conversations ciblées afin de donner leur avis sur la manière dont nous devrions aller de l'avant en tant que ville.
- Ce cahier comprend trois tâches :
  - Tâche n° 1 : Considérations reliées à l'initiative
  - Tâche n° 2 : Nouvelles voies pour aller de l'avant
- Les groupes seront assis à des tables.
- La discussion sera animée en groupe.
- Chaque groupe sera doté d'un facilitateur qui enregistrera les idées de votre groupe sous forme abrégée sur le document et les feuilles de travail fournis.

## TÂCHE N<sup>o</sup> 1 Considérations reliées à l'initiative (30 min)

**Objectif : L'objectif de ce projet est de comprendre les expériences actuelles et les désirs futurs quant à la manière de présenter une représentation plus équilibrée de l'histoire de Winnipeg. En réfléchissant à vos points de vue et à ceux des panélistes, quelles considérations faut-il prendre en compte pour remédier à l'absence de perspectives, d'expériences et de contributions autochtones dans les histoires relatées et commémorées dans les villes canadiennes.**

Instructions

Étape 1 : À l'aide des grands papillons adhésifs fournis, enregistrez la conclusion la plus importante que vous avez retenue de la discussion en groupe.

Étape 2 : Une fois que chaque personne à votre table a fini d'écrire son idée, tous les participants passeront leur note à la personne de gauche.

Étape 3 : Donnez une note de 1 à 7 au commentaire de quelqu'un d'autre. Une note de 1 signifie que vous n'êtes pas d'accord et 7 que vous êtes tout à fait d'accord.

Étape 4 : Faites circuler les cartes de commentaires jusqu'à ce que chaque commentaire ait reçu trois scores.

Étape 5 : Additionnez vos notes. La note la plus élevée possible est 21 et la plus basse est 3.

Étape 6 : En commençant par le commentaire qui a reçu le score le plus élevé, discutez les détails du commentaire et son lien avec l'initiative. Des actions sont-elles nécessaires pour répondre à ce commentaire ? Le facilitateur résumera les commentaires sur le document fourni.

Remarques :

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## TÂCHE N<sup>o</sup> 2 Nouvelles voies pour aller de l'avant (30 min)

**Objectif : La Ville reconnaît les peuples autochtones et leur territoire où se trouve actuellement Winnipeg et où les perspectives autochtones ne sont pas pleinement représentées dans les repères historiques, les noms de lieux ou notre histoire commune. Comment répondons-nous à ce déséquilibre ?**

Instructions

Étape 1 : Sur la feuille de travail fournie, examinez les approches suggérées pour résoudre ce problème.

Étape 2 : Faites un tour de table et demandez à chaque participant de suggérer une approche supplémentaire. Le facilitateur ajoutera ces suggestions aux feuilles de travail.

Étape 3 : Discutez de toutes les options. Tous les membres du groupe ne doivent pas nécessairement être d'accord sur chaque approche. Après avoir écouté chacun des membres de votre groupe, résumez les commentaires de votre groupe à côté de chaque approche dans l'espace prévu à cet effet.

Essayez de répondre aux questions suivantes :

- Qu'avez-vous aimé de cette approche ?
- Quelles préoccupations ont été soulevées à propos de cette approche ?
- Existe-t-il des moyens de répondre ou d'atténuer les problèmes évoqués ?
- À quoi ressemblerait cette approche dans la pratique ?
- Quelqu'un a-t-il une expérience liée à une approche qui a été discutée ? Ce pourrait être une expérience ou un lien familial à un événement historique. Ou encore, une réflexion sur quelque chose que vous avez ressenti par rapport à un repère historique ou à un nom de lieu actuel à Winnipeg.

Étape 3 : Cochez (✓) la case à côté de l'approche la plus soutenue du groupe et marquez d'un X (x) celle à côté de l'approche la moins soutenue du groupe.

Remarques :

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**Phase 1- Transcript panel event**

It is my pleasure to welcome and introduce this incredible group of respected scholars of Indigenous history, archaeology, publishing authors, and architects of influencing narratives.

#### Karine Duhamel introduction

Dr. Karine Duhamel is Anishinaabe-Métis and holds a Doctor of Philosophy from the University of Manitoba. Dr. Duhamel's PhD dissertation combined archival research and oral history, examining the history of pan-Indigenous rights movements in Canadian and international contexts. She has over ten years of experience and knowledge in scholarly research and public history, with a focus on Indigenous activism and Treaty rights.

Dr. Duhamel was formerly Adjunct Professor at the University of Winnipeg where she developed and taught courses on the history and legacy of residential schools and on Indigenous relationships with the state.

She was previously the Director of Research for Jerch Law Corporation, conducting research related to a number of Indigenous rights cases as well as cases related to the Indian Residential Schools Settlement Agreement IAP process.

For 2 years, Dr. Duhamel worked as Curator for Indigenous Rights at the Canadian Museum for Human Rights. Currently, she is working as Director of Research for the National Inquiry into Missing and Murdered Indigenous Women and Girls. Please welcome Dr. Karine Duhamel.

#### **Karine Duhamel**

I am really honoured to be here tonight. I want to honour the Elder Ballentyne for sharing with us, Chi-Miigwetch, and the energy in the room. This is I think this discussion about commemoration is important in the work I'm doing now with missing and murdered Indigenous women and girls and their families were no roles and survivors of violence in its important time to think about what commemoration means who we commemorate and who gets to choose. So a lot of people have this visceral reaction to the idea of opening up a discussion about commemoration and view it as a way to re-write history and I like to think about it instead as a way to 'right' history.

#### Mary Jane McCallum introduction

Mary Jane McCallum is a Professor of History at the University of Winnipeg and a long-time research affiliate of the Manitoba First Nations Centre for Aboriginal Health Research (ONGO-MEEZE-WIN Research).

Her research focuses on modern Indigenous histories, especially in the areas of health, education and labour. She is currently leading a project entitled "Indigenous History of Tuberculosis in Manitoba 1930-1970" that involves analyzing archival records, material evidence, and oral histories to examine the history of the management of TB and the experiences of First Nations, Metis and Inuit people with the disease.

McCallum belongs to the Munsee-Delaware Nation in southwestern Ontario where she also studies LUNE-AHPAY (Lunaape) and family history. Please welcome Mary Jane McCallum.

### **Mary Jane McCallum**

Hello everyone, I want to say thank you for organizing this event and for everyone coming out and I'm looking forward to talking with you about these issues.

### Panelist Jarvis Brownlee

Dr. Jarvis Brownlee is a settler Canadian who teaches history at the University of Manitoba. His research focuses on settler colonialism in Canada, Crown-First Nation relations, treaties, and oral history.

He has published widely on issues such as the Indian agent system, Indigenous rights and treaties, and racial discourses in Canada. Please join me in welcoming Jarvis Brownlee.

### **Jarvis Brownlee**

I would like to begin by acknowledging we are on Treaty 1 territory and the heartland of the Métis nation, and also the lands of the Dakota and Anishinaabe peoples. I am super-stoked about this panel as I love everyone on it, and I would like to thank Elder Ballentyne and honour you for your honesty and for starting us off in not only a good way but with a very open way addressing some of the critical issues; the poverty, the violence Canada has inflicted on Indigenous peoples and continues to inflict. While we're talking about naming, I'm struck by the irony that Wolseley of all places is named after Colonel Garnet Wolseley and it's a little known fact that Colonel Garnet Wolseley was sent here to crush the Riel resistance, the Red River resistance in 1869/70. He arrived here when everything was really over but Wolseley's men were here to lynch Louis Riel and were very disappointed that Riel had got away before they got to him. And so Wolseley instituted a reign of terror in Winnipeg and many Métis people were beaten up, one was murdered. We do have a park that commemorates him. I would say, maybe Wolseley is the first person we should talk about removing from things.

### Lorena Fontaine introduction

Lorena Sekwan Fontaine (LL.B., LL.M., Ph.D) is Cree-Anishinabe and a member of the Sagkeeng First Nation in Manitoba, Canada. She is the Indigenous Academic Lead at the University of Winnipeg and an Associate Professor in the Department of Indigenous Studies.

Professor Fontaine has taught for the First Nations University of Canada and the School of Public Policy Graduate Program at Queens University. She has spoken nationally and internationally and has authored articles on residential school issues and Indigenous language rights in Canada. Her most recent publication "Our Languages are Sacred: Indigenous Language Rights in Canada" is contained in a collection of essays that reflects the recommendations of Indigenous legal scholars and policy leaders on how Canada can braid together a new legal framework through the implementation of UN Declaration on the Right of Indigenous Peoples (UNDRIP).

Her PhD research was presented in a CBC documentary entitled “Undoing Linguicide” which was awarded the 2017 RTDNA Adrienne Clarkson Award for Diversity, Radio and Network. She has also worked with the Assembly of First Nations as an advisor on Aboriginal languages for a number of years.

Professor Fontaine is also strong supporter of equality rights. She was an Equality Rights Panel Member of the Court Challenges Program and has been involved with the Women’s Legal Education and Action Fund as a board member and subcommittee member. Currently she is a National Steering Committee Member for the National Association of Women and the Law. Please welcome Professor Lorena Fontaine.

### **Lorena Fontaine**

My Anishinaabe name is Wolf Sky and I am part of the Wolf Clan. I would like to thank everyone for coming here tonight and those who organized this great panel. I would like to thank Elder Ballentyne for his words, and thank for the opportunity to join this discussion.

### Kevin Brownlee introduction

Kevin Brownlee is of Scottish and Cree ancestry and a member of Kinosao Sipi Cree Nation, (Norway House). He is the Curator of Archaeology at the Manitoba Museum, a position he has held since 2003. Brownlee has spent his career working with Indigenous communities raising the importance of ancient heritage and archaeology to contemporary communities, especially youth. His research focuses on the archaeology of Manitoba’s boreal forest and the emerging field of Indigenous Archaeology. Please welcome Kevin Brownlee.

### **Kevin Brownlee**

It’s a real pleasure to here, seeing the members of this panel, it was a huge honour to be brought into the discussion and I may have less to say about some of the commemoration and because I deal with Archaeology. And to Elder Ballentyne’s talk of how we need to have that foundation, I think Archaeology provides a foundation for kids in communities that we come from a proud past. If we can have that as a foundational beginning we’re in a much better place. It’s giving those kids a place of knowing where they come from so when they go into the future they are going into a good place.

### Adele Perry introduction

Adele Perry, FRSC, is Distinguished Professor at the University of Manitoba in History and Women’s and Gender Studies, and a senior fellow at St John’s College. She was born and raised in a non-Indigenous family in British Columbia, and has lived in Winnipeg since 2000.

Perry studies the nineteenth and twentieth centuries, gender, Canada, and colonialism, and is the author of:

- On the Edge of Empire, Gender, Race, and the Making of British Columbia, 1849-1871.

- Colonial Relations: The Douglas-Connolly Family and the Nineteenth-Century Imperial World, and
- Aqueduct: Colonialism, Resources, and the Histories We Remember.

Perry is the current president of the Canadian Historical Association (Société historique du Canada), and you find her on twitter at @AdelePerry. Please welcome, Adele Perry.

### **Adele Perry**

I am enormously honoured to be a part of this conversation, to the City for organizing it, for Elder Ballentyne for starting us in a good way that is appropriately engaging with questions that are not always easy. We are at a moment, we've been in these moments before, and right now we are at a moment where questions of history, how to talk about it, how to commemorate it, and how to live with those commemorations are being raised on the daily. I think that's it timely, and in many ways it's overdue. We need to have a range of conversations, they include about recognizing and talking about histories that we have failed to do so. They mean talking about histories, for instance, of where Winnipeg gets its drinking water; they mean talking about histories of the residential school that is within the city limits. We also need to have histories and find ways to lift up Winnipeg's, I think, significant history of marking and honouring certain parts of its Indigenous past and that includes its name. I think we also can have a conversation about when and how it is appropriate and sometimes a good idea to alter some of these things. I think we need to begin that conversation by recognizing the objects we're talking about changing sometimes and in some situations have often not been there for that long or have been called that thing for that long. And also begin by recognizing the conversations that raise different histories and provide critical perspectives are also not wholly new. We're not the first people who have engaged with these questions, we come from a tradition of thinking about the work that history can do. And the daily lives, the very real consequences of those histories that Professor Farrelle Racette and Elder Ballentyne and other members of the panel have all spoken to, remind us of how real and how important those questions are.

What do we know about pre-Winnipeg and Indigenous presence in this location?

### **Kevin Brownlee**

Most of us know it through The Forks, and The Forks has been really promoting the history of the city and it sort of ends around the discussion at The Forks. But really, this area has a long history we know going back 6,000 or more years, we have history and Indigenous occupation in this area. And through those places we have some really fantastic archaeology stories that are maybe not really well known to most Winnipeggers. One fantastic example is the oral history that was told to the archaeologists back in 1988 The Forks when they started the development when it was sort of an abandoned rail yard and these two Elders came and talked to the archaeologists that this was a place that was really important to us. The archaeologist mentioned he had done some work there and had seen quite a bit of archaeology. The Elders said there had been a really important event here, a meeting of nine nations happened here to negotiate peace, about 500 years ago.

It's important for you to know this as you continue your work at this site. Fortunately for us this same archaeologist continued to work at The Forks for the next 20 years and in 1997 and came down on this occupation where we had pottery. And pottery is a distinctive thing from a cultural standpoint and we have groups from southern Minnesota showing up, and groups from the Boreal forest showing up, all in this one amazing occupation that verifies, and I don't think there was any question in the archaeologist's mind when he was told that story that it did happen here. In different jurisdictions, in different places that would have been something where everything stops and we would have had an interpretative centre about this event. This was a little blip, like lore in the archaeology community, and I think it's really important to get that significant event out there to the broader public. I'm really excited we're going to be incorporating some of this stuff that we're doing at the Manitoba Museum in an upcoming gallery. That's a major undertaking to bring nine Nations together from a north eastern plains area, Dakotas, and Minnesota, and then to show up to negotiate peace here. I brought some people from The Forks down to see the items from the site, you have to see, and just commemorating with words, reading it doesn't do it, you have to see it.

Why is it important to put markers into context rather than just taking them all down; what are we losing, what are the benefits?

### **Sherry Farrell Racette**

I don't know about markers and plaques, as Kevin just said, words have limitations but at the same time how do we commemorate what will be multiple sites I would say that should be honoured and recognized. How could we take those pottery shards and make them larger and do a public art installation that could accompany the text so that people could actually see what it is that the text is actually talking about. To appreciate that nine culturally distinct peoples came together in that period. How do we make that experience visceral to people, how do we get people's attention. Plaques don't always get people's attention.

### **Adele Perry**

I think many of us have somebody in our families who reads all the plaques, or somebody made us read all the plaques. Plaques do get a lot of attention, they get a lot of flak sometimes, they fix things in a way that can be unhelpful and make it kind of permanent. I do think they also become something that we can learn about history through. So one of the things I spent a lot of my summer was trying to find all of the monuments, plaques, and markers to the Shoal Lake's aqueduct to the city of Winnipeg. There's at least nine and they are all over the place and if you were to know nothing more about the city of Winnipeg's drinking water and that history than what you learned from those plaques you would only think it's a story of engineering genius and brilliant public policy. So I think we can look at that and take that seriously and think about how it can be reframed and learn from it, but we can also take that as sort of a piece of evidence as a point into a conversation. I think there has very infrequently been conversations about getting rid of everything all together, I think that can become a bit of a straw-dog. What we're talking about a lot of the time is coming up with ways to convey histories that are meaningful and speak to a range of

different experiences of place often over a very long term and I think that's what is very important about what Kevin is bringing to this discussion.

### **Karine Duhamel**

I just want to jump in briefly to build on that. I think what is interesting about things like plaques and markers is that people look at them as ahistorical; people don't approach a plaque and consider that it comes out of a particular time or particular place and out of a specific context. I think there's an opportunity to be critical about that context as well and so a plaque that celebrates someone who within their time would have been celebrated as someone who did something good, can be re-interrogated or critically interrogated in a different way, and I think that's really important. As a person who often wears many hats, when I'm speaking for the Treaty Relations Commission of Manitoba and a lot of times I will go and talk to groups who really don't have any knowledge or context about Treaty, or place, or land, so what's important is to interrogate the things that people think they know, the things they take for granted. If we can think more, about how to think about plaques and markers then that's an important way to expand and broaden the conversation. We can look at history critically but without erasing it, because erasing it is what has happened for so long....I work with the families of Missing and Murdered Indigenous Women and Girls, and Two-Spirited people and they have always been erased. The things we talk about in commemoration is the idea of **'calling forth' the idea of making visible what has been invisible**. I think that's a really important piece to consider.

### **Lorena Fontaine**

I just wanted to add to the discussion about plaques and the importance of commemoration and I'll just briefly share a recent experience I had doing research just outside of Winnipeg. I was looking at the residential schools just outside of Brandon and the residential school isn't there anymore but there are two gravesites and they had markers they plaques with a list of children's names that are buried at these sites. One of them is surrounded by a fence and no one can access the grounds anymore, because the grounds were vandalized, and there is no way to protect that area without the fence. People from the neighbouring community put up the fence. The second graveyard had plaques that were removed and no one has the story about how they were removed and now therein sits a trailer park that is on top of the burial ground, on top of children from the schools and my question when I went there was how were these plaques removed, how are they ignored, and why isn't anybody doing anything about it? There are several people in the city of Brandon who knew of this history, a former student, a gentlemen from Island Lake plead with the City of Brandon, the Federal Government, to protect that area for a number of years and saw the evolution of the burial ground turn into a trailer park. And I often wonder if there was more attention paid to in terms of commemoration and also acknowledging the history behind that graveyard that might have prevented this from happening. So it's something to consider when we talk about marking territory and what we do after the marking that is incredibly important.

### **Jarvis Brownlie**

I just want to mention something about the statue that was removed in Halifax, Cornwallis, and that was a particularly ugly history and I'm kind of in favour of taking that one down. He is the one who proclaimed a scalp-bounty, a founder of Halifax. As far as McDonald goes, in my ideal world, I would like to keep his statues up but would like more information about his role because he is an important figure, and one of the most important founders of our colonial society that was built on dispossessing Indigenous peoples and displacing them. We should acknowledge that. He presided over policies that resulted in Indigenous peoples starving to death. I think we should could keep up the statues and mention all of that; it's an important part of Canadian history.

### **Sherry Farrell Racette**

There's a John A. McDonald statue in Regina at Victoria Square Park and artist David Garneau held a performances on that site, and he's working to have it removed and some people have joined in. At the Regina Folk Festival at Victoria Park where the statue is located, my daughter, my mother, and grandson and I were walking around noticing a lot of young children being brought in front of the statue to have photos taken. But I thought what we really needed was on the other side of the statue area is to have a counter-monument of three Indigenous women standing there with their hands on their hips. It would create **a space of conversation** because that's what I think we really need is a space of conversation. One generation's hero is the next generation's villains. We always want celebratory things but we also need a space for difficult conversations. It would transform space by creating a space for conversation.

Colonialism - how has it shaped and how is it shaping our ideas about which historical figures deserve to have statues built for them, or streets or schools named after them?

### **Jarvis Brownlie**

Elder Ballentyne was addressing some of this, that Canada is based on removing Indigenous people and taking their lands. And that's what Settler Colonialism does. One of the best known scholars in this field, Patrick Wolf, talks about the logic of elimination, and is what Settler Colonialism seeks to do. The people who come to colonize, come to stay, and we've all come and are here to stay. Settler Colonialism operates as a system, as a process, intended to push Indigenous people out of the way. When we have a naming practice and monuments that namely commemorate white people, it's a version of that same process, where Indigenous people are being erased, the presence of Indigenous people, the experiences of Indigenous people, the perspectives of Indigenous peoples, and the cultures of Indigenous peoples are in that way erased. I grew up in Toronto and I didn't know any Indigenous people and colonization was completely invisible to me. It's less invisible here in Winnipeg. Back then, I thought colonization happened in other far away places. I didn't see colonization because it's made invisible and it's not by accident the system has been set-up so we don't see it. Indigenous people were removed, kept on reserves, and practices of segregating Indigenous people, residential schools. It's something we can examine now and learn how it operates.

### **Kevin Brownlee**

Archaeology has evolved over time and is now very development driven and so if you're putting in a mine or you're doing development that's when archaeology happens. If you look at archaeology globally and where the money goes, or to those countries who put money towards the archaeology, and where it ends up, it's often a part of nation building. You celebrate your nation. So if you look at the history of Canadians and archaeology there is so much emphasis on fur trade posts, Upper and Lower Fort Garry. The uproar when they were going to build at Upper Fort Garry here in the city, but meanwhile Indigenous occupations at The Forks doesn't have that same level of respect. You see how there's this discrepancy. As an Indigenous Archaeologist, you know, this is a part of our nation building. I have been encouraged over the last couple of decades as I've been working in the field more and more Indigenous people come up and we're starting to write that history. And I think it's the same thing with monuments and other things by taking that leadership role in defining us and not letting somebody else. I see the frustration, all of that money, millions of dollars going into Upper and Lower Fort Garry which are great places and should be celebrated by Canada but, what about those Indigenous ones? We are seeing a change though that there is more archaeology being done on Indigenous sites now, before Canada became a country. That's the foundation that archaeology deals with.

What do we know about examples in other cities in Canada or elsewhere that have responded to the historical and contemporary issues related to colonial perspectives?

### **Mary Jane McCallum**

The first thing I thought about when I heard about Winnipeg coming to terms with these questions in this format was a movement that was going on in Toronto around 2013/14. *Ogimaa Mikana* which means 'Leaders Trail', and a movement begun by two scholars and Indigenous activists in Toronto Susan Blight and Hayden King and it was founded in the context of the Idle No More movement. It was an effort to put up different street signs to denote Indigenous names of streets and they used *Ogimaa Mikana* on Queen Street in Toronto as a way of celebrating the strong women leaders of the Idle No More movement. A way of commemorating that movement at the same time as using Indigenous language, Anishinaabemowin, to mark those spaces and to think again about those places. They put up a number of billboards in Anishinaabemowin in different places in the city, in Toronto, Thunderbay, North Bay, and other places. You can still see those billboards. There's another response to that movement *Ogimaa Mikana*, that was done by the Dupont By the Castle Business Improvement Area in Toronto and they actually renamed two streets: Spadina Road was brought back to its original name *Ishpadinaa* which is about 'a rise in the land' and Davenport Road which was an important Indigenous trade route in Toronto so it's given the phrase *Gete-Onigaming*, 'at the old portage'. They made the street signs in black and white to sit above the regular blue Toronto street signs. These two projects are separate. Hayden King insists that his project *Ogimaa Mikana* is very grassroots, Indigenous, and not done in conjunction with the City of Toronto or any other formal political organization. It nonetheless had an impact as you go around the streets and see these street names and think about the places where you are, and in different ways.

Another thing that is going on in multiple places is Indigenous history tours to make Indigenous and colonial histories of cities visible. But also the processes of dispossession, of enslavement, of discrimination, and also of Indigenous resistance, and other resistances. One example I came across early on was at the University of Alberta, a student by the name of Kirsten Lindquist, and she was going around campus looking at different positive and negative representations of Indigenous people and Indigenous history, and also misrepresentations of Indigenous history. She thought they could do a colonial and Indigenous tour of the University of Alberta for the students that come during Welcome week in September. So she started the initiative and when I was talking to her she said she wasn't the only one who has ever done anything like this, and indeed there are a lot of examples like this, even in Winnipeg. Traditional Trails is an Indigenous history bike tour in Winnipeg offered by Adrian Alphonso and Justin Larrivee; the First Story app and bus tour organized by the Native Canadian Centre in Toronto; and Our Risings: Indigenous Black and Working Class History in Halifax tour. So there are all kinds of these tours to take people around and it's also about relation-building and at the same time about history teaching. Relating to where you are differently, relating to people and history differently.

### **Mary Jane McCallum**

There is one other example I want to talk about and that is the Mayoral Advisory Commission on City Art monuments and markers for New York City. That started in 2007 and I want to just share a little about from the Report of that commission because I think it's got some helpful guidelines. So this commission with a number of different commissioners met over 90 days, to talk about contentious monuments and markers on City owned land in New York City. The group had 5 guiding principles, when thinking about this. These were monuments like the Roosevelt Monument, the Columbus monument; there is another one to Marion Sims who was involved in kind of early genealogical research. So the five guiding principles:

- were first recognizing the ability to represent history in public is powerful.
- the second guiding principle was respect for and commitment to in depth and nuanced histories that acknowledge multiple perspectives.
- the third was creating conditions for all New Yorkers to feel welcome in public spaces.
- the fourth which I think is really interesting and relevant to some of the comments already made here, acknowledging layered and evolving narratives with a preference for additive, relational, and intersectional approaches over subtractive ones.
- the fifth one was recognizing the erasure embedded in city monuments and this is connected to colonialism for Indigenous people, but also addressing the histories of dispossession, enslavement, and discrimination that are not adequately represented.

So we think about what Jarvis was saying about McDonald statues; adding more as opposed to subtracting those statues. So the group had a list of statues that they had to consider and they went through each one and the review was based on four different factors:

- The first was sustained adverse public reaction. So there was this sustained feeling that those statues were problematic.
- The second was large scale community opposition.
- The third was that there was a recommendation from the local community where the statue is located. So that the statue seems to be out of place in the community that it's located in.
- The fourth is that there has been egregious historical oversight and/or the revelation of new significant information of the monument and what or whom it represents.

So those were the four major things that were taken into consideration that the commission did not agree on, or come to consensus, on all of those markers. They noted when they didn't suggest that any be removed, totally. They did suggest that there would be the movement of one from one community to another. There was a suggestion that there was one on a pillar that it be taken down from the pillar, but the commission also made a number of other interesting recommendations and I'm just going to mention a few. To invest in educational initiatives that are going to be shared with school curriculum, to not just do this as an exercise in statues, but also to kind of bring that teaching into schools. To host or co-host city sponsored historical discussions and public programs to address the issues that are raised in these controversies. Have new digital content and new technologies to make the histories of space accessible. And this is brought up in these tours as well. And to create equity funds for historically under-represented communities to invest in public markers and structures, and I'm thinking about this when I hear people like Sherri Farrelle Racette who have these incredibly amazing ideas. To bring some funding and recognition to Indigenous histories. So there lots of things going on but those are the three things that stood out to me.

I echo that, very interesting. So let's move towards Indigenous language with Lorena. We know there are a number of articles in UNDRIP that pertain to Indigenous languages, for example article 13.1 states "*Indigenous peoples have the right to revitalize, use, develop, and transmit to future generations their histories, language, oral traditions, and to designate and retain their own names for communities, places and persons.*"

Lorena, in response to the legacy of residential schools and UNDRIP are we overcoming the obstacles related to the learning and preservation of Indigenous languages nationally and/or locally?

### **Lorena Fontaine**

Well, I want to come at this question a couple of ways. First, there is legislation that has been proposed by the federal government on Indigenous languages, so indigenous language rights. The Senate had also proposed a bill a number of years ago to recognize indigenous language rights in Canada and in 2007 around the time when residential school survivors, aboriginal people were launching claims against the federal government for the abuses that happened in the

schools, one of the areas that was omitted in the discussions for these legal claims was the loss of language and culture. And so in response to that the Province of Manitoba tabled legislation to recognize Indigenous languages in Manitoba and it's a recognition act, it recognizes the languages of Manitoba, but really it doesn't do anything beyond that. I raise this because, first of all I think that there's an important aspect that the City of Winnipeg has to honour that legislation and making it meaningful in some way. So, there's you know, recognizing languages is one thing, but actually doing something about it is another. The issue of language rights in Canada is an up and coming issue, it's a very old issue. I mean, we have Elder Ballantyne that was talking about the abuse that happened in the schools, the fact that Indigenous peoples were denied the ability to speak the language and to pass on the language and that experience is really informed the work that I've done over the years. Which is I had to go back and find out where that harm started, where I heard a story of my grandfather who was also a trapper, my family on my mother's side is from the Opaskwayak Cree Nation, and all my aunts and uncles grew up on a trap line with my grandparents. I've heard a story when I was in my 20's about my grandparents preventing the kids from going to the schools one at a time, and they hid them on a trap line, so that they could re-immense them into the language and culture for a period of time to make sure that the language was kept alive in our family. And for many years, I wondered why my family never spoke Cree in front of me, they'd either hide in another room or they'd cover their face or they'd turn their backs or they would only say things in Cree that they didn't want me to know if they were talking about me, or telling jokes that they didn't want the kids to know. But you know, that was just a normal behavior that it wasn't until I heard that story that I realized there is something really wrong here. And so, I went back and I looked at my family history and have been advocating for language rights ever since, because I think it is key for making us feel that this is our home territory when we can hear our languages around us. Signage is key, you know I think one of the first things that the Mohawk people did in Kahnawake and the Inuit people did when they had legislation for their language rights is they put up stop signs in Nunavut in Inuktitut. In Kahnawake they put up speed signs in the language. They did in a kind of a funny way, the original street signs that had signage "stop", they had speed limits, they didn't want to recognize the colonial governments way of identify highway traffic laws, so they purposely put in their language and their numbers in the language; if it was 50 they would put 40 in Mohawk, that was there way of resisting what was happening with the highway traffic laws. Back to laws, is really important in this area, because it starts getting people thinking about the importance of language in a different way. I just wanted to point out, the national legislation that is being tabled recognizes that the history of cultural genocide in this country related to Indigenous languages, but it also talks about making languages living languages, and I think for young kids we need to be able to present our history in a way that acknowledges our leaders, but also our languages. The Inuit in Nunavut are real leaders in this area, they have had language legislation for a number of years, and under their Inuit Language Protection Act they have an office of a language commissioner, which is something that is proposed in the Canadian legislation for Indigenous languages. This language commissioner up in Nunavut is responsible for ensuring that public signs, posters and commercial advertisement is displayed and posted in the Inuit language. It's not mentioned in the national legislation on indigenous languages but there is a language commissioner proposed and I'm certain that one of the areas that we will be looking at in the future is public signage, posters,

advertising. It will be important across Canada, so it's something to think about when we're talking about signage.

Thank you Lorena. We have a few moments left and I want to take the opportunity to not go over these last few questions that we haven't touched on yet, and give you more time for some of the things that we have uncovered unrelated to the questions, and make them relevant and thoughtful in how we look at the opportunities that are much more than just symbolic, in the decisions and choices that we make. In terms of final remarks, is there anything else you would like to share with us?

### **Sherry Farrell Racette**

One of the things that I'd like to see and we'd have to think about the best way to do it, is the acknowledgement of space, so that when you knew that when you were moving into a space that was important, like the space at The Forks that Kevin talked about. So that there would be some way of alerting the person walking or driving that they were coming onto this ground that had a particular story. So that would be one really important one. Rooster Town, when I taught at the University of Manitoba, I would do these Métis tours and we would end standing in the parking lot at Grant Park mall and identify that this is a site. Another space that I would like to see be demarcated is the borders of the old St. Peters reserve which I was the largest reserve in Western Canada. So when you knew when you were passing into that space, you'd have the sense of the vastness of the land and the significance of the removal. There is also, and this is unfortunate I ended up receiving a document or given a copy of a document that was part of a family archive. It was a dictated memoir of a man who was in Sanford Fleming's Expedition. He came into this place, as a young man so it's a young man's memories. So it's not official, it's really not the official Fleming Expedition. One of the things he talked about is how the space from the Winnipeg Art Gallery to the old Eaton's and then down to the river was this big camp group where all the prairie hunters would come, and he describes horse races and gambling. It was basically *yee-haw*, the free traders and the hunters were all in town and they would just take over the space it was a vigorous and vital space of business and entrepreneurship and people falling in love and all kinds of stuff. So then how it got represented in history is – like now we see it almost has a negative role, what it became after colonization, after we lost Winnipeg – it became this space of petty crime and poverty, but before that it was a really vital space. So, I think we need to also commemorate these things that are celebratory, and so that you know when you're passing into these spaces. Can we acknowledge river lots and the names of the families, because I've had students come up to me when I taught at the U of M, who said "you know my family's river lot was here" and I thought, and we can't commemorate this? So that when you're walking around the U of M campuses, you can say I'm walking through someone's river lot. Just some ways to help people recognize space.

### **Adele Perry**

I would agree with all of that. I think there are lots we can do and I think we can also value and maybe hold up some of the ways that people have acknowledged Winnipeg's long, enduring Indigenous history, and its Indigenous presence. I was reminded of that the other day when I had

an out of town visitor and we drove past the graveyard in St. Boniface and I pointed out the Louis Riel Grave. She said "I'm really glad to see he's so well cared for here." I thought about the Métis societies that of course ensured there was a respectful tombstone and that the Riel family home down in the river lots near the U of M was persevered, even before Riel was kind of made re-fashionable in the subject of t-shirts and tea towels. And I also thought about the people who leave tobacco and prayer candles there and I do think there is also a way we can think about holding that up. We can think about murals that depict Elijah Harper, and Faron Hall, and Tina Fontaine, that have been done with very little funding that are often fleeting, that are sometimes stuffed on the side of newspaper boxes with whatever is at hand. We can think about those things, the people, most of them Indigenous have held space for these histories, and I think one of the things we can do is also value and find ways to resource that, and that goes to Professor McCullum's comments about what New York has done.

### **Karine Duhamel**

I'm working right now on finishing a final report that comes out on April 30, so I'm going to share something that's not really been shared. The title of it is "reclaiming power and place" the final report of the National Inquiry on the Murdered and Missing Indigenous Women and Girls, and we talk about reclaiming power and place, because that's what families and that's what survivors of violence have told us is needed for healing. So it refers not only sort of like a figurative space, but also literally reclaiming power and place. And we think that that's really important. One of the things that we talk about is **this idea of 'calling forth'**, so I'm working right now moving beyond commemoration to the idea of 'calling forth'. Which sort of implies a more active kind of commemoration, it's commemoration that's more critical, that makes you think, that 'calls forth' action, that 'calls forth' justice. So this is one of the ideas that is really important about the report. I'm working with a wonderful lady who's part of the National Inquiry's, national family advisory circle, she is working on a project in Terrace BC. The project is really great, but there's been a lot of opposition to it, from the Town of Terrace because what it's a memorial to all of the women who have been killed on the Highway of Tears. It's envisioned to be a healing totem pole, with 7 benches with all the names of the women who have been murdered and who are still missing, carved into it, if families want. The position of the Town of Terrace, this is why I'm talking about this and I think it's important, the position of the Town of Terrace is that it's a really depressing monument. They don't want for people coming to Terrace to be like "ohh, that's really sad" and not come to Terrace, but what Gladys says and I agree, is that this is a way to commemorate and to 'call forth', and for Gladys who is also a family member, this is not a sad monument. She wrote a reflection for the National Inquiry, it starts with "Tamara Lynn Chipman loved her Daddy" and it's her reflection on Tamara. This was a person, who maybe wasn't known to everyone, but she was valued, she was valued by a community who remembered her as an adventurous outdoor person, she was valued by her dad, who wondered why she stopped calling all of a sudden, she was valued by her son who has had to grow up without his mom. So I think as you move on in your discussion it's a really, really important to think about 'calling forth'. What are some of the ideas that you can talk about that are about the Lepine family, that are about some of these other places that people might not know the names. They're not the Sir John A's, they don't have the name recognition, but they are of value.

**Lorena Fontaine**

I just want to say one last thing. Because Elder Ballantyne said something very important, he said that this is our land and we're invisible, and that really stuck with me because when I think about young people, cause that was mentioned too, we have to be looking to the future and making the city of Winnipeg home to Indigenous youth. In order to do, that they have to see themselves in the city. I took my daughter away last summer we went to Europe and Europe is full of monuments everywhere, she learned about the history of the people in Rome and Italy, in various parts of Italy and she had a lot of questions, there was books, museums full of literature about the people there and the history and the significance that they had in building those cities. And when we come back to Winnipeg we don't see that, we don't see ourselves in the streets, in the monuments, in the signage and I think that we really need to start thinking about that, to make Indigenous people visible in Winnipeg.

--- THE END ---

**Phase 1 - Panel event and discussion results**

# Welcoming Winnipeg

## Panel event and discussion results

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Wednesday, March 13, 2019

7 p.m. – 9:30 p.m.

University of Winnipeg, Eckhardt Gramatté Hall, 515 Portage Avenue.

62 audience members at panel event

22 workshop attendees

### Key Themes

Panelists Karine Duhamel, Lorena Sekwan Fontaine, Mary Jane Logan McCallum, Adele Perry, Jarvis Brownlie and , Kevin Brownlee discussed their perspectives on Indigenous stories and experiences related to historical markers, Indigenous place names, our shared history, and how the discussion applies in Winnipeg.

#### Panel themes:

|              |   |
|--------------|---|
| <b>Truth</b> | <ul style="list-style-type: none"><li>▪ This initiative is an opportunity to revisit Winnipeg's story. Adding Indigenous context and history to plaques, monuments and street names keeps colonialism visible, with added truth and perspective.</li><li>▪ Removing symbols and representation of colonialism would also remove the opportunity to add context and dialogue and call for the truth. Acknowledging and creating spaces provides more perspective for intersectional conversation and reflection.</li><li>▪ Not a way to rewrite history, a way to <i>right</i> history.</li><li>▪ This dialogue is an opportunity to deepen the context of Winnipeg's history from an Indigenous story-telling approach and are backed through archeology and history.</li></ul> |
| <b>Youth</b> | <ul style="list-style-type: none"><li>▪ Honour Indigenous youth by creating a safe space and representation on</li></ul>  |

|                 |  |
|-----------------|--|
|                 | <p>monuments, art and sculptures and written in Indigenous language.</p> <ul style="list-style-type: none"> <li>▪ Youth have to see themselves in the city.</li> </ul>   |
| <b>Women</b>    | <ul style="list-style-type: none"> <li>▪ Candid dialogue opens the doors to the truth about statues that represent colonial damage. It is important to create spaces for healing, through the voices and perspectives that honour Indigenous women.</li> <li>▪ Importance of 'calling forth' and making visible what has been invisible.</li> <li>▪ Honour and represent Indigenous women on existing monuments as seen through their eyes, and through the eyes of their families.</li> </ul> |
| <b>Language</b> | <ul style="list-style-type: none"> <li>▪ Indigenous languages on signage and street names are one way to commit to the presence of Indigenous languages as living languages.</li> <li>▪ Indigenous language use on signs, plaques, and monuments offer an opportunity to create a sense of belonging.</li> </ul>   |

Following the panel discussion, attendees were invited to share their thoughts through a public workshop results with three small groups of citizens and a table facilitator from the project team.

**Public workshop themes:**

- Winnipeg must make Indigenous presence on these lands visible
  - o Increase education
  - o Build community relationships
  - o Reclamation of history important for Indigenous people to see themselves
  - o How this looks must come from Indigenous peoples on how they want to be seen
- Thorough Indigenous involvement must be held throughout the planning and implementation of this initiative
- In most cases existing statues/plaques should not be removed
  - o Strong preference to add perspectives
  - o Removal decisions should must focus on the victims
  - o Process should have Indigenous involvement
  - o Major interest in criteria model from New York City brought forward by panelist
- Use art/murals/creative approaches to engage Winnipeggers in history
- Support for the changing of street signage
  - o Study the past to understand land connection
- The use of Indigenous languages

- Use carefully, Indigenous language is an umbrella term
- Use on signage to reanimate space
  - Example: French on signage in St. Boniface immediately alerts reader to where they are
- Language carries with in a world view
- City commitment
  - Change will require focus and Council direction
  - Must make funding commitments
    - Fund safe community spaces such as Thunderbird House
  - City should partner with community and businesses to seek private funding
  - Highlight Indigenous leadership and women
  - Have witnessed name changes happen quickly with City Councillor backing

## Task 1: Consideration for the Initiative

**Goal:** Reflecting on your views and those of the panelists – what considerations must be taken into account in order to resolve the absence of Indigenous perspectives, experiences, and contributions in the stories remembered and commemorated in Canadian cities.

### Results

Considerations were provided a rank by the entire group. They are listed below in order of preference. A mark of 21 indicates strong support for the comment, where a lower mark indicates lower group support.

|             |  |
|-------------|--|
| 21<br>score | <ul style="list-style-type: none"> <li>● Indigenous languages need to be commemorated on historical sites. This can be done through changing signage in Winnipeg through Indigenous languages.</li> <li>● We need to make Indigenous presence visible</li> <li>● We are equipped to begin the process of reconciliation in a good way. Many great intellects and members of the Indigenous community.</li> <li>● Need for positive celebratory commemoration of positive role of Indigenous women’s leadership in this territory of Treaty 1.</li> <li>● The need for more space for conversation.</li> <li>● Teach history through interesting and engaging artistic pieces to capture the attention of many people – not just those who are already engaged.</li> <li>● Visibility – love the idea of marking an area of importance so that people know when they are entering it.</li> <li>● Great discussion – I first talked about some needs for names of traditionally significant places being taught to kids and recognized publicly many years ago, so it just seems long over-due. I really hope for more action and follow-up but also just had an email today how public art funding in City of Winnipeg has been cut. Need creative approaches to</li> </ul> |
|-------------|--|

|          |   |
|----------|---|
|          | <p>tell stories and share important information.</p> <ul style="list-style-type: none"> <li>• Have more Indigenous perspectives. Engage with Indigenous peoples. Indigenous governance. Activist groups. Murdered and missing. Idle no more. Bear Clan.</li> <li>• Establish a sense of place. Make Indigenous People visible and reclaim history.</li> <li>• To try and recognize Indigenous peoples in the City as they are their history seem to be invisible.</li> <li>• Creating Indigenous visibility is a must in order to move forward.</li> <li>• The fact that the burial ground near Brandon was disrespected and developed into a trailer park.</li> <li>• Not removing statues but adding to.</li> </ul> |
| 20 score | <ul style="list-style-type: none"> <li>• It is important for Indigenous people to see themselves and for colonial and Indigenous history to be seen.</li> <li>• What equity funding possibilities for upgrading /sustaining safe spaces – Thunderbird House, Indian and Metis Friendship etc. so youth have positive public spaces to gather.</li> </ul>  |
| 19 score | <ul style="list-style-type: none"> <li>• Related to the elder, of view point enjoy it all.</li> <li>• No necessarily removing monuments but to give a full perspective of historical context.</li> <li>• The need for greater recognition of Indigenous history and identification of Indigenous people with the City.</li> </ul>   |
| 18 score | <ul style="list-style-type: none"> <li>• The goal of any renaming or adding names, or commemoration change, should be to start and encourage conversation.</li> </ul>   |
| 16 score | <ul style="list-style-type: none"> <li>• Creating a welcoming place but really a place of belonging in my view.</li> </ul>  |
| 15 score | <ul style="list-style-type: none"> <li>• Should mark boundaries of the treaty territory.</li> </ul>   |
| 14 score | <ul style="list-style-type: none"> <li>• Many positive ideas. I really liked the criteria used by New York City to reevaluate relevance and appropriateness of statues. Why reinvent the wheel?</li> </ul>  |
| 12 score | <ul style="list-style-type: none"> <li>• Add more indigenous monuments and place recognition stories. Both stand and perspective for colonial commemorations.</li> </ul>  |

Group conversations followed this task, starting with further reflection on some of the above considerations with the highest ranking. The bracketed numbers indicate that two or more tables discussed the same theme.

Table 1

- Recognize the different histories regarding Indigenous People. Unlike the history written in newspaper.

- Self-determination – allow Indigenous people to determine how they want to tell their history.
- Winnipeg Arts Council was really good – engaged father in a good way. Discussion over monuments, plaques, positive. Meeting was good, but gone on back burner now.
- Hart to believe mayor wants to reconcile because he doesn't acknowledge what went on in city limits.
- Lost trust because fell off back burner. Build relationship and trust first.
- Murray was good, met with dad a few times. Since it went on back burner – empowered dad to tell story.
- Out east - there has been an apology from Mayor.
- Disappointed how this has fallen off.
- With regards to meetings surprised lack of Indigenous people not here tonight. Location parking, building a relationship. Example: Metis Club on McGregor, Civic Leadership.
- Go to library because there is parking.
- Phone call – he's not going to phone.
- Put in community for community engagement. Example Leslie Spillett Park and Tommy Prince – was fast because of Councillor behind it.
- Louis Riel – statue was driven by MMF.
- Built in environment.
- Welcome to Treaty 1, homeland of Metis Nation on signs coming into Winnipeg.
- Panelists should be here as part of this process.
- Go into community – this is not community. Sage Creek – Ranville Street, MB Human Rights museum (not), Terry Fox name at school – why.
- Get word out, process, history is oral
- St. Peter's museum
- Leaders to get people at meetings Kevin Chief.

Table 2

- Lifting up Indigenous community. Key is leadership. Enough guidelines have been provided. A lot of peers that are Indigenous can pass knowledge (eg. Ceremonies). Protocol of conversations.
- Indigenous women are fierce leaders.
  - Very significant with how we conduct our lives
  - Depth of residential schools addressing
  - Sharing leadership for the benefit of one and community
  - Inclusiveness – app approach Indigenous women (they're approach is important)
- \*See my notes
- Everyone is pointing to Winnipeg for Indigenous reconciliation
- If permission was given we would do it
- We need to get the land first
- Business community on board
- Private \$ is out there to commemorate

- Not all taxpayers thing
- Indigenous education by unions for Indigenous education
- Needs focus
- Better if a separate entity
- Reflective of Indigenous people
- Winnipeg Foundation, Great West Life, AMIK – Policy level and crowd funding – getting community involved
- Canada is part of Indigenous history
- Use this to create Indigenous jobs (artists/statues)
- Identifying these people with Indigenous leadership, know that we're here : Indigenous Advisory Council.
- Goodness of what Indigenous have to offer – a way of involvement
- Have to take care of committed leaders – education – cultural safety
- We have ideas and voices
- Culturally sensitive monuments – shows who is in charge – example: totem pole
- Ages 8-80 for Indigenous cel??? and storytelling
- Thunderbird House – a sanctuary
- As these are no supported but they aren't
- Why are they not funded
- Find a safe space

Table 3

- Commemorating Indigenous languages is an umbrella – specific call to action.
- Change signage – current stock of signage is confusing.
- Indigenous presence is not visible – reanimate with Indigenous language – so people know where there is meaning.
- Language = a world view, without it it disappears
- We need to dig deeper into the history of Winnipeg. Understand prior land use to gain context example: previous use of land between MTS Centre and WAG.
- Question, does the act of street naming retain history? Example: Graham Avenue named after a man killed on the Titanic – how many people know this?
- Participant loves the understanding of relationships within the context of history.
  - You must go deeper than Wolseley is just bad, there is a desire for a deeper perspective and understanding of where they were.
  - Plaques should include the date of the installation for context
  - Example: Fort Garry had four different markers placed at different times, reflect different elements of history and current lens.
- There can be reasons to remove a statue. Make this the prerogative of the victim and level of autocracy.
  - Support the New York City criteria example.

- There is a depth of resources required for this – will Winnipeg have the will?
    - Appreciation for the tone during the initiation of this program by the mayor.
- Think about the word street is there a commonality for the term – what does that look like in different Indigenous languages.
  - Is there an appropriate word, or is it a forced word because traditionally one did not exist?
- Look at example of St. Boniface convention of French street signage, it connects immediately to place, you know where you are when you see the signs in French.
- Must do more consultation with Indigenous people to understand what they want.
- Is changing the name of roads too difficult for the people who live there? Consider honorary names.
- Participant noted their appreciation for Indigenous language people the words are so much more descriptive.

## Task 2: Paths Forward

Goal: The City acknowledges Indigenous peoples and their territory where Winnipeg now resides and where Indigenous perspectives are not fully reflected through historical markers, place names, or in our shared history. How do we respond to this imbalance? Note: Due to time constraints the worksheet presented at the public workshop was a paired down version of the suggested approaches outlined in the online survey.

A check mark indicates the comment was repeated at more than one table.

Respondents were asked to respond to and add comments on a number of suggested approaches. On the far column group choose to place an “x” beside approaches they did not recommend and a “✓” beside approaches they liked. The comments below represent the amalgamated responses of both tables.

|                         |  |     |
|-------------------------|--|-----|
| <b>Add perspectives</b> | <ul style="list-style-type: none"> <li>• Address how Indigenous people feel</li> <li>• Group of grade 7's and would need actual statue for conversation</li> <li>• Add counterpoints (colonial contribution and impacts on Indigenous people)</li> <li>• Seek Council motion for naming etc. and Indigenous Advisory Committee <i>comment added to all approaches</i></li> </ul> | ✓✓✓ |
| <b>Remove markers</b>   | <ul style="list-style-type: none"> <li>• Careful when removing existing markers. Consider who is the deciding on truth.</li> <li>• Can spoil reconciliation efforts</li> <li>• Should not be at the expense of others</li> </ul>   | xx  |

|                               |  |     |
|-------------------------------|--|-----|
|                               | <ul style="list-style-type: none"> <li>• A??? should be taken for lack of recognition</li> <li>• We need the victims perspectives <ul style="list-style-type: none"> <li>○ Onus not of victim, set systems for clarity and be proactive</li> </ul> </li> <li>• Conversation must be shared with more Indigenous people</li> </ul>  |     |
| <b>Add new</b>                | <ul style="list-style-type: none"> <li>• Nobody really knows</li> <li>• We need education</li> <li>• Indigenous history is just as important</li> <li>• Share information</li> <li>• Ask Indigenous community first</li> </ul>   | ✓✓✓ |
| <b>Permanent street names</b> | <ul style="list-style-type: none"> <li>• Hyphenating</li> <li>• Study who would have lived here</li> <li>• Archeological lens</li> <li>• Consult with Indigenous people to do this in their language</li> </ul>  | ✓✓✓ |
| <b>Historic trails</b>        | <ul style="list-style-type: none"> <li>• Winnipeg Trails Association is working on similar project, current push to change name of trail in the north end of City.</li> <li>• Also places where there were massacres</li> </ul>  |     |
| <b>Other approaches:</b>      | <ul style="list-style-type: none"> <li>• Initiate walking tours to help animate our spaces.</li> <li>• Indigenous talking stick</li> <li>• Indigenous protocols</li> <li>• Start with Indigenous language <ul style="list-style-type: none"> <li>○ What is the cost of an Indigenous languages department</li> </ul> </li> <li>• Developers are branding new developments, should have instruction to developers to look to history. <ul style="list-style-type: none"> <li>○ City has lots of work to do.</li> </ul> </li> <li>• Current naming in Riel District relies heavily on English names, erasing the Metis history, prior names are well documented. Example: Kings Park</li> <li>• Welcome to Winnipeg signs need Indigenous perspective.</li> <li>• Must consult with Indigenous people, prepare to invest in research and create a policy.</li> <li>• This must be delivered to all Winnipeggers. <ul style="list-style-type: none"> <li>○ As something that increases the richness of everyone's experience</li> <li>○ Will lift people up</li> <li>○ Benefit to tourism</li> <li>○ This must be done with intent/ must stand behind decision</li> <li>○ Acknowledge during the State of the City</li> </ul> </li> <li>• Chase private/public partnerships <ul style="list-style-type: none"> <li>○ Example Business Council of Manitoba and Indigenous employment.</li> </ul> </li> <li>• Place murals of Indigenous people</li> <li>• Add Indigenous art</li> <li>• True history for sure</li> </ul> |     |

## Ongoing Task: Reflect on Current Spaces

Goal: Let's reflect on our current spaces. During this event, have any local spaces come to mind? Tell us which places are most important to you and where you think we could do better in creating a space where everyone feels they belong.

As participants arrived at the event, a staff member encouraged participation in the mapping activity near the entrance to the auditorium.



Participants in the mapping activity noted the following:

Positive space - indicated in green

- Neechi Commons
- Address of famous Indigenous writer
- Meet me @ the Bell Tower
- University of Winnipeg, because of its Indigenous education programs
- Creative Manitoba, architecture reflects a healing circle
- Murals of MMIWG mural on Portage underpass
- Seven Oaks monument, because of new improvements to language on monument. The community took it on and removed the use of the word 'massacre' and changed to 'battle'.

Negative space – indicated in red

- The Forks, has a lot of history but not properly represented
- All rivers in Winnipeg, they are under appreciated for Indigenous importance. Also riverbanks should be public property.
- Wolseley neighbourhood name, ties to military leader with negative impact on Indigenous people.
- Rooster Town, not properly identified
- Indigenous Centre on Higgins, the exterior of the building is not maintained despite great work happening inside.

**Phase 1 - Workbook stakeholder meeting #2**

# Welcoming Winnipeg

## Workbook for in-person discussions



Red River College  
Notre Dame Campus  
Student Engagement Day  
Wednesday, March 20, 2019  
1:20 p.m. - 2:30 p.m.  
[winnipeg.ca/welcomingwinnipeg](http://winnipeg.ca/welcomingwinnipeg)

## Agenda

| Activity                    | Details                            | Duration |
|-----------------------------|------------------------------------|----------|
| Workshop Introduction       | Introduce format and activities    | 5 min    |
| Task 1                      | Group work activity                | 20 min   |
| Task 2                      | Group work activity                | 20 min   |
| <b>Break (10 min)</b>       |                                    |          |
| Report Back/Closing Remarks | Short group presentations          | 10 min   |
| Task 3                      | Individualized mapping submissions | 10 min   |

## Event Purpose

Welcoming Winnipeg is an initiative that responds to the national dialogue to re-examine historical markers and place names to resolve the absence of Indigenous perspectives, experiences, and contributions in the stories remembered and commemorated in Canadian cities.

The feedback gathered through the public engagement process, including direct engagement and consultation with Indigenous peoples, will be compiled and used to help inform recommendations for Council's consideration.

## Instructions

- This workbook includes four tasks:
  - Task 1: Indigenous Acknowledgement
  - Task 2: Paths Forward
  - Table 4: Current Spaces
- Groups will be seated at tables.
- Discussion will be facilitated in a group setting.
- Each group will be provided with a facilitator who will record your group's ideas in point form on the paper and worksheets provided.
- A short report back session will be held at the end of the event.

## TASK 1: Indigenous Acknowledgement (20 min)

**Goal: To gain an understanding of current experiences and future desires on how to bring a more balanced representation of Winnipeg’s history. Think about where you currently see or experience acknowledgement of an Indigenous presence in Winnipeg. Think about and discuss where you would like to see these acknowledgements in Winnipeg.**

Instructions

Step 1: When entering the meeting space participants will receive a **green** and **orange** post-it note.

Step 2: On the **orange** post-it note, the participant is asked to write down one place where they currently see or experience acknowledgement of an Indigenous presence in Winnipeg.

Step 3: On the **green** post-it note, the participant is asked to write down one place where they would like to see or experience acknowledgement of an Indigenous presence in Winnipeg.

Step 4: The participant will place their **orange** post-it note on the wall under the sign reading “Currently in Winnipeg”.

Step 5: The participant will place their **green** post-it note on the wall under the sign reading “Would like in Winnipeg”.

Step 6: A facilitator will move the responses around the wall, grouping into similar categories.

Step 7: As a table your group will be assigned a common theme that arose under the “Would like in Winnipeg” responses on the wall. As a group discuss what this theme could look like, and how it could be achieved. Summarize your group’s comments on the worksheet provided.

Notes:

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## TASK 2: Paths Forward (20 min)

**Goal: The City acknowledges Indigenous peoples and their territory where Winnipeg now resides and where Indigenous perspectives are not fully reflected through historical markers, place names, or in our shared history. How do we respond to this imbalance?**

Instructions

Step 1: On the worksheet provided, examine the suggested approaches for addressing this issue. It is okay if not everyone in the group agrees on each approach. After listening to each of your group members, summarize your group's comments beside each approach in the space provided.

Try to answer:

- What did you like about this approach?
- What concerns came up about this approach?
- Are there ways to respond to or mitigate the concerns discussed?
- What would this approach look like in practice?
- Does anyone have an experience related to an approach that was discussed? It could be an experience or family connection to a historic event. Or, a reflection on something you've felt in relation to a current historical marker or place name in Winnipeg.

Step 2: Are there any other approaches you would suggest? Record these items in the space provided.

Step 3: Under each heading (Historical Markers, Place Names, Digital Platforms and Experiencing Culture) place a check mark (✓) beside the group's most supported approach and an x-mark (x) beside the group's least supported approach.

Notes:

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## TASK 3: Reflect on Current Spaces (10 min)

**Goal: Let's reflect on our current spaces. During this event, have any local spaces come to mind? Tell us which places are most important to you and where you think we could do better in creating a space where everyone feels they belong.**

Instructions

Step 1: Using the worksheet provided record either:

- A place in Winnipeg that makes you feel like you belong here.  
OR
- A place that in Winnipeg that makes you feel you don't belong here.

Step 2: Describe the place and tell us why it makes you feel the way you do.

Step 3: Pick up a **green** sticker if you have recorded a positive space or a **red** sticker if you have recorded a negative space.

Step 4: Mark the sticker with the number that corresponds with where you have recorded your comment.

Stop 4: Show us where your place is by placing that sticker onto the map before you leave.

Notes:

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**Phase 1 - Notes stakeholder meeting #2**

# Welcoming Winnipeg

## Student engagement results

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Wednesday, March 20, 2019

1:20 p.m. – 2:30 p.m.

Red River College, Notre Dame Campus

Eight participants \* note only three participated in all tasks

### Key Themes

- Recognition on positive work and further work need within educational institutions
  - o More Indigenous programming is desired
  - o Further education opportunities could be pursued outside classrooms
    - Indigenous language classes
    - Community sweat lodges
    - Leisure Guide for traditional teachings: medicine picking, song and dance
    - Local museums make good efforts but desire for these buildings to find deeper connection to the land
- Participants did not believe that problematic historical markers should be removed but should be enhanced through the incorporation of Indigenous stories and perspectives
- In discussion about reclaiming Indigenous names, participants agreed more could be done
  - o Noted that the “welcome to Winnipeg” sign is a good opportunity to bring acknowledgement or tie into Indigenous teachings. Suggestion to tie signs into directions on medicine wheel.

### Task 1: Indigenous Acknowledgement

Goal: To gain an understanding of current experiences and future desires on how to bring a more balanced representation of Winnipeg’s history. Think about where you currently see or experience acknowledgement of an Indigenous presence in Winnipeg. Think about and discuss where you would like to see these acknowledgements in Winnipeg.

#### Results

Participants recorded places where they currently see or experience acknowledgement of an Indigenous presence in Winnipeg. Note: bracketed numbers indicate a repeated response.

- The Forks (6)
  - Aboriginal Day
- All of the museums - general (4)
  - Human Rights Museum (2)
  - Inuit Museum
  - Manitoba Museum displays
- Educational institutions (3)
  - Manitoba School Division history classes and the way students are taught about Indigenous history is a very big acknowledgement
  - Red River College – teachings, ceremonies and courses
  - The Aboriginal School
- All the historical places (2)
- Assiniboine Zoo/Journey to Churchill (2)
- Monuments (2)
  - Louis Riel monument
  - Missing and Murdered Indigenous Women and Girls monument
- Libraries
  - Millennium Library
  - Louis Riel Library
- Kapyong Barracks
- All the friendly people
- City Place
- Kildonan Park
- Pow Wows
- Traditional programs around the City
- Downtown

Participants recorded places where they would like to see or experience acknowledgement of an Indigenous presence in Winnipeg.

- More school programming (9)
  - Schools (3)
  - Seven teachings and medicine wheel teachings in school (2)
  - Colleges/Universities
  - Elementary and middle school systems
  - Winnipeg is the heart of Turtle Island – teachings of Indigenous oral histories
  - Elders in schools to teach Indigenous ways of living. Then vs. now.
- Further educational opportunities (5)
  - More language classes (2)
  - Community center sweat lodges (2)
  - Leisure Guide traditional opportunities: medicine picking, songs, dances
- Streets – murals, paintings and sculptures (2)

- More places showing different cultures
- Malls
- Public parks
- ‘Walk of fame’ in memory of missing and murdered Indigenous women and girls
- The Welcome to Winnipeg sign to include traditional, territorial acknowledgement in traditional languages. Including meaning of the word Winnipeg – muddy waters Cree word
- Sundance ceremonies
- Human Rights Building

## Task 2: Paths Forward

Goal: The City acknowledges Indigenous peoples and their territory where Winnipeg now resides and where Indigenous perspectives are not fully reflected through historical markers, place names, or in our shared history. How do we respond to this imbalance?

Respondents were asked to respond to and add comments on a number of suggested approaches. On the far column one group choose to place an “x” beside approaches they did not recommend and “✓” beside supported approaches. The comments below represent the amalgamated responses of both tables.

|                               |   |    |
|-------------------------------|---|----|
| <b>Add perspectives</b>       | <ul style="list-style-type: none"> <li>• Enhancing stories</li> <li>• Add Indigenous stories</li> <li>• Sharing is caring</li> </ul>  | ✓✓ |
| <b>Remove markers</b>         | <ul style="list-style-type: none"> <li>• Remembered</li> </ul>  | x  |
| <b>Add new</b>                | <ul style="list-style-type: none"> <li>•</li> </ul>   | ✓✓ |
| <b>Permanent street names</b> | <ul style="list-style-type: none"> <li>• Honour Indigenous veterans – Sergeant Tommy Prince Jr.</li> </ul>  | ✓✓ |
| <b>Historic trails</b>        | <ul style="list-style-type: none"> <li>• Lower Fort Garry</li> </ul>  | ✓✓ |
| <b>Reclaiming Place Names</b> | <ul style="list-style-type: none"> <li>• Kapyong Barracks – Canadian Forces (because Minto Armouries is falling apart)</li> <li>• Rooster Town</li> <li>• Acknowledging meaning of name and making connection to name – Winnipeg</li> </ul> | ✓✓ |

## Task 3: Reflect on Current Spaces

Goal: Let’s reflect on our current spaces. During this event, have any local spaces come to mind? Tell us which places are most important to you and where you think we could do better in creating a space where everyone feels they belong.

On the map below a few participants placed green markers to indicate positive spaces and red markers to indicate negative spaces.



Participants in the mapping activity noted the following:

#### **Positive Space**

- Red River College – sweat lodge is available on campus. Suggested want of further facilities in neighbourhoods across the city.
- The Forks – lots of education and positive images
- Assiniboine Park – positive meeting space.

#### **Negative Space**

- Kapyong Barracks – should be put to better use.
- Human Rights Museum – worried building was built over sensitive traditional grounds and burial sites.
- MMF – space could be improved.
- Red River Rebellion statue – single side of history.

- Riverwalk – space where women have been attacked. Could be better marked for deliberate place to heal.
- Arlington Bridge – provide a new name.
- Welcome to Winnipeg signs – should have Indigenous presence. Idea: Bring in the colours of the medicine wheel to indicate north, south, east, and west.

## **Appendix C - Phase 1 Survey Results**



# Welcoming Winnipeg

WELCOME

2

TELL US

3

HOW TO

4

MAP IT

5

THANK YOU

## We want to know what you think

In Winnipeg, we have an opportunity to re-examine our relationship with Indigenous peoples and our relationship with the traditional lands on which Winnipeg was built.

Through the *Welcoming Winnipeg* initiative, the City is engaging with all residents to help develop a process and policy for decision-making related to how we recognize and commemorate historical markers and place names.

 Français

 Begin



The Welcoming Winnipeg initiative will help ensure that the contributions, experiences, and perspectives of First Nations, Métis, and Inuit are reflected truthfully in our stories, historical markers, and place names.





WELCOME

## 2 Indigenous Acknowledgement

? What to do

Next Task

3

HOW TO

4

MAP IT

5

THANK YOU

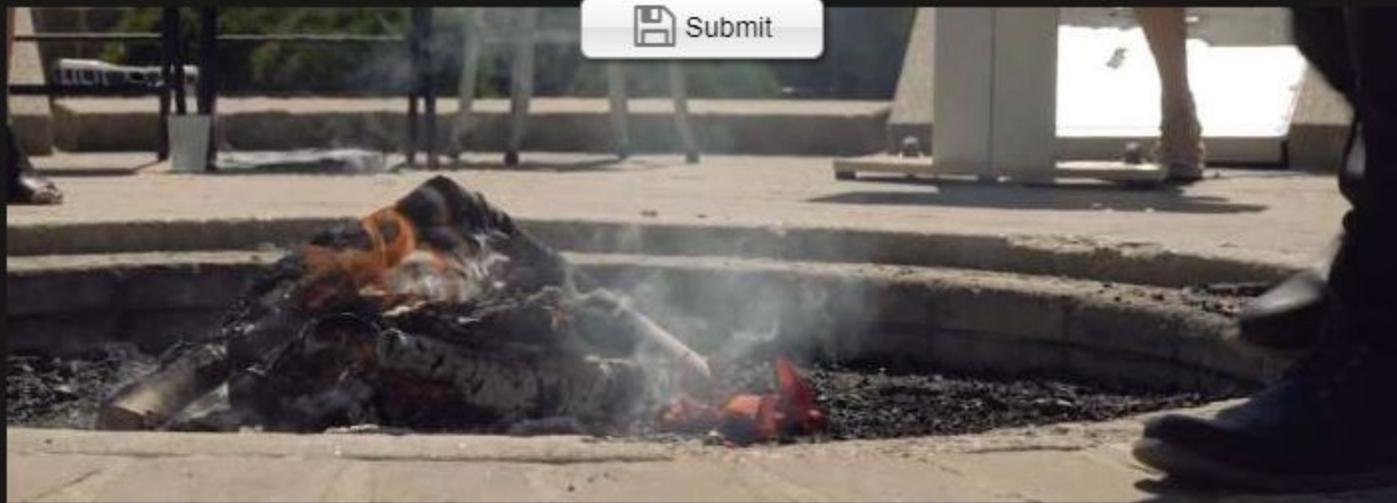
The City of Winnipeg is located on Treaty No.1 Territory and the Homeland of the Métis Nation.

In your day-to-day movements where do you expect to experience or see acknowledgement of an Indigenous presence in Winnipeg?

Type...

Next

Submit





Historical Markers



*Ways to re-examine our shared history in Winnipeg.*

[More about this](#)

Place Names

Digital Platforms

Experiencing Culture

### Add perspective

Add Indigenous stories to relevant historical markers to reflect our true shared history.


[Comment](#)

### Remove markers

Remove historical markers of figures having a direct role in creating residential schools.


[Comment](#)

### Add new

Establish new markers of Indigenous peoples' contributions to reflect our true shared history.


[Comment](#)

[Suggest another](#)

[Next Category](#)




Historical Markers

Place Names

Digital Platforms

Experiencing Culture



*Ways to engage, interact, and share Indigenous stories.*

[More about this](#)

### Digital archive

Web-based platform with Indigenous profiles of Winnipeg's past and present.


[Comment](#)

### Mobile platform

Mobile phone app with Indigenous profiles of Winnipeg's past and present.


[Comment](#)

### Open data

Open data platform enabling public innovation in digital media development.


[Comment](#)

### Geo-tagging

Mapping platform with location geo-tags for visual representation.


[Comment](#)
[Suggest another](#)
[Next Category](#)

Historical Markers

Place Names

Digital Platforms

Experiencing Culture

*Ways forward to relationships and understanding.*[More about this](#)

### Tourism

Winnipeg growing as a destination for Indigenous tourism experiences.

[Comment](#)

### Music and film

Winnipeg growing as a centre of Indigenous music and film.

[Comment](#)

### Event space

Culturally appropriate spaces for First Nations, Métis, and Inuit events and celebrations.

[Comment](#)

### Culture & language space

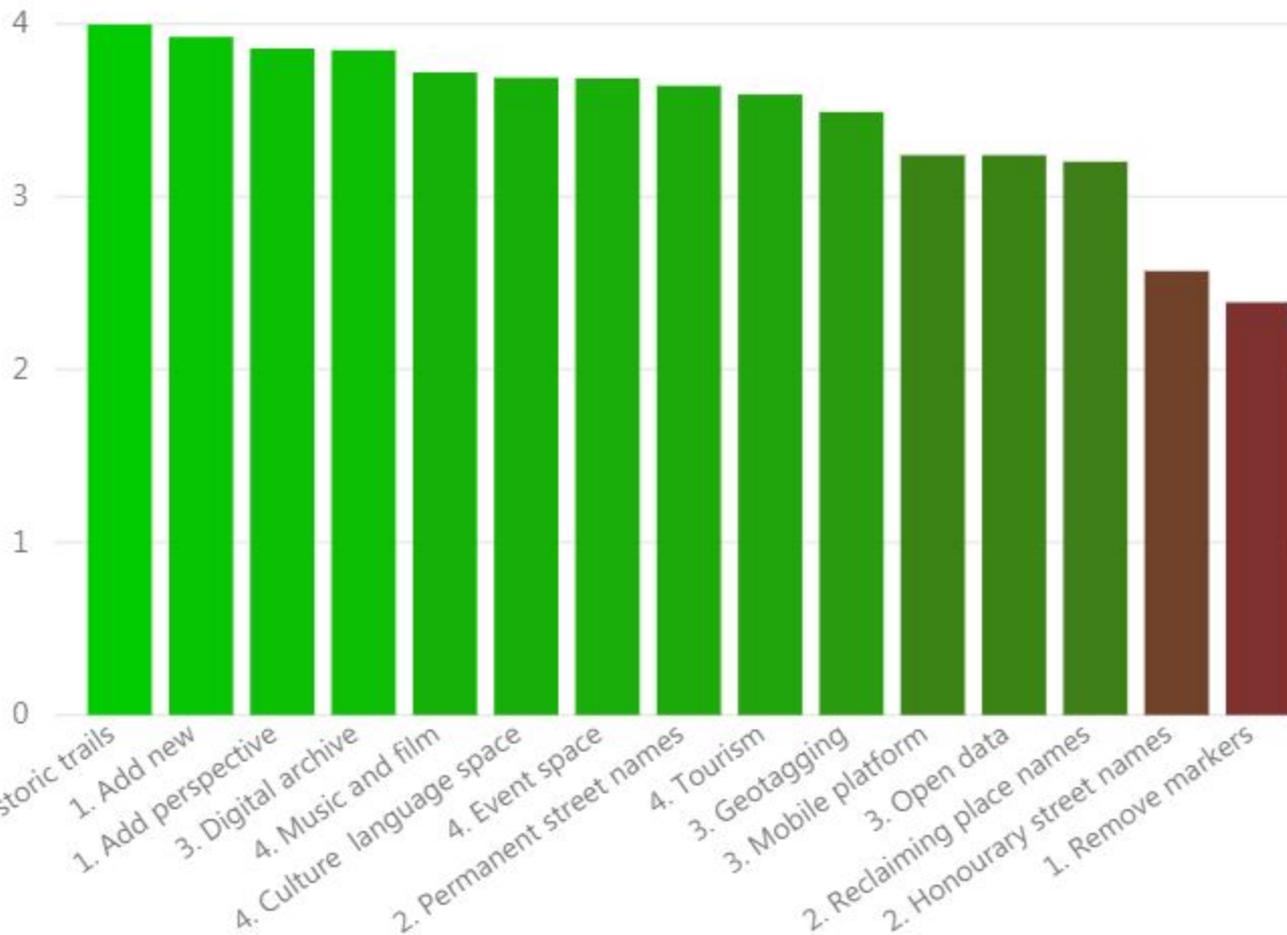
Culturally appropriate spaces for Indigenous culture and language.

[Comment](#)[Suggest another](#)[Next Task](#)

AVERAGE RATINGS

The average rating of each item for all participants.

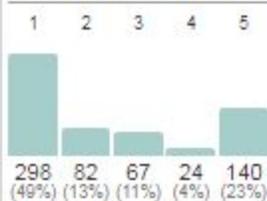
Panels: Historical Markers Place Names Digital Platforms Experiencing Culture All Panels



\* For star rating, the rating is the number of stars. For thumb rating, 1 is up, 2 is down.

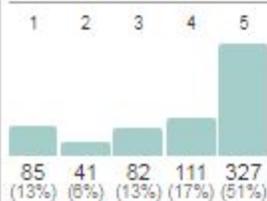
## Historical Markers

### Remove markers



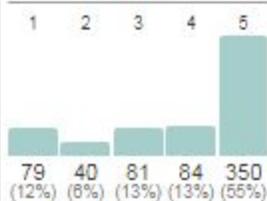
Times rated: 611  
Average rating: 2.388

### Add perspective



Times rated: 646  
Average rating: 3.858

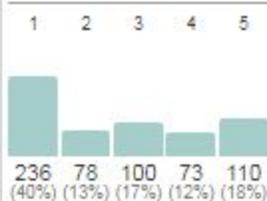
### Add new



Times rated: 634  
Average rating: 3.924

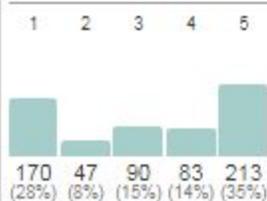
## Place Names

### Honourary street n...



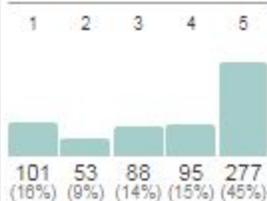
Times rated: 597  
Average rating: 2.570

### Reclaiming place n...



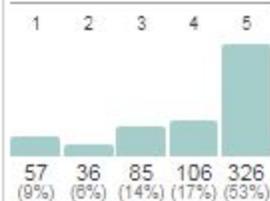
Times rated: 603  
Average rating: 3.202

### Permanent street n...



Times rated: 614  
Average rating: 3.642

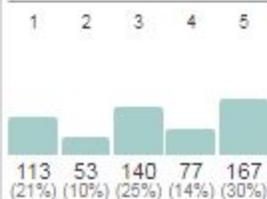
### Historic trails



Times rated: 610  
Average rating: 3.997

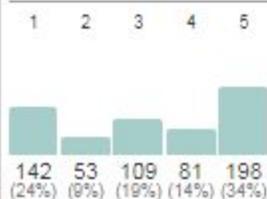
## Digital Platforms

### Open data



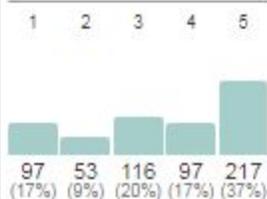
Times rated: 550  
Average rating: 3.240

### Mobile platform



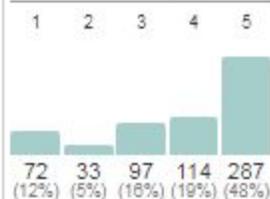
Times rated: 583  
Average rating: 3.240

### Geotagging



Times rated: 580  
Average rating: 3.490

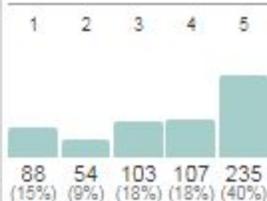
### Digital archive



Times rated: 603  
Average rating: 3.847

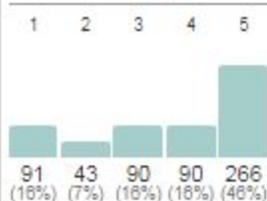
## Experiencing Culture

### Tourism



Times rated: 587  
Average rating: 3.591

### Event space



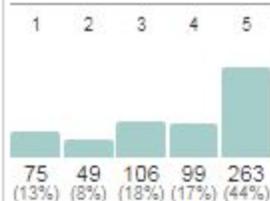
Times rated: 580  
Average rating: 3.684

### Culture language s...



Times rated: 581  
Average rating: 3.688

### Music and film



Times rated: 592  
Average rating: 3.720

## Reflect on current spaces

Please drag and drop a marker on the map.



Current spaces



Other

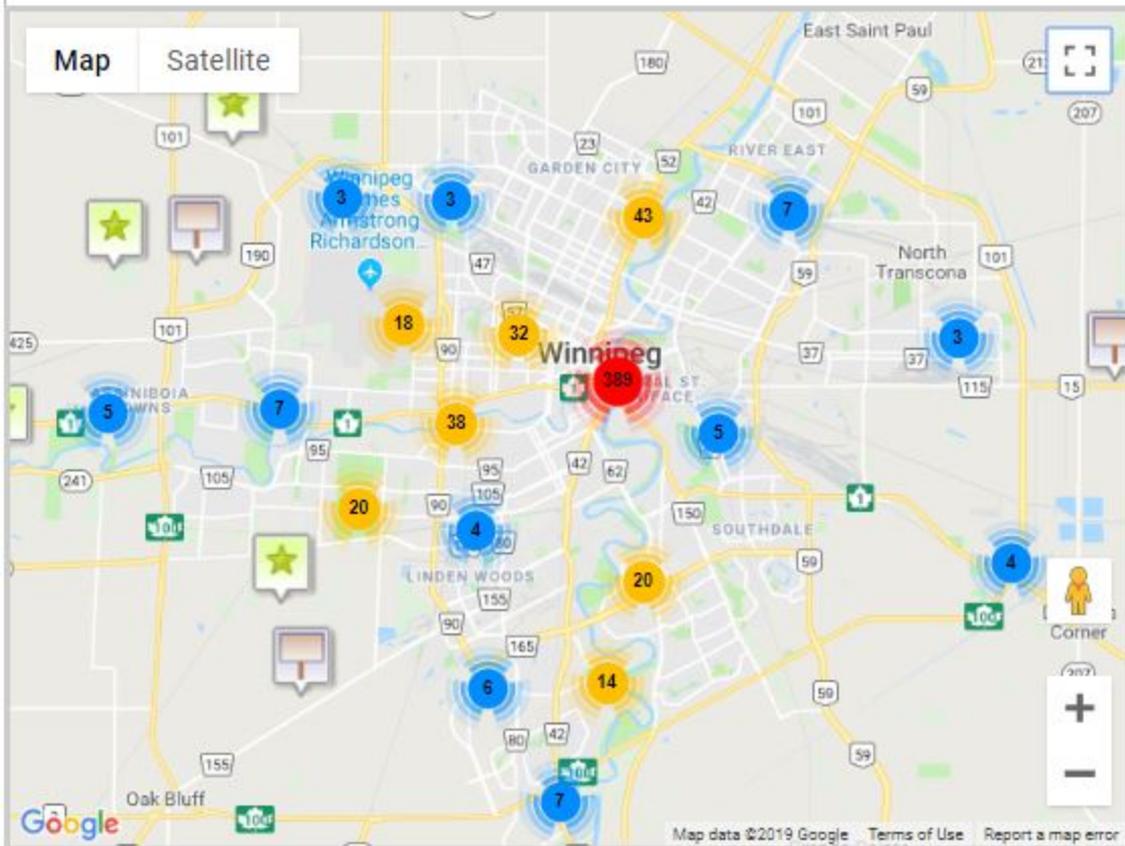


MAP MARKERS

A map showing the distribution of map markers by type.

Map

Satellite



Current spaces



Other

Map Styles

MetroQuest Icons

### Final Questions (Optional)

Do you identify as an Indigenous person?

Select... ▼

How is it decided & who decides which Indigenous language is used in any process for naming streets, sites or places?

Type...

Would you be interested in participating in more in-person events related to this subject?

Yes  No

Do you have anything else you'd like to add?

Type...

 Submit Final Questions

Skip

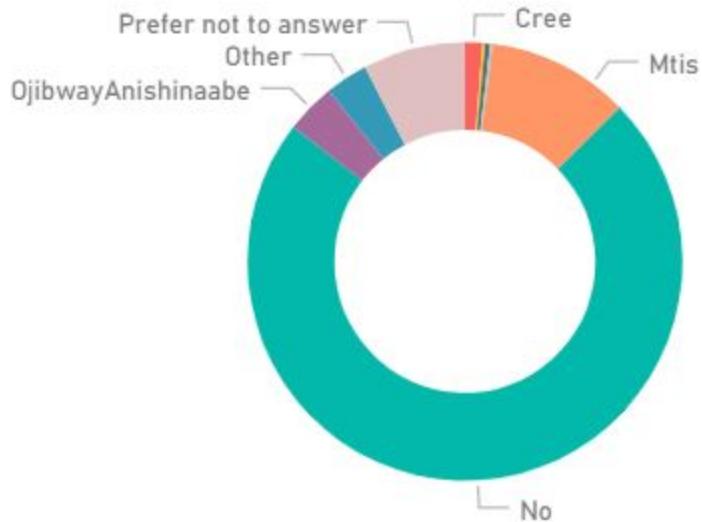
### Thank you!

If you would like to receive updates about this project, please visit our [email sign-up](#) to provide you contact information.

To learn more visit the project page:

[winnipeg.ca/welcomingwinnipeg](http://winnipeg.ca/welcomingwinnipeg)

*Your personal information is being collected under the authority of 36(1)(b) of The Freedom of Information and Protection of Privacy Act. This information will be used to contact you with project updates if you wish and will not be used or disclosed for any other purposes, except as authorized by law. Your contact information will not be made public. If you have any questions about the collection or use of this information, contact the Corporate FIPPA Coordinator by mail to City Clerk's Department, Susan A. Thompson Building, 510 Main Street, Winnipeg MB, R3B 1B9, or by telephone at 311.*



| Answer               | Count |
|----------------------|-------|
| Cree                 | 7     |
| Dakota               | 1     |
| Dene                 | 2     |
| Inuit                | 1     |
| Mtis                 | 57    |
| No                   | 393   |
| OjibwayAnishinaabe   | 20    |
| Other                | 17    |
| Prefer not to answer | 41    |

Answer

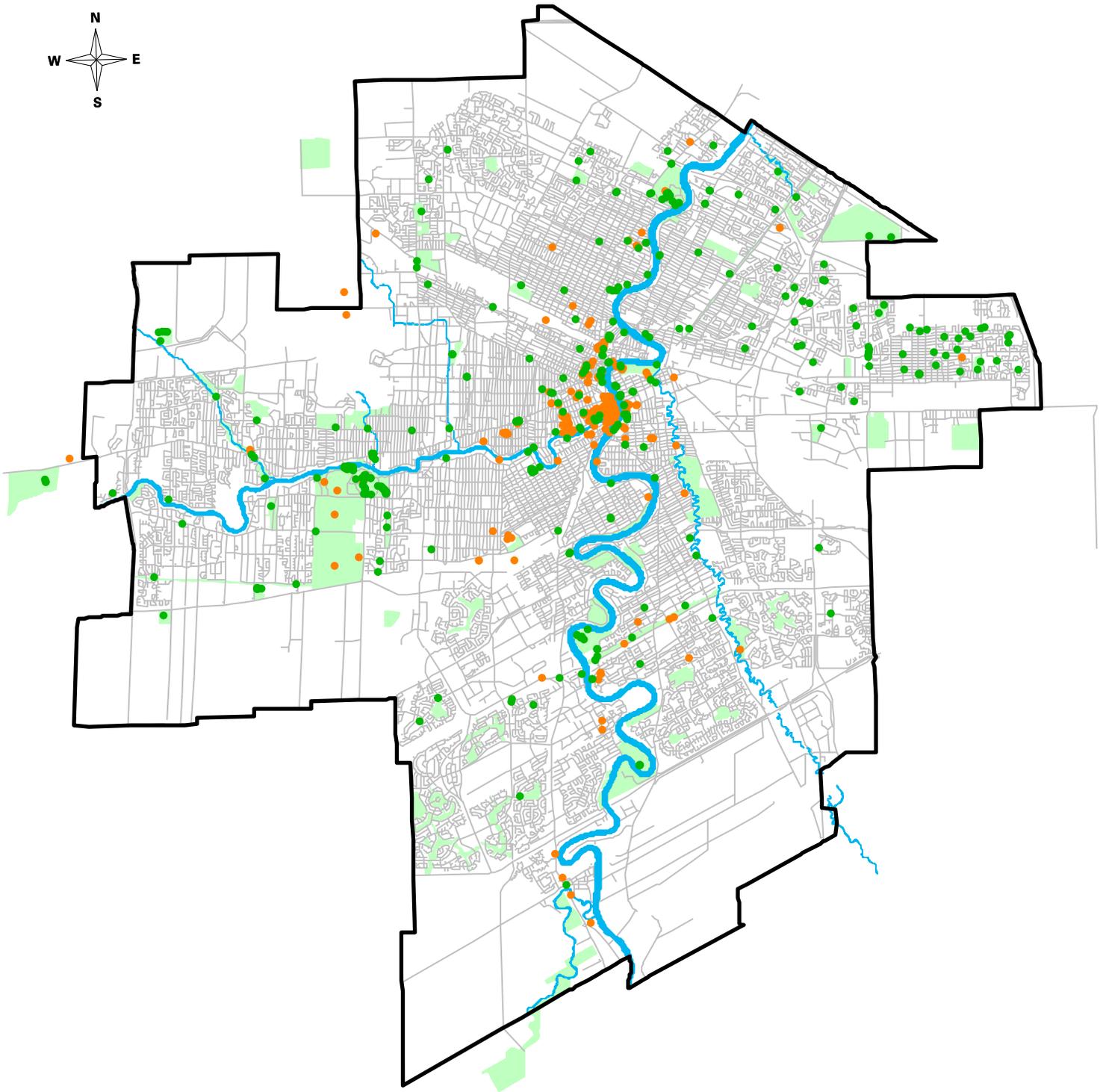
Count

No 296

Yes 203

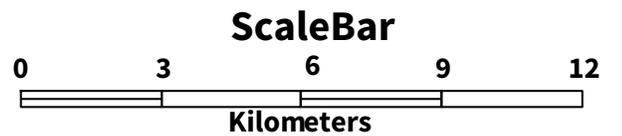


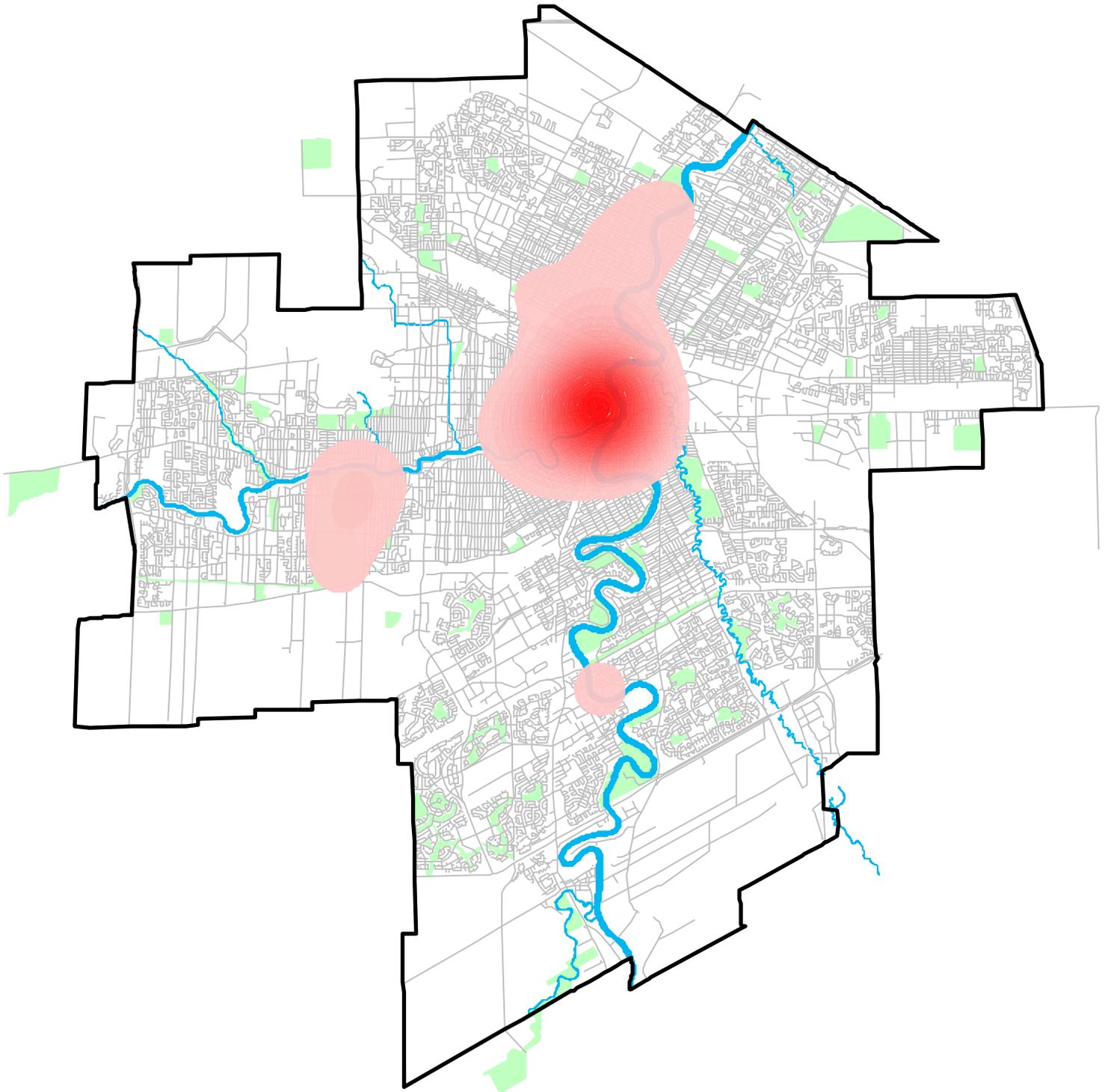
## **Phase 1– Current Spaces analysis maps**



**Legend**

- Current Monuments
- Public Responses
- Greenspace





### Legend

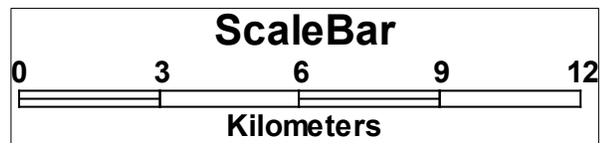
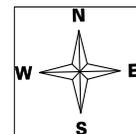
Map\_Markers

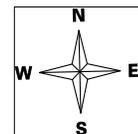
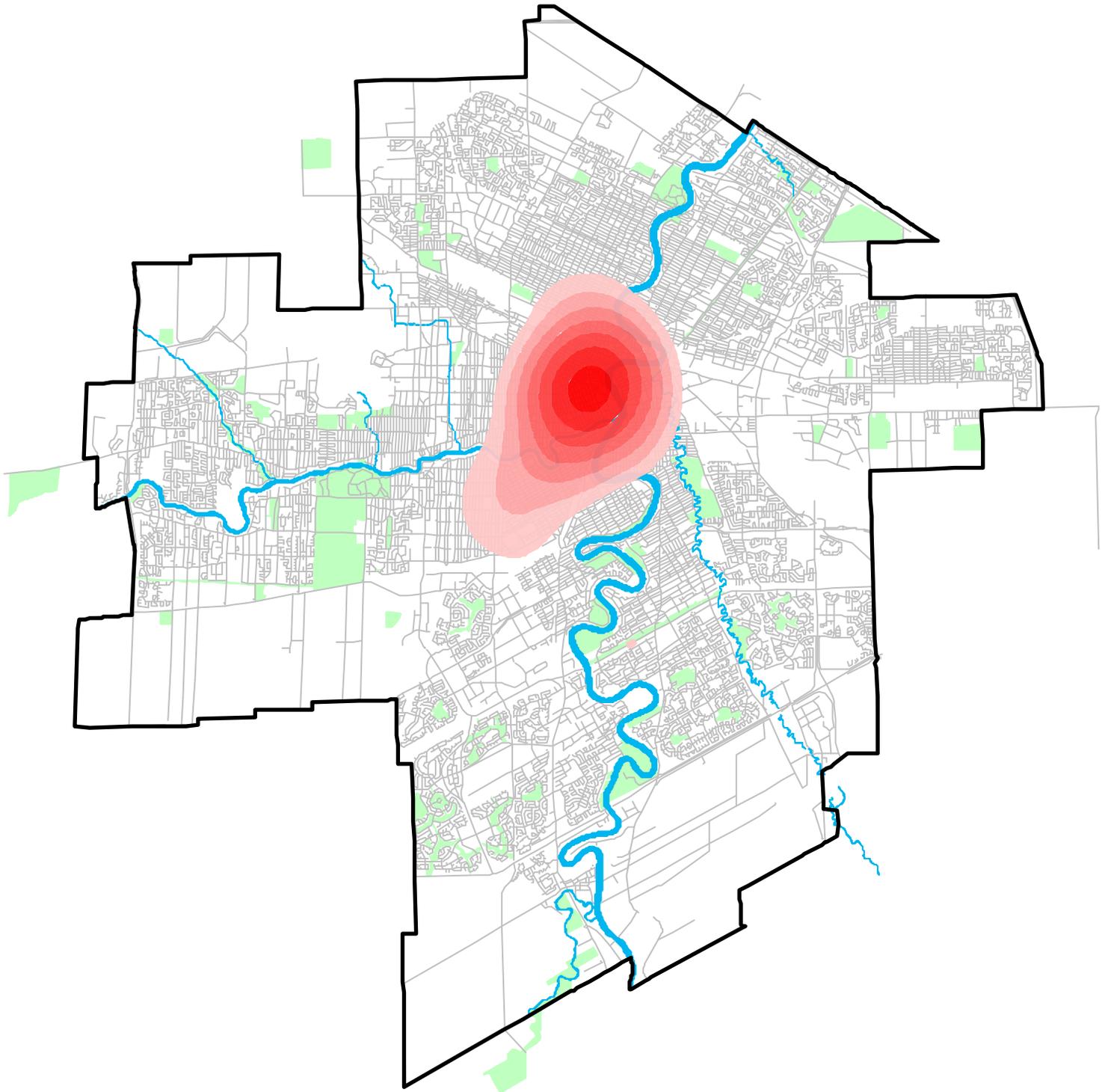
BASEMAP.RIVER\_POLYGON

TNET.STREET

KEYMAP.GREENSPACE

KEYMAP.CITY\_LIMIT





### Legend

Map\_Markers

BASEMAP.RIVER\_POLYGON

TNET.STREET

KEYMAP.GREENSPACE

KEYMAP.CITY\_LIMIT

### ScaleBar

0 3 6 9 12

Kilometers

## **Appendix D - Phase 2 Promotional Materials**

# Welcoming Winnipeg: Reconciling our history phase two

## Winnipeggers invited to provide feedback on second phase of Welcoming Winnipeg initiative

Released: 1:00 p.m.

**Winnipeg, MB** –The City of Winnipeg is developing a process and policy to guide how the City recognizes and commemorates various historical people and events, place names, plaques, signs, and street names.

The City is launching the second phase of community engagement on this initiative, using community feedback gathered in phase one. Feedback gathered in phase one showed that participants felt strongly that all options presented for recognizing historical people and events should be explored, with options to create new, to add to, or to remove historical markers. A proposed process has been developed to guide how we move forward in reconciling our City's history, and throughout July, the City will be meeting with community members to discuss the proposed process and to gather feedback on how applications will be evaluated through the process.

The feedback gathered through the public engagement process will be compiled and used to help refine and further develop recommendations for Council's consideration in fall 2019.

"The City of Winnipeg is committed to a Journey of Reconciliation and this component of Reconciling our History is just one way that we are demonstrating our commitment," said Rhonda Forgues, Manager, Indigenous Relations Division. "We have an opportunity to enhance our relationship with Indigenous Peoples and the traditional lands on which Winnipeg was built. This initiative supports our work through the Calls to Actions related to municipalities, particularly UNDRIP and the articles that speak to ensuring Indigenous peoples have the right to have their histories appropriately reflected in public information."

Community members are invited to get involved in phase two, either online or in-person, to have their say in the future of creating a Welcoming Winnipeg.

- **Complete an online survey** to help improve and refine the proposed process. The survey will be available until August 2, 2019.
- Participate in an in-person community discussion to discuss proposed process and criteria for evaluating proposals to recognize and commemorate our history. Please RSVP to [welcomingwpg@winnipeg.ca](mailto:welcomingwpg@winnipeg.ca) .

| Date                    | Time                   | Location                                    |
|-------------------------|------------------------|---|
| Thursday, July 18, 2019 | 5 pm – 8p.m.           | Ma Mawi Wi Chi Itata Centre<br>445 King St. |
| Tuesday, July 23, 2019  | 12:30 p.m. – 3:30 p.m. | Neeginan Centre<br>181 Higgins Ave.         |
| Tuesday, July 30, 2019  | 9 a.m. – 12 p.m.       | Manitoba Metis Federation<br>180 Henry Ave. |

### Background:

In July 2010, the Canadian, Provincial and Municipal government parties signed the Memorandum of Collaboration (MOC) to work together and better align resources to improve socio-economic outcomes for the Indigenous peoples in Winnipeg and to improve the capacity of Indigenous organizations to carry-out their mandates.

The three parties collaborated on the development of priority areas in which to achieve these goals and from this, Welcoming Winnipeg was created. Dialogue across the country on shared history in various cities specific to markers, plaques and names prompted action in Winnipeg and is one aspect of the Welcoming Winnipeg initiative.

This component of the Welcoming Winnipeg initiative is just one aspect of the reconciliation process we, as a city, are committed to, and will help ensure that the contributions, experiences, and perspectives of First Nations, Métis, and Inuit are reflected truthfully in our stories, historical markers, and place names.

For more information, visit [winnipeg.ca/welcomingwinnipeg](http://winnipeg.ca/welcomingwinnipeg).



## INFORMATION - COMMUNIQUÉ

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Pour publication immédiate  
Le jeudi 11 juillet 2019

### **Redécouvrir Winnipeg : deuxième étape de la conciliation de notre histoire**

*Le public winnipégois est invité à partager son opinion dans le cadre de la deuxième étape du projet Redécouvrir Winnipeg.*

**Winnipeg, Manitoba** – La Ville de Winnipeg développe un processus et une politique qui guideront la façon dont on reconnaît et commémore les différents événements et personnages historiques dans la ville avec des noms de lieu, des plaques, des panneaux et des noms de rue.

La Ville amorce la deuxième étape de consultation publique pour cette initiative, en s'appuyant sur les réactions du public obtenues pendant la première étape. Au vu des commentaires enregistrés pendant la première étape, les participants ont insisté sur le fait qu'il fallait explorer toutes les options évoquées pour ce qui est de rendre hommage à des personnages ou à des événements historiques, tout en se donnant la possibilité de pouvoir créer, ajouter ou supprimer des marqueurs historiques. On propose un processus visant à guider la façon dont on procèdera pour concilier l'histoire de notre ville, et, pendant le mois de juillet, la Ville ira à la rencontre des membres du public pour discuter du processus proposé et pour recueillir des commentaires sur la façon dont les demandes seront évaluées lors du processus.

Les commentaires obtenus dans le cadre de la consultation publique seront compilés et utilisés pour aider à peaufiner et à continuer de développer les recommandations à soumettre à l'examen du conseil municipal à l'automne 2019.

« La Ville de Winnipeg s'est engagée sur les chemins de la réconciliation, et la composante de conciliation de notre histoire n'est qu'une façon de manifester cet engagement, a déclaré Rhonda Forgues, la gestionnaire de la Division des relations avec les Autochtones. Nous avons l'occasion d'améliorer nos relations avec les Autochtones et avec les terres ancestrales sur lesquelles on a bâti Winnipeg. Ce projet appuie le travail que nous faisons pour donner suite aux appels à l'action liés aux municipalités, en particulier la Déclaration des Nations Unies sur les droits des peuples

autochtones et les articles qui évoquent qu'il est important de faire en sorte que l'histoire des Autochtones soit bien représentée dans les espaces publics. »

Les membres du public sont invités à prendre part à la deuxième étape, en ligne ou en personne, pour contribuer à l'avenir de Redécouvrir Winnipeg.

- On peut répondre à un sondage en ligne pour aider à améliorer et à peaufiner le processus proposé. Le sondage sera clos après le 2 août 2019.
- On pourra discuter en personne avec les membres du public au sujet du processus proposé et des critères d'évaluation des propositions d'hommage et de commémoration de notre histoire. Prière de répondre à l'invitation en envoyant un courriel à [welcomingwpg@winnipeg.ca](mailto:welcomingwpg@winnipeg.ca).

| Date                  | Heure                | Lieu   |
|-----------------------|----------------------|--|
| Jeudi 18 juillet 2019 | De 17 h à 20 h       | Ma Mawi Wi Chi Itata Centre<br>445, rue King                             |
| Mardi 23 juillet 2019 | De 12 h 30 à 15 h 30 | Neeginan Learning and Literacy Centre<br>181, avenue Higgins, numéro 215 |
| Mardi 30 juillet 2019 | De 9 h à midi        | Fédération des Métis du Manitoba<br>180, avenue Henry                    |

Contexte :

En juillet 2010, les gouvernements fédéral et provincial et l'administration municipale ont signé un document de collaboration démontrant leur engagement à travailler ensemble et à mieux harmoniser les ressources afin d'améliorer non seulement les retombées socio-économiques pour les Autochtones de Winnipeg mais aussi la capacité des organismes autochtones à mener à bien leur mandat.

Ensemble, les trois paliers de gouvernement ont dégagé des secteurs dans lesquels il faut atteindre ces objectifs en priorité. C'est ainsi que le projet Redécouvrir Winnipeg est né. Le dialogue national sur l'histoire que nous partageons dans diverses villes, avec des marqueurs, des plaques et des noms, a généré des actions à Winnipeg et constitue une composante de Redécouvrir Winnipeg.

Ce n'est là qu'un aspect du processus de réconciliation que nous nous sommes engagés à suivre en tant que ville, qui aidera à faire en sorte que les contributions, les expériences et les perspectives des Premières Nations, des Métis et des Inuits sont

fidèlement représentées dans nos histoires, nos repères historiques et nos noms de lieu.

Pour en savoir plus, visiter [winnipeg.ca/redecouvrirwinnipeg](http://winnipeg.ca/redecouvrirwinnipeg).

-30-

Les médias peuvent obtenir des renseignements directement de la ligne des médias de la Ville de Winnipeg, au 204-986-6000, ou par courrier électronique, à [city-mediainquiry@winnipeg.ca](mailto:city-mediainquiry@winnipeg.ca).

Suivez-nous sur Facebook : [facebook.com/cityofwinnipeg](https://facebook.com/cityofwinnipeg)

Suivez-nous sur Twitter : [twitter.com/cityofwinnipeg](https://twitter.com/cityofwinnipeg)

**Appendix E - Phase 2 Community Discussion  
Workbook**

# Welcoming Winnipeg Phase 2

## Workbook for in-person discussions



x

x, July xx, 2019

x p.m. - x p.m.

[winnipeg.ca/welcomingwinnipeg](http://winnipeg.ca/welcomingwinnipeg)

## Agenda

| Activity                     | Details   | Duration |
|------------------------------|---|----------|
| <b>Workshop Introduction</b> | Introduce format and activities                                     | 5 min    |
| <b>Presentation</b>          | Overview of what was heard and Phase 1 and proposed umbrella policy | 20 min   |
| <b>Task 1</b>                | Provide input at multiple stations                                  | 1 hour   |
| <b>Report back</b>           |   | 10 min   |
| <b>Break (10 min)</b>        |   |          |
| <b>Task 2</b>                | Group work  | 1 hour   |
| <b>Conclusion</b>            | Next steps and close  | 5 min    |

## Event Purpose

Welcoming Winnipeg is an initiative that responds to the national dialogue to re-examine historical markers and place names to resolve the absence of Indigenous perspectives, experiences, and contributions in the stories remembered and commemorated in Canadian cities.

The feedback gathered through the public engagement process, including direct engagement and consultation with Indigenous peoples, will be compiled and used to help inform recommendations for Council's consideration.

## Instructions

- This workbook includes two tasks:
  - Task 1: Criteria for Making Change
  - Task 2: Review the Proposed Process
- Groups will be seated at tables.
- Discussion will be facilitated in a group setting.
- Each group will be provided with a facilitator who will record your group's ideas in point form on the paper and worksheets provided.

## TASK 1: Criteria for Making Change (1 hour)

**Goal: To provide input for what considerations must be made when creating new, adding to or removing various historical markers and place names.**

Throughout Task 1, you may move around the room to any of seven different stations to discuss criteria for evaluating options for historical markers and place names. If you would like to visit all seven tables, budget for roughly seven minutes per station. Some of the stations may already have draft criteria displayed.

Step 1: Choose any table to begin with. Sit down and take a moment to think about:

- What will be important to consider during decision making?
- When an application is received for this option, what do decision makers need to keep in mind?
- What community values need to be incorporated into decision making?

Step 2: Record your ideas on the provided. Use one sticky note per thought. Place your ideas on the poster.

Step 3: IF you agree with any of the suggested criteria, place a **green** sticky dot beside it.

Step 4: IF you don't agree with one of the suggested criteria, place a **pink** sticky dot beside it. Using a **pink** sticky note describe what you don't agree with and place it beside the suggested criteria.

Step 5: Move around the room, discussing with others and adding sticky notes (criteria) and dots at the stations.

Notes:

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## TASK 2: Review the Proposed Process (1 hour)

**Goal: Provide feedback on the draft umbrella policy by working through the suggested criteria and a similar scenario from another city.**

Step 1: Take a seat at one of the six stations representing the options for historical markers and place names. .

Step 2: As a group, review the criteria that was developed in Task 1. Choose the top five criteria points for your group – this decision can be guided by the comments with the most support (sticky dots) or through further conversation. Move the criteria sticky notes to the Task 2 worksheet.

Step 3: Review the scenario sheet at your table for a background story.

Step 4: Using the worksheet provided, apply your scenario to the proposed process. Starting at the top of the worksheet, add details on what your group would expect to see during the process.

Step 5: What changes would you make to the process? Record these changes in the right side of the worksheet.

Step 6: Finally, look back on the process and consider opportunities to include community input in the process. At you table, you will have an envelope of ideas for public input. Tape one or more suggestion cards to the process where you think they would fit best. Further ideas for community input can be added to blank cards found inside the envelope and added to the process.

Notes:

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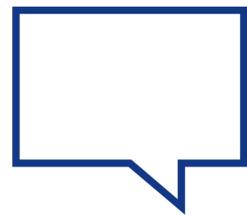
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# Historical Markers – Option: Add perspective



## What we heard:

This makes Indigenous stories a footnote in colonial narrative.

There are always two sides to every story. It's important to present both sides.

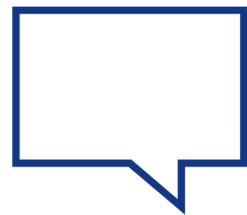
This could cause more division.

Draft criteria for this option:

- Addition should be the same type and scale as original marker. For example, an added statue with an existing statue.
- Additional perspective should come from Indigenous people
- Addition should be commissioned to Indigenous artists
- Can the marker be linked to another existing marker that tells a fuller picture?

\*Additional criteria

# Historical Markers – Option: Add new



## What we heard:

This is revisionism at its worst.

Create new Indigenous ones to balance it out.

We need more emphasis (publicly) on past and current Indigenous heroes and mentors.

Criteria for this option:

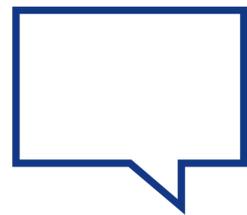
- Suggested criteria

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Indigenous Relations  
Relations avec les Autochtones

# Historical Markers – Option: Remove



## What we heard:

This could divide more than bring together!!

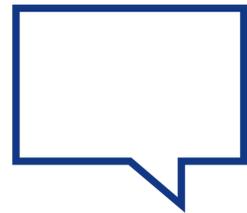
Removing them is not erasing our history – history is still available from other sources.

Remove them somewhere else – like an exhibition or museum.

Criteria for this option:

- Suggested criteria

# Place Names – Option: Add new



## What we heard:

Indigenous names should be given priority

New ones should reflect all nationalities and races.

Place names need to be pronounceable.

Criteria for this option:

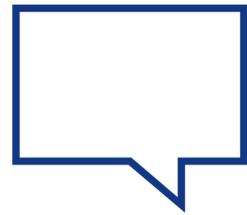
- Suggested criteria

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# Place Names – Option: Honourary/Add to



## What we heard:

Not as meaningful as permanent.

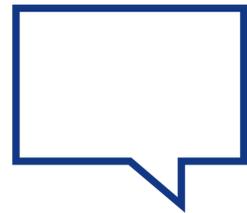
Honor by naming places and spaces not streets – its more effective.

Add a plaque to acknowledge other contributions in places already named.

Criteria for this option:

- Suggested criteria

# Place Names – Option: Renaming



## What we heard:

This is important as places were renamed/taken without consent.

Renaming one does not elevate another.

People will still use the old names.

Draft criteria for this option:

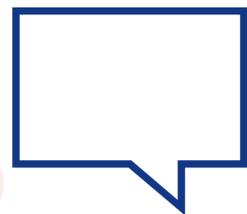
- Suggested criteria
  - Connect naming to Traditional and Treaty lands and Indigenous law
  - Connecting name to Indigenous and Treaty Rights
  - The original place name was Indigenous
- \* Additional criteria

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Indigenous Relations  
Relations avec les Autochtones

# Current process (generally)



## What we heard:

**Less Politicized**

**Community Input**

- Process Design
- Decision Making

**Work with Elders**

**Opportunities for Ongoing Input**

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Indigenous Relations  
Relations avec les Autochtones

# Welcoming Winnipeg Policy

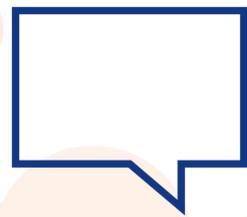
## Draft recommendation:

Develop an umbrella policy that enhances existing processes and creates a process for new areas that incorporates community voices.

Include: Indigenous voices in process design and decision making

Less politicized

Allow for ongoing input



## What we heard:

Acknowledge Indigenous history and contributions through-out city.

Work with a committee of Elders and/or Academics – they know the full history.

This is needed in order to educate people on our true/full history.

[winnipeg.ca/welcomingwinnipeg](http://winnipeg.ca/welcomingwinnipeg)



Indigenous Relations  
Relations avec les Autochtones

# Welcoming Winnipeg Policy

Proposed process to add to create new, to add to, and to remove various historical markers and place names.



**Appendix F - Phase 2 Community Discussion  
Feedback**

# Welcoming Winnipeg Phase 2 In-person engagement results

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Thursday, July 18, 2019

4:30 p.m. – 8:30 p.m.

Ma Mawi Wi Chi Itata , 445 King Street

20 participants

## Task 1: Criteria for Making Change

Goal: To provide input for what considerations must be made when creating new, adding to or removing various historical markers and place names.

### Results

Participants moved around the room responding to draft criteria and adding criteria of their own.

### Guiding Principles

| Draft criteria   | Votes in support | Votes against | Net support |
|--|------------------|---------------|-------------|
| Consultation with a community member who is directly impacted (For example, through their ancestry or location). | 8                |               | 8           |
| Is the request reflective of revitalizing Indigenous cultural traditions and customs and history.                | 8                |               | 8           |
| Does the request foster equality and reduces discrimination; promotes inclusion.                                 | 6                |               | 6           |
| Does the request promote to future generations Indigenous history, language, oral traditions and philosophies    | 6                |               | 6           |
| Does the group/person/event demonstrate significant contributions in shaping a Welcoming Winnipeg.               | 3                | 1             | 2           |
| <b>Participant suggested criteria</b>  |                  |               |             |
| Asking permission from different elders  |                  |               |             |

### Historical Markers – Option: Add perspective

| Draft criteria  | Votes in support | Votes against | Net support |
|---|------------------|---------------|-------------|
| Additional perspective should come from Indigenous people   | 5                |               | 5           |
| Addition should be the same type and scale as original marker. For example, an added statue with an existing statue.  | 4                |               | 4           |
| Addition should be commissioned to Indigenous artists   | 4                |               | 4           |
| Can the marker be linked to another existing marker that tells a fuller picture?  | 2                |               | 2           |
| <b>Participant suggested criteria</b>   |                  |               |             |
| I think existing statues shouldn't be removed because it takes time and a lot of work to put it up and it was put up for a reason and many not mean something to everyone. But, I also think there should be a western and indigenous historical info and statue next to each other to balance out the history and that everyone is included. | 1                |               | 1           |
| It brings back the truth in Truth and Reconciliation "honouring tradition"  |                  |               |             |
| Some historical figures should come down - if they were very bad people – while some can be used as teaching tools. Careful not to glorify or normalize hate.   |                  |               |             |
| We've heard enough colonialist versions of history. Remove, modify, whatever – just don't leave these anti-Indigenous remnants of the past intact. Instead, give the spotlight to current Indigenous issues, leaders and events.  |                  |               |             |
|   |                  |               |             |

### Historical Markers – Option: Remove

| Draft criteria   | Votes in support | Votes against | Net support |
|--|------------------|---------------|-------------|
| N/A  |                  |               |             |
| <b>Participant suggested criteria</b>  |                  |               |             |
| Does the "marker" represent someone/ the ideals of someone who advocated for genocide, removal, paternalism, colonialism or the removal of Indigenous People from Turtle Island? | 2                |               | 2           |
| Human Rights Museum – because it was on treaty land.   | 2                |               | 2           |
| Consider public opinion. Consider the history of the marker – ie. John A. McDonald and his involvement with residential schools  | 1                |               | 1           |
| Human Rights Museum because to build it at the location they   | 1                | 1             | 0           |

|  |  |  |  |
|--|--|--|--|
| removed unmarked graves.   |  |  |  |
| <b>Response:</b> The Human Rights Museum provides great value to almost all races/backgrounds. Honour the grounds that were there before and unmarked graves. Make things right. |  |  |  |

**Historical Markers – Option: Add new**

| Draft criteria   | Votes in support | Votes against | Net support |
|--|------------------|---------------|-------------|
| N/A  |                  |               |             |
| <b>Participant suggested criteria</b>  |                  |               |             |
| Survey at schools – vote   | 2                |               | 2           |
| Ceremony – notify when one happens   | 2                |               | 2           |
| Consult with elders  | 1                |               | 1           |
| Representation from all nations (*committee)   |                  |               |             |
| Research the person  |                  |               |             |
| Marked to explain what it represents. Provide the full story   |                  |               |             |
| Focus on the youth on Main Street. Educate! Provide pride.   |                  |               |             |
| Honour those who negotiated the numbered treaties. Honour the Lakotah at Wounded Knee. Honour the Indigenous warriors of the Indian wars, honour those who stood at Oka, honour those fighting for Indigenous justice today. |                  |               |             |

**Place Names – Option: Add new**

| Draft criteria   | Votes in support | Votes against | Net support |
|--|------------------|---------------|-------------|
| N/A  |                  |               |             |
| <b>Participant suggested criteria</b>  |                  |               |             |
| Rename paces as they were called pre-contact. What did the Ojibwe call Lake Manitoba? What did the Cree call the Red River?        | 1                |               | 1           |
| Use or resources required  | 1                |               | 1           |
| Turtle Street  | 1                |               | 1           |
| Have syllabics on the stop signs and street names  | 1                |               | 1           |
| Education on existing  | 1                |               | 1           |
| Research on harm, does it benefit only one-side  | 1                |               | 1           |
| Add a welcoming (markers) from Indigenous people to other who came and continue to come to this land                               | 1                |               | 1           |
| Who decides whether or not a name is “pronounceable”? Why does that matter? People can always learn how to say something properly. |                  |               |             |

### Place Names – Option: Honourary/Add to

| Draft criteria   | Votes in support | Votes against | Net support |
|--|------------------|---------------|-------------|
| N/A  |                  |               |             |
| <b>Participant suggested criteria</b>  |                  |               |             |
| Consider the history behind the names of places like St.Vital, Keewatin, or King Edward. Consider and rename/ add to if necessary. Make sure if Indigenous, it's in the proper language. | 2                |               | 2           |
| Recognize the place/space permanently will provide context and perspective for generations to come and add to the truth.   |                  |               |             |

### Place Names – Option: Renaming

| Draft criteria   | Votes in support | Votes against | Net support |
|--|------------------|---------------|-------------|
| Suggested criteria   |                  |               |             |
| Connect naming to Traditional and Treaty lands and Indigenous law  | 2                |               | 2           |
| Connecting name to Indigenous and Treaty Rights  | 2                |               | 2           |
| The original place name was Indigenous   | 1                |               | 1           |
| <b>Participant suggested criteria</b>  |                  |               |             |
| A process to engage the Treaty territory leadership <ul style="list-style-type: none"> <li>- Not anyone should be allowed to propose an Indigenous name. Unless the Treaty 1 and Metis and Inuit leaders approve it.</li> </ul>        | 4                |               | 4           |
| Youth to be recognized   | 2                |               | 2           |
| The Indigenous language should reflect the Treaty and Metis and Inuit territory. For example: Mohawk language wouldn't be featured because they come from the east coast. Winnipeg language should be the 5 Indigenous languages only. | 2                |               | 2           |
| 3 people should decide <ul style="list-style-type: none"> <li>- Parent or grandparent (Elder)</li> <li>- Descendent of the person its being changed to.</li> </ul>   | 2                |               | 2           |
| The people on the street should take a vote on the new "name"  | 1                |               | 1           |
| The process should be fast   | 1                |               | 1           |
| People who live on the street (homeless) should vote   |                  |               |             |
| Youth to name new streets  |                  |               |             |

## Task 2: Review the Proposed Process

Goal: Provide feedback on the draft umbrella policy by working through the suggested criteria and a similar scenario from another city.

Worked through scenario around: **Place Names – Option: Renaming**

**Top criteria as chosen by group:**

|  |                     |
|--|---------------------|
| A process to engage the Treaty territory leadership<br>- Not anyone should be allowed to propose an Indigenous name. Unless the Treaty 1 and Metis and Inuit leaders approve it.   | Added before step 1 |
| Youth to be recognized   | Added in step 2     |
| The Indigenous language should reflect the Treaty and Metis and Inuit territory. For example: Mohawk language wouldn't be featured because they come from the east coast. Winnipeg language should be the 5 Indigenous languages only. | Added in step 3     |

Added notes from group:

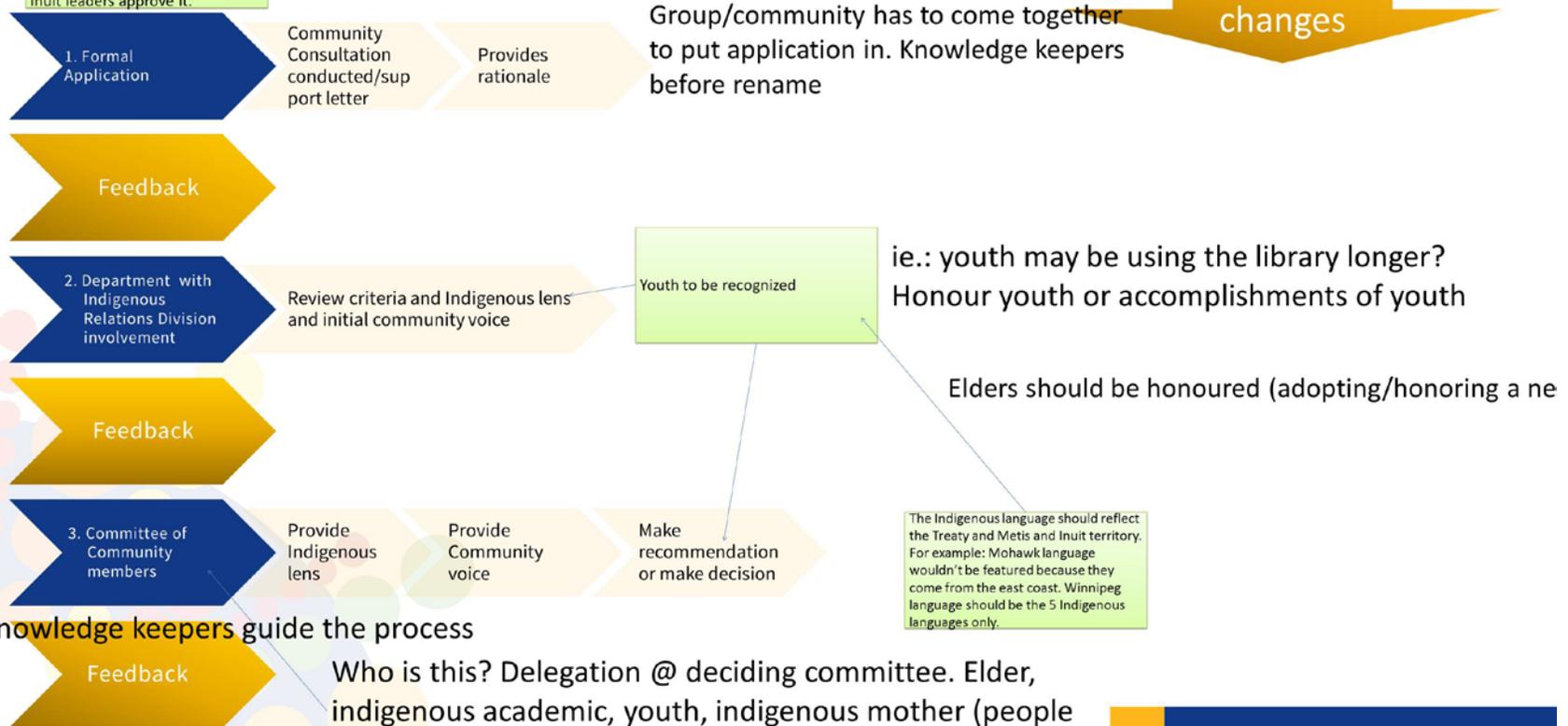
- Traditional knowledge keepers trump a process to name a library
- Consider an Indigenous process
- De-colonize the process
- Consider traditional naming would not name things after an individual rather would name after the purpose
- Protect the process stay true to the spirit of the intent
- Honour inclusion/diversity in the process
- What say do newcomers have in the process?
- Belief that place has spirit

# Task 2: Review the Proposed Process

A process to engage the Treaty territory leadership  
 Not anyone should be allowed to propose an Indigenous name.  
 Unless the Treaty 1 and Metis and Inuit leaders approve it.

Early criteria used, will not accept application

Suggested changes



Knowledge keepers guide the process

Feedback

Who is this? Delegation @ deciding committee. Elder, indigenous academic, youth, indigenous mother (people along the life cycle).

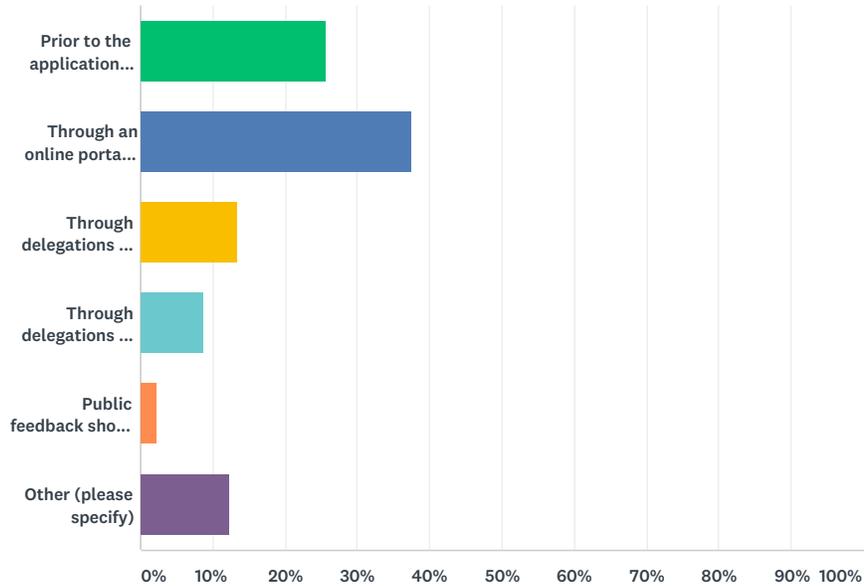
[winnipeg.ca/welcomingwinnipeg](http://winnipeg.ca/welcomingwinnipeg)

Community leaders, someone who understands community (not only Indigenous community)

## **Appendix G - Phase 2 Survey Feedback**

Q1 Community voices are important to the proposed process, and the opportunity for public input will be included in the process. Where in the process would public feedback fit best? Please choose one.

Answered: 171 Skipped: 1



| ANSWER CHOICES   | RESPONSES  |
|--|------------|
| Prior to the application phase, through the applicant.   | 25.73% 44  |
| Through an online portal during the application evaluation phase.  | 37.43% 64  |
| Through delegations or written submissions to the committee of community members.  | 13.45% 23  |
| Through delegations to a committee of elected officials (Standing Policy Committee, Executive Policy Committee, or Council). | 8.77% 15   |
| Public feedback should not be included in the process.   | 2.34% 4    |
| Other (please specify)   | 12.28% 21  |
| <b>TOTAL</b>   | <b>171</b> |

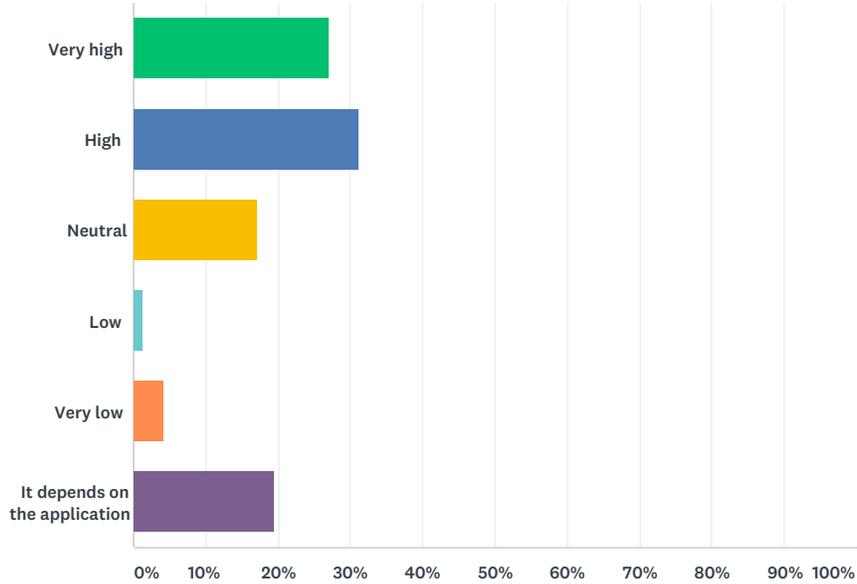
| #  | OTHER (PLEASE SPECIFY)   | DATE               |
|----|--|--------------------|
| 1  | many phases  | 8/2/2019 11:14 AM  |
| 2  | as much involvement throughout the whole of the process.   | 8/2/2019 10:47 AM  |
| 3  | awareness . * Simple language  | 8/1/2019 4:06 PM   |
| 4  | This entire initiative and process seems unnecessary. There are far more important ways to improve relations with Winnipeg's indigenous peoples.   | 8/1/2019 10:38 AM  |
| 5  | Wide spread public feedback - well advertised  | 7/31/2019 11:04 AM |
| 6  | All the way through  | 7/31/2019 6:31 AM  |
| 7  | Public committees/"townhalls"at Indigenous organizations. There are already many Indigenous people who attend these places and are either healing and working through trauma, effects of colonization, and poverty ETC i.e. Ka Ni Kanichihk, Ma Ma Wi Wiichitata, AYO opportunities, strawberryheart protectors, | 7/30/2019 12:27 PM |
| 8  | community members should always be consulted first! We know what is needed   | 7/29/2019 10:45 PM |
| 9  | Need a combination, prior to the application phase, depends on definition of community populaton/access. Online, not all individuals have access to internet - if there are more options preference would be given to online.  | 7/29/2019 12:16 PM |
| 10 | Throughout entire process from bottom up   | 7/29/2019 12:01 PM |
| 11 | Choices 2, 3 and 4 should all be used.   | 7/29/2019 10:12 AM |

## Welcoming Winnipeg Phase 2

|    |  |                    |
|----|--|--------------------|
| 12 | At all times.....  | 7/28/2019 3:49 PM  |
| 13 | They should be involved in all stages  | 7/28/2019 1:28 PM  |
| 14 | To 'reconcile' history, if you wish, is to look at the full lens. To only be focused on Aboriginal lens, when taxes are paid by citizens of various backgrounds should consider the history of ALL who have built this city. To only focus on Aboriginal lens is not appropriate and is a disservice to this city. The better approach is to focus on the contributions Black Canadians, all other groups and Aboriginal, so that the representation is actually balanced and true. Consult with black community leaders and others community to get a proper representation for this process. | 7/26/2019 11:06 AM |
| 15 | online comment option.   | 7/25/2019 12:10 PM |
| 16 | none   | 7/23/2019 10:16 PM |
| 17 | through targeted outreach to communities appropriate to each request (historically impacted, currently impacted, etc.)   | 7/23/2019 12:16 PM |
| 18 | Online portal and a community meeting with all stakeholders invited and advertised openly well in advance of occurring   | 7/22/2019 10:24 PM |
| 19 | Third option "Through delegations or written submissions to the committee of community members." as long as Indigenous Relations division is involved in a meaningful way. If they aren't, then through an online portal during the application evaluation phase. The departments don't have a lens to appropriately screen.   | 7/22/2019 5:38 PM  |
| 20 | Use Survey Monkey ... you will never please everyone.. the indigenous community is itself conflicted on many levels  | 7/16/2019 7:58 AM  |
| 21 | Through an online portal where individuals have to identify themselves, and, through delegations or written submissions. ie. a combination of 2 and 3 in the list above.   | 7/12/2019 10:44 AM |

Q2 In Phase 1, we heard there is a need for continued community involvement and voices in the process. What is your level of interest for providing feedback when an application is made to create new, to add perspective to, or to remove various historical markers and place names?

Answered: 170 Skipped: 2



| ANSWER CHOICES                | RESPONSES |            |
|-------------------------------|-----------|------------|
| Very high                     | 27.06%    | 46         |
| High                          | 31.18%    | 53         |
| Neutral                       | 17.06%    | 29         |
| Low                           | 1.18%     | 2          |
| Very low                      | 4.12%     | 7          |
| It depends on the application | 19.41%    | 33         |
| <b>TOTAL</b>                  |           | <b>170</b> |

### Q3 The proposed process will require that all applications have community support in order to have their application considered. What type of community support do you think the applicant should seek before making a formal application?

Answered: 135 Skipped: 37

| #  | RESPONSES  | DATE              |
|----|--|-------------------|
| 1  | Anyone who is directly or indirectly impacted should be consulted.   | 8/7/2019 4:40 PM  |
| 2  | Community meetings, public surveys, Neighborhood consultations.  | 8/7/2019 4:33 PM  |
| 3  | From an elder who can translate for Indigenous people's who don't understand.  | 8/7/2019 4:24 PM  |
| 4  | Elder and youth  | 8/7/2019 4:20 PM  |
| 5  | Indigenous community.  | 8/7/2019 4:16 PM  |
| 6  | Signatures (at least a certain amount) with community members impacted, a written explanation with reasons - available online for Winnipeg to read and vote on.  | 8/7/2019 4:14 PM  |
| 7  | Public gatherings, forums, to gather information, idea's. Online. Going to Indigenous organizations.   | 8/7/2019 4:03 PM  |
| 8  | Community member signatures.   | 8/7/2019 3:59 PM  |
| 9  | Consultation with Elders, traditional people, those who are knowledgeable an wise to the history and current events of indigenous people. Include youth.   | 8/7/2019 2:45 PM  |
| 10 | online petition, email petition. People spend a great deal of time online. This would be an effective way to share a proposed change.  | 8/7/2019 2:02 PM  |
| 11 | Indigenous and Metis should be committed first before anything as we are all guests on their land.   | 8/7/2019 1:56 PM  |
| 12 | Indigenous people, Historical people (body of people who studied/know history), People who live in the area.   | 8/7/2019 12:56 PM |
| 13 | I believe applicants should hold a presentation in the community that they would like to see altered, should be open to the public.  | 8/7/2019 12:50 PM |
| 14 | Community groups and community centers.  | 8/7/2019 11:59 AM |
| 15 | Talking and sharing information, maybe an open forum in the community.   | 8/6/2019 2:34 PM  |
| 16 | A roundtable of Elders to give the okay.   | 8/6/2019 2:16 PM  |
| 17 | Public engagement at various venues.   | 8/6/2019 11:51 AM |
| 18 | Signatures on a petition and/or letters of support from individuals and groups who would have an interest  | 8/4/2019 1:41 PM  |
| 19 | The group it affects the most. Education community, MFNERC, historical experts, interested community members   | 8/3/2019 12:26 AM |
| 20 | An organization whom enterity lies on the historical archive of that community. With a willingness to work with neighbouring communities and their archival sources co firming these events. So it could be in a flowing storybook form. Plaques of bits of history explaining why what was happening over there caused this to happen here. | 8/3/2019 12:13 AM |
| 21 | I am not sure I fully understand HOW this would happen.  | 8/2/2019 2:48 PM  |
| 22 | a fair amount  | 8/2/2019 11:14 AM |
| 23 | There should be a public presentation or online presentation to promote support prior to application and then presented to a committee delegated for this  | 8/2/2019 10:50 AM |
| 24 | Discussion series on location. "tour" or lecture of sorts...providing opportunity for interested citizens to deliberate on said proposal.  | 8/2/2019 10:47 AM |
| 25 | Because of the diversity of Winnipeg's population, I think the applicant should look to all communities in Winnipeg for support to ensure everyone's viewpoint is being considered.  | 8/2/2019 8:04 AM  |
| 26 | Nominations from people in the community   | 8/1/2019 8:58 PM  |
| 27 | Like minded people that are likely already part of the process, as well as people who live near the marker, and any groups affected at any point in time by the marker's history. A list of supporters names is evidence of interest.  | 8/1/2019 6:22 PM  |
| 28 | Wide advertisement through all newspapers, TV and social media   | 8/1/2019 5:33 PM  |
| 29 | This is a waste of money and time. This City is falling apart and it's because of fluffy initiatives like this. Moving forward, I am sure names will reflect current social thinking just like it did in the past.   | 8/1/2019 5:01 PM  |

## Welcoming Winnipeg Phase 2

|    |  |                    |
|----|--|--------------------|
| 30 | A document similar to a list of signatures required to run in a civic election. 500 names or more, depending on the overall effect to the community at large.  | 8/1/2019 4:15 PM   |
| 31 | Grassroots;various organizations; academic community.  | 8/1/2019 4:14 PM   |
| 32 | check with elders  | 8/1/2019 4:06 PM   |
| 33 | I think this would need to be determined on a case-by-case basis, in relation to the character of the application.   | 8/1/2019 3:58 PM   |
| 34 | Consult with history and Indigenous affairs departments at Manitoba Universities. Focus groups in affected neighbourhood.  | 8/1/2019 3:39 PM   |
| 35 | Post online, create a petition. Speak to an elder.   | 8/1/2019 3:39 PM   |
| 36 | Ask elders, women, "knowledge keepers", keep it fluid or reflective of the community   | 8/1/2019 3:34 PM   |
| 37 | Paper or verified online petition.   | 8/1/2019 3:11 PM   |
| 38 | Support from the neighborhood where change is proposed   | 8/1/2019 3:00 PM   |
| 39 | Indigenous and neighbourhood.  | 8/1/2019 1:58 PM   |
| 40 | Signed petition.   | 8/1/2019 1:37 PM   |
| 41 | support from researchers, community organizations, etc.  | 8/1/2019 1:21 PM   |
| 42 | Indigenous community support   | 8/1/2019 1:20 PM   |
| 43 | depends  | 8/1/2019 1:14 PM   |
| 44 | Petition signed by local community members   | 8/1/2019 12:49 PM  |
| 45 | Petition reflecting a high level of support from residents and workers in the community.   | 8/1/2019 12:39 PM  |
| 46 | Survey ,meetings   | 8/1/2019 12:28 PM  |
| 47 | I'm a little confused as "place names" is not properly defined. I hope you are talking about parks/buildings and not neighbourhoods or street names as I don't think a committee like this should be provided with they authority to control those processes.                                | 8/1/2019 11:35 AM  |
| 48 | Whatever can be given.   | 8/1/2019 11:08 AM  |
| 49 | This entire initiative and process seems unnecessary. There are far more important ways to improve relations with Winnipeg's indigenous peoples.   | 8/1/2019 10:38 AM  |
| 50 | Support from residents living in and around the area. Support from local businesses is also extremely important.   | 8/1/2019 10:34 AM  |
| 51 | voting or letters of support   | 8/1/2019 10:23 AM  |
| 52 | There has to be a high demand to change a historical marker or place name.   | 7/31/2019 11:04 AM |
| 53 | Have support from at least 1 non-profit organization and 3 (or more) other community members and from the Indigenous community.  | 7/31/2019 9:52 AM  |
| 54 | Those living in the community, Elders, youth, families. Those working/going to school in the community. Indigenous groups ie. if not sacred/ceremonial grounds.  | 7/31/2019 9:41 AM  |
| 55 | Letters of support from 3 Indigenous people living in Winnipeg.  | 7/31/2019 9:23 AM  |
| 56 | Informed consent, possible supports of agencies and individual community members (whatever that might look like).  | 7/31/2019 9:17 AM  |
| 57 | a letter accompanying the application that shows more than one person is in favour   | 7/31/2019 8:49 AM  |
| 58 | -the community they would like to acknowledge/honour   | 7/31/2019 8:39 AM  |
| 59 | petition type process - minimum number of signatures identified.   | 7/31/2019 8:10 AM  |
| 60 | This process should be more transparent. The name "Welcoming Winnipeg" is misleading, and it hasn't been promoted strongly enough to non-Natives.  | 7/31/2019 6:31 AM  |
| 61 | Community input, consultation, review and recommendations  | 7/30/2019 6:02 PM  |
| 62 | Letters of support from surrounding houses/businesses  | 7/30/2019 4:05 PM  |
| 63 | Support from the local community - those potentially effected or those who will be in the area where change will occur, and the Indigenous community   | 7/30/2019 3:22 PM  |
| 64 | Aboriginal organizations should receive more grants from the city in order to hire more people to help work the process.   | 7/30/2019 12:27 PM |
| 65 | Endorsement from Indigenous community-based organizations/groups, especially in cases where the applicant is a non-Indigenous group/organization. Demonstrate alignment with other informing docs, such as the TRC recommendations, local community and housing plans and Plan Winnipeg etc. | 7/30/2019 12:24 PM |
| 66 | recognized by community members of Inuit, Metis and First Nations  | 7/30/2019 12:09 AM |
| 67 | 1. letters from community groups 2 letters from indigenous leaders in the community 3 families in the community  | 7/29/2019 10:45 PM |

## Welcoming Winnipeg Phase 2

|    |  |                    |
|----|--|--------------------|
| 68 | Direct community involvement   | 7/29/2019 3:31 PM  |
| 69 | Winnipeg is a divided community with much work to do on reconciliation. Which communities support what may cause further divide. How do you plan on accommodating extreme views?   | 7/29/2019 12:16 PM |
| 70 | Should be individual to each applicant and not a blanket approach for all. Let the community determine what type of support they provide, not administrative driven - that's not reconciliation.   | 7/29/2019 12:01 PM |
| 71 | 90% or better  | 7/29/2019 10:42 AM |
| 72 | It will be challenging to obtain a statistically significant sample using grassroots measures but any sort of sampling of the population will provide some insight for decision-makers to consider.  | 7/29/2019 10:19 AM |
| 73 | referendum   | 7/29/2019 10:19 AM |
| 74 | They should have to demonstrate that they have received input and endorsement from a wide range of relevant community members (that is, community members whose histories have not been acknowledged).   | 7/29/2019 10:12 AM |
| 75 | A multicultural one  | 7/28/2019 3:49 PM  |
| 76 | A multicultural one.   | 7/28/2019 1:28 PM  |
| 77 | Na   | 7/28/2019 12:02 PM |
| 78 | Black Canadians who have made a contribution to the fabric of Winnipeg should be examined to get a true perspective. Black organizations in Winnipeg should be consulted to put forward a proposal. Again, as this city was built by many groups, including black Canadians, public art should be reflected by this city that should be serving all people.  | 7/26/2019 11:06 AM |
| 79 | Determining if additions or removals accurately address historical events according to facts as opposed to perceptions.  | 7/25/2019 6:14 PM  |
| 80 | On-line and community meetings.  | 7/25/2019 1:13 PM  |
| 81 | signatures/ names in support.  | 7/25/2019 12:10 PM |
| 82 | If an application is to have community support it should be from the entire community, but we need to look at City of Winnipeg by-laws to ensure that all by-law requirements are met and policies are followed. We also need to ensure that the process around the approval of applications is not slowed down. As a City of Winnipeg employee, an applicants concern is the length of time it takes for approval, and the process does take time to ensure due diligence, but we need to be mindful of the length of time it takes for approvals.  | 7/24/2019 9:30 AM  |
| 83 | Really difficult question, because you wouldn't want to make the decision entirely contingent only on people living near the proposed change: that might be helpful for areas that are already fairly Indigenized where local support will be high. In areas that are mostly white and affluent we'd never be able to see change happen because people with no sense of the importance of name changes (for instance) away from inherently colonial names are far more populous here. We need to be able to launch a campaign for a change that can be launched from within OR without a particular neighbourhood and still be successful. That said, the most successful thing may be to put up signage (again with place names as an example) at the place, so people who actually use the space have the input. I'd just again be concerned about never being able to make change happen in aforementioned affluent neighbourhoods. Sorry, not super helpful. | 7/24/2019 2:48 AM  |
| 84 | Anyone who is employed full time.  | 7/23/2019 9:50 PM  |
| 85 | I think community support should be the applicant's discretion as these types of changes, such as street naming initiatives are already governed by the Street Naming By-law 115/2011 and said by-law already delegates the approving body. Most are dealt with through Community Committees in which the public would have an opportunity to represent their input at that time.  | 7/23/2019 2:18 PM  |
| 86 | dependant on the application, letters of support, signed petition, etc.  | 7/23/2019 12:16 PM |
| 87 | a minimum of 5000 unique signatures after community consultation meetings held in the area of concern.   | 7/23/2019 10:44 AM |
| 88 | Support from both indigenous and non-indigenous community members, so the support involves education and understanding behind the scenes.  | 7/23/2019 10:14 AM |

## Welcoming Winnipeg Phase 2

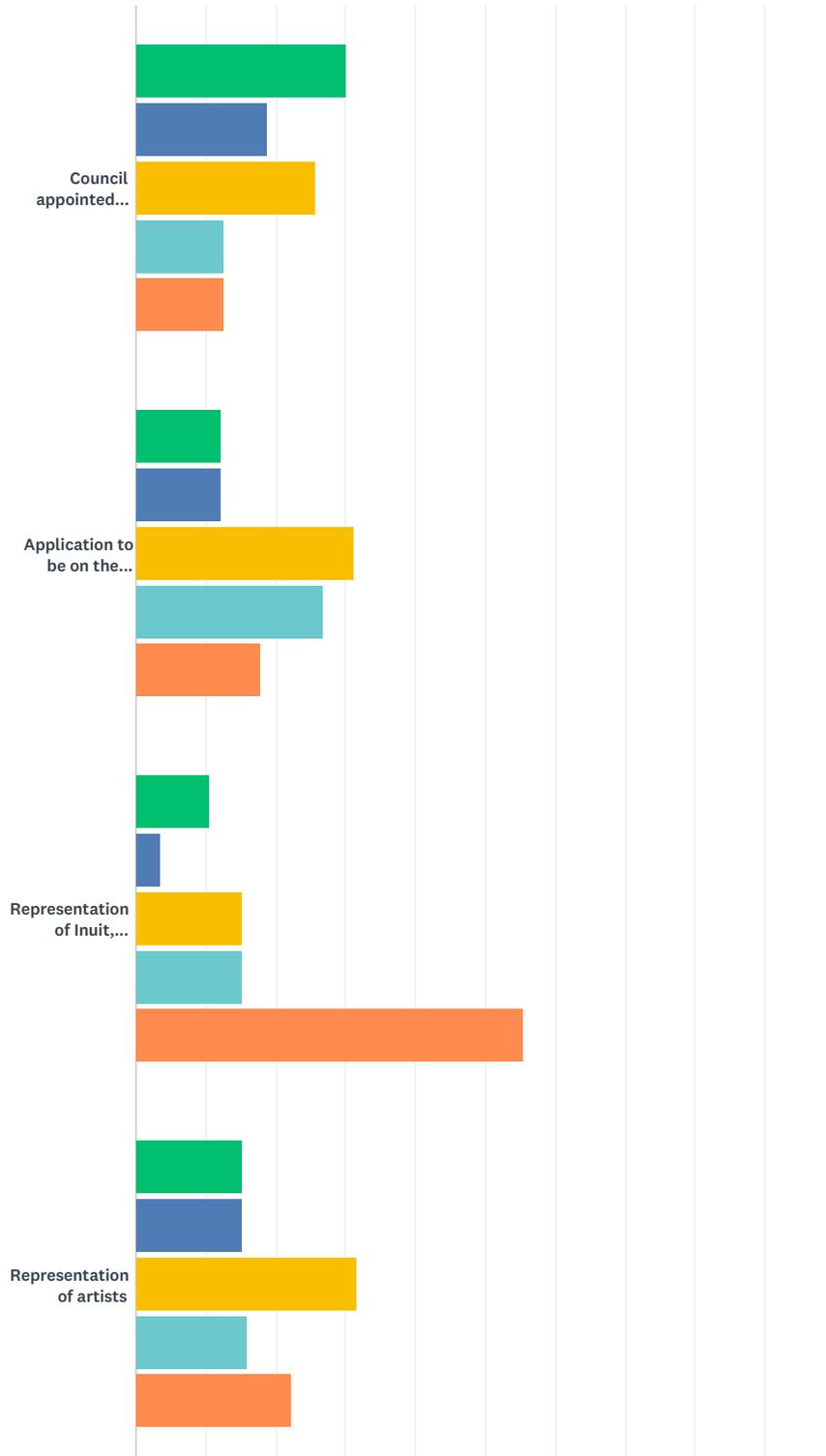
|     |  |                    |
|-----|--|--------------------|
| 89  | <p>Advertise changes proposed through communicating with city, posting on city website, notification of reporters and journalists who can then summarize for the public in newspapers, tv, radio, etc... Raise and record feedback at at-least one community Annual General Meeting (and notify of this discussion in the agenda for the AGM) prior to formally applying to the city. Consult and listen and note-take various opinions in an unbiased manner (even if opinions are different from those of the applicant) and submit these range of opinions to the city with the formal application..... i.e. the city can then do a second round of consultations to examine if the applicant's consultations truly captured the variety of opinions and whether or not the applicant understands the holistic picture of the change they are proposing. If the applicant has a holistic understanding and has weighed both the positive and negative items in a neutral format, and then reached an optimal opinion then the city will have to spend minimal resources on lengthy debates, wasted councilor time, drawn out consultations, legal law suits, politics, delays, wasted tax payer dollars, etc... The city must do due diligence in ensuring that the application is of holistic benefit to the city... this is a lengthy and costly process,,, thus, place a large portion of the responsibility on the applicant (assist where required prior to the application being submitted); then once the city has the application submitted the council can make a simple (and significantly less costly and resource intensive) test that it actually is appropriate and then approve it with minimal drama since the applicant and community collectively did the majority of the footwork and are already both onsite having openly discussed, evaluated, and selected the most optimal path from a variety of viewpoints. The city's job is then to only make sure that the applicants and community consultation process actually was legitimate and honest... if not, the application is discarded. and the city can then evaluate if the applicant</p> | 7/22/2019 10:24 PM |
| 90  | a letter of support from an Indigenous led community non profit or social services or political organization or recognized grassroots group.   | 7/22/2019 5:38 PM  |
| 91  | Is it really the responsibility of the applicant? Shouldn't some of the responsibility fall to the City to ensure broad perspectives are considered?   | 7/22/2019 9:22 AM  |
| 92  | Not sure   | 7/21/2019 7:03 AM  |
| 93  | Recognized government and non-governmental organizations (e.g. Manitoba Métis Foundation, University of Manitoba, etc.)  | 7/19/2019 5:52 PM  |
| 94  | Petition with at least a hundred residents' names and addresses.   | 7/19/2019 11:51 AM |
| 95  | signed petition showing majority support   | 7/19/2019 6:51 AM  |
| 96  | Petition like support gathering.   | 7/18/2019 10:28 PM |
| 97  | Survey citizens or ads in various media indicating what the application is for   | 7/18/2019 7:15 PM  |
| 98  | Number of signatures in the immediate area. Present in person why  | 7/18/2019 6:20 PM  |
| 99  | Before being considered by the committee/council, an applicant should have a fair representative of signatures of people from 1) within and nearby to area in which the change would take place, a minimum of 65% of signatures should be of this type. As well as 2) Signatures of people from outside the area in which the change is taking place, this should make up the remaining 35%.   | 7/18/2019 5:44 PM  |
| 100 | Formal information support petition with the description. Signatures from area residences only. Signatures and support from outside the area can be collected however assessed apart and separate from local area residence signatures.  | 7/18/2019 4:30 PM  |
| 101 | support from Indigenous community members, organizations and governments   | 7/18/2019 3:34 PM  |
| 102 | Community groups be contacted. Public advertising of meetings to discuss issues.   | 7/18/2019 3:01 PM  |
| 103 | A yes/no vote mailed to all property owners in the surrounding area to add names. A city wide vote to remove historical names and markers.   | 7/18/2019 11:46 AM |
| 104 | petition with a significant # of signatures  | 7/18/2019 11:34 AM |
| 105 | Support from local residents and businesses, but even more importantly, support from the traditional inhabitants of the area   | 7/18/2019 11:23 AM |
| 106 | The applicant should submit their application through the portal for a determined amount of time prior to the decision being made and achieve a level of acceptance from community members who have reviewed the all the options and support online - this can support as many of the proposals as they want. Once a predetermined level of approval has been reached (i.e. 100 people or 30% of all votes)  | 7/18/2019 11:13 AM |
| 107 | Do a neighbourhood survey, so the application actually has some support before it proceeds.  | 7/18/2019 11:09 AM |
| 108 | Keeping our historical markers and place names should be high on community support. Many cities in Canada do not think that way. Winnipeg has many historical markers and place names. It would be a shame to destroy what we have.  | 7/18/2019 11:08 AM |
| 109 | online engagement is sufficient  | 7/18/2019 10:47 AM |
| 110 | A petition requiring a minimum of at least 2500 signatures from individuals in the area or in the case of a street/avenue, etc., then a minimum of 15% of the people's signatures showing support.   | 7/18/2019 10:29 AM |
| 111 | A petition with 1000 signatures.   | 7/18/2019 10:26 AM |
| 112 | It depends on the subject matter or change. The requested change should be lead and supported by the community that is most impacted.  | 7/17/2019 10:30 AM |

## Welcoming Winnipeg Phase 2

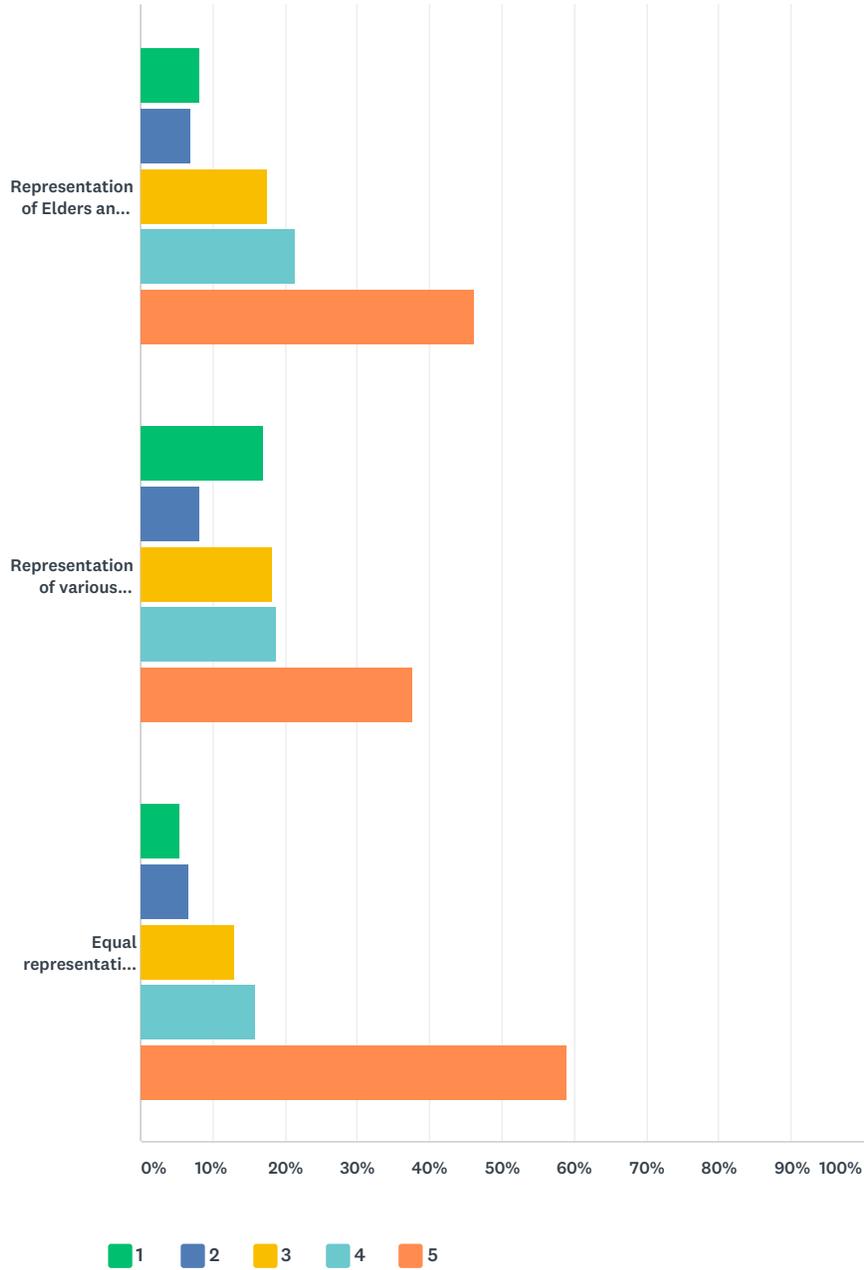
|     |   |                    |
|-----|---|--------------------|
| 113 | Letters of support from community-based organizations that democratically represent the community in question. These should not include special interest or industry groups, but specifically community-serving organizations   | 7/16/2019 12:11 PM |
| 114 | I think it should be petitions signatures.. do not go way of the indigenous organizations as that could be a conflict of interest when decisions come around.. just makes things so complicated. Back in the day , people who wanted to affect change went door to door to get signatures to support the cause... nothing wrong with that .. minimum 100 signatures from persons residing in a 2 km radius of the site/signage etc.... or at least 75% of petitioners must live within a 2 km radius of the issue signage or site | 7/16/2019 7:58 AM  |
| 115 | Petitions of signatures. Community engagement/consultations with a unanimous decision.  | 7/15/2019 10:49 AM |
| 116 | The support area would have to depend on the scope of the proposal and should include as much preliminary information as possible. Outreach by mail, newspapers, door to door hand-outs or personal contact would all be useful again depending on the scope of the project and the number of people it would impact.   | 7/14/2019 10:52 PM |
| 117 | N/A   | 7/14/2019 6:35 PM  |
| 118 | Majority of affected communities including location, historical references etc  | 7/14/2019 2:14 PM  |
| 119 | Unsure at this time - I am too familiar with the process  | 7/14/2019 8:41 AM  |
| 120 | None  | 7/12/2019 8:49 PM  |
| 121 | 100 signatures  | 7/12/2019 6:26 PM  |
| 122 | Not sure  | 7/12/2019 5:50 PM  |
| 123 | A signed petition with a required number of signatures.   | 7/12/2019 4:49 PM  |
| 124 | Delegation and/or a written submissions   | 7/12/2019 3:50 PM  |
| 125 | From community organization throughout Wlnnipeg   | 7/12/2019 2:49 PM  |
| 126 | Written support from a broad number of sectors not just one.  | 7/12/2019 10:44 AM |
| 127 | Not sure what is meant by "type". Answer: signed petition.  | 7/12/2019 8:16 AM  |
| 128 | Apply to known community organizations for their response, comment, or commitment.  | 7/12/2019 7:17 AM  |
| 129 | Those living in the areas where change is proposed, those who offer a credible and clear argument as to the validity of why a change should or should not occur (such as but not limited to historians, city planners, professors of Indigenous Studies, members of a community who feel hurt or traumatized by current city markers). I wish there was a list provided in this question for consideration. PS - I find some of the questions here to be confusing (the whole survey).  | 7/11/2019 9:50 PM  |
| 130 | Be widely advertised at expense of applicant. Ensure newspaper, radio and TV publicity, as well as social media, has circulated information   | 7/11/2019 4:03 PM  |
| 131 | Majority support  | 7/11/2019 3:28 PM  |
| 132 | Maybe collect signatures, like to get a referendum on a ballot. The number of signatures should be high enough to weed out frivolous claims, but not so high to prevent people from participating.  | 7/11/2019 3:22 PM  |
| 133 | Letters from community members or organizations or signatures in support of the application.  | 7/11/2019 2:44 PM  |
| 134 | letter of support   | 7/11/2019 2:21 PM  |
| 135 | A petition with a high number of verified signatures, similar to the process of being nominated to run for Mayor.   | 7/11/2019 1:05 PM  |

Q4 The Committee of Community members (step 3) will be responsible for evaluating the application with an Indigenous lens and making a recommendation or decision Who do you think should make up the committee of community members? Provide your rating of 1 to 5 each of the following options, with 1 being the lowest rating and 5 being the highest rating.

Answered: 164 Skipped: 8



## Welcoming Winnipeg Phase 2



|   | 1            | 2            | 3            | 4            | 5            | TOTAL |
|---|--------------|--------------|--------------|--------------|--------------|-------|
| Council appointed members                         | 30.19%<br>48 | 18.87%<br>30 | 25.79%<br>41 | 12.58%<br>20 | 12.58%<br>20 | 159   |
| Application to be on the committee                | 12.10%<br>19 | 12.10%<br>19 | 31.21%<br>49 | 26.75%<br>42 | 17.83%<br>28 | 157   |
| Representation of Inuit, Metis, and First Nations | 10.37%<br>17 | 3.66%<br>6   | 15.24%<br>25 | 15.24%<br>25 | 55.49%<br>91 | 164   |
| Representation of artists                         | 15.19%<br>24 | 15.19%<br>24 | 31.65%<br>50 | 15.82%<br>25 | 22.15%<br>35 | 158   |
| Representation of Elders and youth                | 8.13%<br>13  | 6.88%<br>11  | 17.50%<br>28 | 21.25%<br>34 | 46.25%<br>74 | 160   |
| Representation of various Indigenous languages    | 16.98%<br>27 | 8.18%<br>13  | 18.24%<br>29 | 18.87%<br>30 | 37.74%<br>60 | 159   |
| Equal representation of women and men             | 5.52%<br>9   | 6.75%<br>11  | 12.88%<br>21 | 15.95%<br>26 | 58.90%<br>96 | 163   |

| # | OTHER (PLEASE SPECIFY)                                | DATE             |
|---|---|------------------|
| 1 | Representation of LGBTQ and two-spirited individuals. | 8/7/2019 4:10 PM |

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|    |  |                    |
|----|--|--------------------|
| 2  | Representations who are of Metis, Non-status, Indigenous descent.  | 8/7/2019 12:56 PM  |
| 3  | historians, anthropologist, sociologist, philosophers.   | 8/2/2019 10:47 AM  |
| 4  | I also think the non-indigenous community should be represented or we risk repeating what has happened in the past by leaving out a large segment of our population.   | 8/2/2019 8:04 AM   |
| 5  | Should not consist primarily of indigenous reps - there are other nationalities who need to be equally represented. We should not be so obsessed with equal rights only for the indigenous but for all the people who make up our city.  | 8/1/2019 5:33 PM   |
| 6  | So is the Committee of Community Members option already selected? If so, what is the point of question 1? Also, what about other groups and cultures? What is this -----? I can't believe this survey is allowed. What a joke this City is.  | 8/1/2019 5:01 PM   |
| 7  | Names are seven teachings and pipe teachings, medicine wheel colours   | 8/1/2019 4:06 PM   |
| 8  | I'd like to see consideration to balancing other types of gender and sexual diversity, as well as different socio-economic groups and backgrounds.   | 8/1/2019 3:58 PM   |
| 9  | Two spirit   | 8/1/2019 3:34 PM   |
| 10 | Manitoba Historical Society  | 8/1/2019 3:00 PM   |
| 11 | archivists and historians  | 8/1/2019 1:58 PM   |
| 12 | Women and minorities should be overrepresented. We've had centuries of over-representation of white males. It will take a long time to achieve balance if we just have Proportional Representation   | 8/1/2019 1:37 PM   |
| 13 | I would like to see researchers/scholars there too. I'd also like to see transgender people acknowledged here in some way.   | 8/1/2019 1:21 PM   |
| 14 | this should include decision makers (i.e. Counselors or MLA's)   | 8/1/2019 11:35 AM  |
| 15 | This entire initiative and process seems unnecessary. There are far more important ways to improve relations with Winnipeg's indigenous peoples.   | 8/1/2019 10:38 AM  |
| 16 | representation of women and men be non-binary, other genders should be included.   | 7/31/2019 9:52 AM  |
| 17 | 2S   | 7/31/2019 9:23 AM  |
| 18 | All community members should have equal representation regardless of gender identity.  | 7/31/2019 9:17 AM  |
| 19 | Inuit culture, History and making us known   | 7/31/2019 9:01 AM  |
| 20 | People from ethnic groups other than natives.  | 7/31/2019 6:31 AM  |
| 21 | residents in cases where the changes will be located within a residential context.   | 7/30/2019 12:24 PM |
| 22 | It is important that they be educated about LGBTQ2, the true history of colonial/Indigenous relations and have experience demonstrating advocacy for human rights.   | 7/29/2019 12:16 PM |
| 23 | Representation from Community Indigenous Organizations   | 7/29/2019 12:01 PM |
| 24 | Historians!  | 7/29/2019 10:48 AM |
| 25 | Random public members  | 7/29/2019 10:19 AM |
| 26 | more diversity should also be included   | 7/28/2019 3:49 PM  |
| 27 | People whom can critically think..... not everyone can do this....   | 7/28/2019 1:28 PM  |
| 28 | This project for the city should be representative of the citizens. Therefore proposals from Black Canadian in Winnipeg should be evaluated. Black Canadians should be represented on the committee (rating of 5). Thereby having the opportunity to submit proposals and help to make the decision. | 7/26/2019 11:06 AM |
| 29 | Members with Historical knowledge  | 7/25/2019 1:13 PM  |
| 30 | Appointed based on merit and performance not based on race.  | 7/23/2019 9:50 PM  |
| 31 | The committee, if created, should have members from indigenous and non-indigenous members so not to discriminate against anyone.   | 7/23/2019 2:18 PM  |
| 32 | equal representation of indigenous and non-indigenous  | 7/23/2019 10:44 AM |
| 33 | Also non-indigenous a must on the committee  | 7/22/2019 10:24 PM |
| 34 | Application to be on the committee, with support letter from an Indigenous organization or citizen   | 7/22/2019 5:38 PM  |
| 35 | One community member at large (if the intent is for reconciliation, shouldn't all parties be at the table?)  | 7/22/2019 9:22 AM  |
| 36 | What about the Chinese, Jews, Ukrainians, and Cdn. Blacks?   | 7/18/2019 5:12 PM  |
| 37 | Application and appointment need to consider individual agendas conflict of interests that are not in line with the spirit of the project.   | 7/18/2019 4:30 PM  |
| 38 | Two Spirit and nonbinary people  | 7/18/2019 3:34 PM  |
| 39 | General public   | 7/18/2019 3:01 PM  |
| 40 | representatives of long standing citizens of the community   | 7/14/2019 10:52 PM |

## Welcoming Winnipeg Phase 2

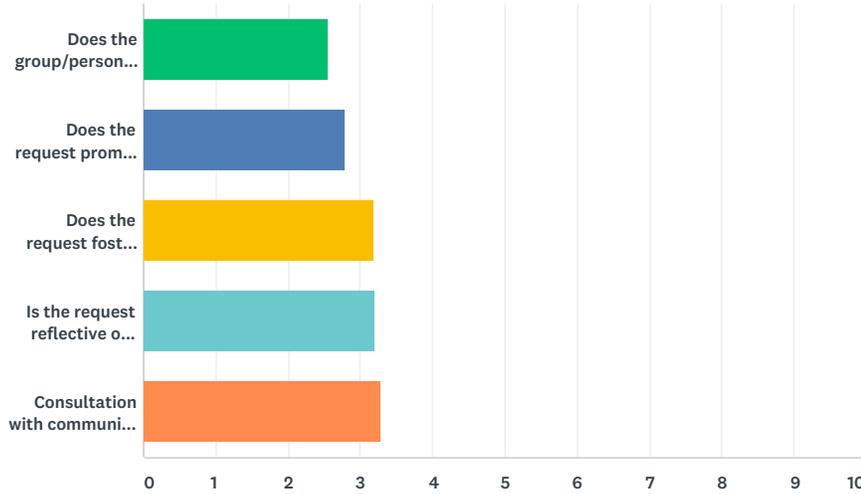
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|    |  |                    |
|----|--|--------------------|
| 41 | Different ethnicities. Also some academic qualifications on history/human rights/dialogic  | 7/12/2019 3:50 PM  |
| 42 | A variety of lenses are needed not just Indigenous ones.   | 7/12/2019 10:44 AM |
| 43 | I strongly believe that if the application is to be successful and to be accepted by the broader Winnipeg community, it certainly needs strong representation from those who are from Indigenous, Inuit and Metis ethnicities. However, I feel that it should also have very strong support from people who are allies but not of those communities. Half and half (or 60/40). | 7/11/2019 9:50 PM  |
| 44 | Indigenous Historians; Indigenous Archaeologists   | 7/11/2019 7:38 PM  |
| 45 | Should not consist primarily of indigenous reps - there are other nationalities who need to be equally represented. We should not be so obsessed with equal rights only for the indigenous but for all the people who make up our city.  | 7/11/2019 4:03 PM  |
| 46 | General public   | 7/11/2019 3:28 PM  |

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**Q5** When the committee of community members receives an application to create new, to add to, and to remove various historical markers and place names, what should guide their evaluation of an application? Please rank the following options by dragging and dropping into your preferred order so your top choice is at the top (1) and your last choice at the bottom (5).

Answered: 159 Skipped: 13



|   | 1            | 2            | 3            | 4            | 5            | TOTAL | SCORE |
|---|--------------|--------------|--------------|--------------|--------------|-------|-------|
| Does the group/person/event demonstrate significant contributions in shaping a Welcoming Winnipeg                         | 16.00%<br>24 | 13.33%<br>20 | 19.33%<br>29 | 12.67%<br>19 | 38.67%<br>58 | 150   | 2.55  |
| Does the request promote transmit to future generations of Indigenous history, language, oral traditions and philosophies | 19.35%<br>30 | 16.77%<br>26 | 16.13%<br>25 | 18.71%<br>29 | 29.03%<br>45 | 155   | 2.79  |
| Does the request foster equality and reduces discrimination; promotes inclusion.  | 17.88%<br>27 | 25.83%<br>39 | 23.18%<br>35 | 23.84%<br>36 | 9.27%<br>14  | 151   | 3.19  |
| Is the request reflective of revitalizing Indigenous cultural traditions and customs and history.                         | 18.24%<br>27 | 27.70%<br>41 | 18.92%<br>28 | 26.35%<br>39 | 8.78%<br>13  | 148   | 3.20  |
| Consultation with community member who is directly impacted (For example, through their ancestry or location).            | 31.79%<br>48 | 15.23%<br>23 | 19.87%<br>30 | 16.56%<br>25 | 16.56%<br>25 | 151   | 3.29  |

## Q6 Other evaluation considerations:

Answered: 49 Skipped: 123

| #  | RESPONSES   | DATE               |
|----|---|--------------------|
| 1  | Change the word "Welcoming" because it isn't.   | 8/6/2019 11:52 AM  |
| 2  | Does the request promote a group that is traditionally underrepresented   | 8/4/2019 1:43 PM   |
| 3  | Does it take away from anothers positive or historical influence on that designation  | 8/3/2019 12:18 AM  |
| 4  | FAR toooooo much consideration is be given to Indigenous stuff.   | 8/2/2019 2:50 PM   |
| 5  | Remove everything with the name of a saint. After all, it was the clergy who came to North America to end the local way of life and belief, to convert everyone to their religion.  | 8/2/2019 11:16 AM  |
| 6  | This was a very hard question as all of the points are very important to consider.  | 8/2/2019 8:12 AM   |
| 7  | History need not be positive to mark it. It is also important to mark tragedies in order to learn from them. It is not necessary to remove markers, since they tell a story in many ways of the past. Perhaps an action plan to somehow tell the histories that are left out with the past markers is the way to go, perhaps by new, inclusive markers beginning a greater depth to the historical story. That is why I chose foster equality and reduce descrimination because the balance of a story is all about fairness, isn't it? | 8/1/2019 6:29 PM   |
| 8  | Will this actually improve the social fabric of indigenous communities.   | 8/1/2019 5:03 PM   |
| 9  | Smudging  | 8/1/2019 4:07 PM   |
| 10 | Inclusive male, female, LGBTQ, indigenous, European and recent immigrants   | 8/1/2019 3:04 PM   |
| 11 | I think the choices above are really connected and can't be easily seperated.   | 8/1/2019 1:24 PM   |
| 12 | Does the request reduce harm to those affected by racist or discriminatory policies?  | 8/1/2019 1:24 PM   |
| 13 | Does the application subtract from the history, traditions, customs or philosophies of any groups (viewing everything through an indigenous lens should not result in discriminatory decisions against any non indigenous persons).   | 8/1/2019 12:53 PM  |
| 14 | This entire initiative and process should be scrapped. There is no need for this.   | 8/1/2019 10:38 AM  |
| 15 | Nil   | 8/1/2019 10:34 AM  |
| 16 | relevance   | 8/1/2019 10:24 AM  |
| 17 | Many people came to Canada from other places to escape horrible situations, and they have made contributions to Canada. This is their home too, and you're making them feel un-Welcome by giving preferential treatment to another group based on their race.   | 7/31/2019 6:34 AM  |
| 18 | Need to include the Indigenous people experiencing homelessness as well. They're the most devastating ones that have been effected by colonization and residential schools  | 7/30/2019 12:44 PM |
| 19 | ecological impact   | 7/30/2019 12:11 AM |
| 20 | does the community back this person/group ? are local community leaders on board?   | 7/29/2019 10:47 PM |
| 21 | History is important to acknowledge past wrongs and to reconcile as best as possible.   | 7/29/2019 1:49 PM  |
| 22 | Environmentally conscious/friendly.   | 7/29/2019 12:17 PM |
| 23 | History should be evaluated based on history not current perceptions.   | 7/29/2019 10:20 AM |
| 24 | not sure..... it is not just white and indigenous people involved.... the are many different white cultures. Just like there are many different indigenous cultures involved in our past history. We also have to remember that Canada is Multicultural. So we have to include all cultures...  | 7/28/2019 3:52 PM  |
| 25 | Black Community members on the committee to also assist with evaluating proposals from all cultural groups in Winnipeg, and representing a welcoming Winnipeg that is actually balanced and shows equality of all groups, including Black Canadian art in Winnipeg.   | 7/26/2019 11:12 AM |
| 26 | We need to be mindful of by-laws and mindful of the cost of the removal or addition. If the cost is not feasible and if the by-laws cannot be met we need to look at other options under the Welcoming Winnipeg initiative, such as education.  | 7/24/2019 9:35 AM  |
| 27 | Does it make sense to tax payers  | 7/23/2019 9:51 PM  |
| 28 | See Appendix A, Section 2(1) of Street Naming By-law 115/2011 which provides direction on the criteria for selection/addition of names and captures all cultures & ethnicities being an all-inclusive initiative.   | 7/23/2019 2:22 PM  |
| 29 | Does the request attempt to eradicate non-indigenous history  | 7/23/2019 10:48 AM |
| 30 | History is messy. It should not be re-written, but displayed with context and updated to reflect what has happened as a result - good or bad, to be honest about impacts.   | 7/23/2019 10:17 AM |

## Welcoming Winnipeg Phase 2

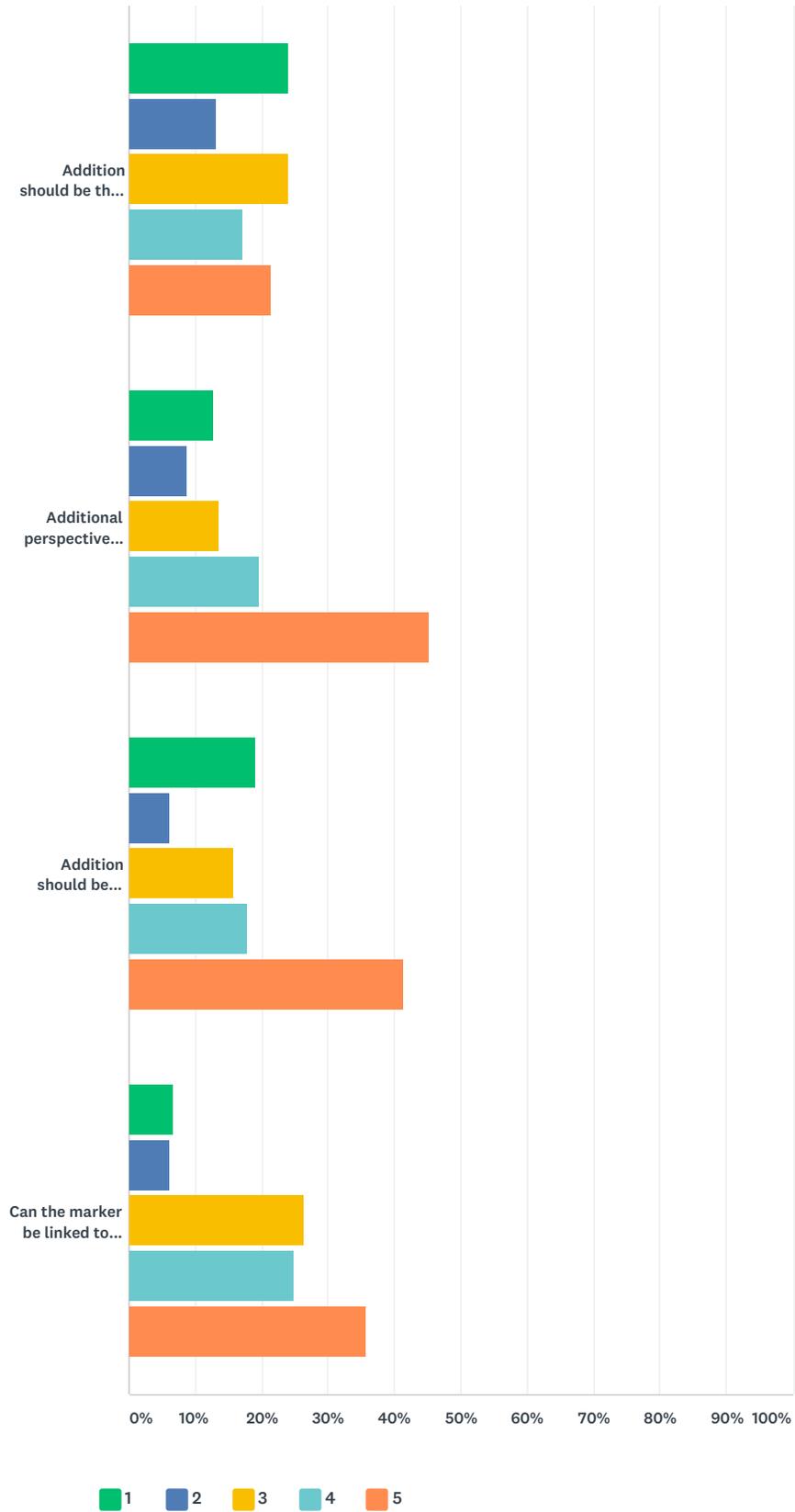
|    |  |                    |
|----|--|--------------------|
| 31 | Indigenous is important, but should not be 100% of the focus... there may be circumstances where the community interest and indigenous lens requirement could conflict. How to address in advance of this policy being set?  | 7/22/2019 10:29 PM |
| 32 | I don't think the last criteria is a good one (Does the group/person/event demonstrate significant contributions in shaping a Welcoming Winnipeg), I would take that out. I think this criteria is perfect: "Does the request promote/transmit to future generations of Indigenous history, language, oral traditions and philosophies."   | 7/22/2019 5:43 PM  |
| 33 | No suggestion.   | 7/19/2019 11:53 AM |
| 34 | opinions of citizens who are not indigenous  | 7/19/2019 6:54 AM  |
| 35 | Illustrations or maquette of proposal, budget ( who is paying for it)  | 7/18/2019 7:18 PM  |
| 36 | I disagree with all options given in question 5, so I gave them in the order of awful (1) to worst (5). The most valuable consideration of all is to accurately and fairly represent the actual history of Canada, Manitoba, and Winnipeg through its proper and historic inhabitants which is now the Europeans.  | 7/18/2019 6:05 PM  |
| 37 | Cost; the rebound effect of creating animosity over old history that no one actually cares about beyond the left-wing lobbyists; maintain our Cdn. history.  | 7/18/2019 5:13 PM  |
| 38 | Accuracy of the overall message and symbolism is not offensive to other cultures.  | 7/18/2019 4:34 PM  |
| 39 | Does the legacy of the former marker or place name reflect or evoke the oppression and genocide of Indigenous peoples  | 7/18/2019 3:37 PM  |
| 40 | Do not erase history. Only add our generations' layer.   | 7/18/2019 11:49 AM |
| 41 | Is there historical evidence to support the change?  | 7/17/2019 10:32 AM |
| 42 | I don't think it would be helpful to bury and remove evidence of our history when this process is finalized. for example, the name of a street or park may reflect a revised history in favour of the current named person but somewhere , somehow we need to remember the what this persons true contribution to history was so that their actions or thinking never happen again. For a period of time anyways so people will be able to know why the street name or park name was changed. We should not hide the history ; good or bad but rather show we have evolved ... | 7/16/2019 8:06 AM  |
| 43 | Does it equally show respect to the person/site/generation that currently occupies the historical site - you cannot throw away history but you can explain it in the context of the time and add to it from current knowledge - all done iwth respect and dignity.   | 7/14/2019 10:59 PM |
| 44 | Some of the applications will not have an Indigenous focus and will need to be looked at through a broader lens.   | 7/12/2019 10:46 AM |
| 45 | emphasis on communication.   | 7/12/2019 7:21 AM  |
| 46 | How does the community who lives in the area feel or think about the change. It will be up to the city councilors or politicians or to those forwarding the application to educate the public as to why it is a just request. It will not be obvious to many. If it's not clear, there may be a public backlash.   | 7/11/2019 10:04 PM |
| 47 | Achieves historical truth re-telling; Creates a space for conversation and education; Increases public knowledge of Indigenous peoples, history and contributions (related to Winnipeg Region). Creators, developers of any structure proposed will be Indigenous. Increases awareness of Indigenous presence in and around Winnipeg region, past and present. First Nations, Métis, Inuit perspectives.   | 7/11/2019 8:02 PM  |
| 48 | Everything that happened in the past is part of our HISTORY and should not be destroyed - whether it be good or bad!   | 7/11/2019 4:03 PM  |
| 49 | I think William Street beside Winnipeg city hall is named after William Ross. He can't be important, except his mother was Syilx. I wouldn't want someone erased because it seemed like a generic name. Jemima Street, one of his sisters has already given way to Lord Elgin.   | 7/11/2019 3:27 PM  |

Q7 Adding perspective to existing historical markers was supported by participants in phase 1 (average rating of 3.85 out of 5). This may include adding an additional marker, such as a plaque or statue on or near an existing marker. Comments from participants led to draft criteria below.

Please rate the draft criteria when considering an application to add perspective to an existing historical marker and add other criteria. Provide your rating of 1 to 5 each of the following options, with 1 being the lowest rating and 5 being the highest rating.

Answered: 148 Skipped: 24

## Welcoming Winnipeg Phase 2



|  | 1      | 2      | 3      | 4      | 5      | TOTAL |
|--|--------|--------|--------|--------|--------|-------|
| Addition should be the same type and scale as original marker. For example, an added statue with an existing statue. | 24.14% | 13.10% | 24.14% | 17.24% | 21.38% | 145   |
| Additional perspective should come from Indigenous people.   | 12.84% | 8.78%  | 13.51% | 19.59% | 45.27% | 148   |
| Addition should be the same type and scale as original marker. For example, an added statue with an existing statue. | 35     | 19     | 35     | 25     | 31     | 145   |
| Can the marker be linked to...   | 19     | 13     | 20     | 29     | 67     | 148   |

## Welcoming Winnipeg Phase 2

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|  |        |       |        |        |        |     |
|--|--------|-------|--------|--------|--------|-----|
| Addition should be commissioned to Indigenous artists. | 19.05% | 6.12% | 15.65% | 17.69% | 41.50% |     |
|  | 28     | 9     | 23     | 26     | 61     | 147 |

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|  |       |       |        |        |        |     |
|--|-------|-------|--------|--------|--------|-----|
| Can the marker be linked to another existing marker that tells a fuller picture? | 6.76% | 6.08% | 26.35% | 25.00% | 35.81% |     |
|  | 10    | 9     | 39     | 37     | 53     | 148 |

## Q8 Other criteria for evaluating adding perspective an additional marker:

Answered: 41 Skipped: 131

| #  | RESPONSES   | DATE               |
|----|---|--------------------|
| 1  | Original tribe/clan of area.  | 8/7/2019 4:34 PM   |
| 2  | Historical accuracy   | 8/6/2019 12:02 PM  |
| 3  | There is very little to reflect the Aboriginal population.  | 8/6/2019 11:53 AM  |
| 4  | COST. MINIMAL   | 8/2/2019 2:52 PM   |
| 5  | There should be a discussion between indigenous and non-indigenous stake holders when the addition is added. that way these criteria are shaped at each instance and do the uniqueness of the addition and event/monument.  | 8/2/2019 10:59 AM  |
| 6  | Tell the untold stories but also point to a pathway forward of an inclusive world that will one day naturally have a narrative of an interwoven story of all people.  | 8/1/2019 6:50 PM   |
| 7  | That it be related, similar in some aspects and artistically interwoven to the marker already there.  | 8/1/2019 3:12 PM   |
| 8  | New perspective should be more prominent and on a grander scale than the old colonial markets.  | 8/1/2019 1:41 PM   |
| 9  | Working in the future does it work for what's there   | 8/1/2019 1:23 PM   |
| 10 | Funding - what is the budget or this?   | 8/1/2019 11:38 AM  |
| 11 | Any marker to come from a Canadian artist.  | 8/1/2019 11:15 AM  |
| 12 | This entire initiative and process seems unnecessary. There are far more important ways to improve relations with Winnipeg's indigenous peoples.  | 8/1/2019 10:41 AM  |
| 13 | Should fit and match the scale and also the aesthetic of the original marker. Should provide brief but interesting information on history that is relevant to the area.   | 8/1/2019 10:38 AM  |
| 14 | An additional marker could tell another perspective thus giving a more complete picture   | 7/31/2019 11:08 AM |
| 15 | The City Committee should determine which existing markers/signs/monuments require added information/education regarding history as a proactive approach and once a listing has been established, go to community to prioritize.  | 7/31/2019 8:55 AM  |
| 16 | If there is already agreement to not take down existing markers than unfortunately it also need to include a statement of the history relevant to that marker (colonial view).  | 7/31/2019 8:19 AM  |
| 17 | Adding an additional marker for the sake of education instead of changing a name is a fantastic idea. Once again, feedback should come from diverse ethnicities, not just natives.  | 7/31/2019 6:40 AM  |
| 18 | Story telling is important.   | 7/30/2019 3:40 PM  |
| 19 | Truth telling should be the priority.   | 7/30/2019 12:31 PM |
| 20 | make real action towards improving lives of people such making sure people have shelter, food, water, jobs rather than just focusing on statues etc.  | 7/30/2019 12:16 AM |
| 21 | Where the original marker cannot be easily be added to the option should be to replace with a new marker  | 7/29/2019 1:56 PM  |
| 22 | As long as it is commentary on the event, other side perspective. Not adding today's, political correct commentary.   | 7/29/2019 10:47 AM |
| 23 | Not needed  | 7/29/2019 10:21 AM |
| 24 | We have to try to show all sides of a story.. both the good and bad from all parties involved.....  | 7/28/2019 3:59 PM  |
| 25 | The fuller perspective of off people who have built this land must be considered for future and additions. Black Canadians contribution in Winnipeg must be considered to display the balanced perspective of this city.  | 7/26/2019 11:21 AM |
| 26 | Cost.   | 7/23/2019 9:52 PM  |
| 27 | What additional underrepresented voices should be considered?   | 7/23/2019 12:24 PM |
| 28 | Marker's primary purpose should be to educate. Secondly, the environment should be considered and an artist could use sustainable materials, re-use existing materials, etc. Honour the land - literally.   | 7/23/2019 10:31 AM |
| 29 | See answer to points 9 and 10 below Additional marker addition should be balanced with environmental impact of adding additional marker... ex. cutting down a full tree and then ruining the ground with trucks and heavy machinery just to put up an additional statue may not be in the best interest of the community and future generations (especially children and youth who do not have a voice at their age in such subject matter... unless their is a way to survey many youth in the area... for example through classroom surveys at the local schools and community centers) | 7/22/2019 10:48 PM |

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|    |   |                    |
|----|---|--------------------|
| 30 | I know it's hard to tell without context - but the first one seems really bad (from my perspective) 'Addition should be the same type and scale as original marker. For example, an added statue with an existing statue'. What if the existing statue or person/place represented is offensive/racist to Indigenous? Then the first statue should be removed. On the other hand - something like the Redwood bridge - it was just recently renamed for a city councillor. An additional marker that used an Indigenous language to name the way Indigenous people name places (a quality of the place or its relation to people) would be appropriate in that case | 7/22/2019 5:55 PM  |
| 31 | Addition should only be considered for non-monument, non-commemorative, and non-celebratory historical markers/sites of which symbolize strongly oppressive times for cultural or ethnic groups of people. For example, removing a statue commemorating oppressive colonial generals instead of the addition of a marker.   | 7/19/2019 6:08 PM  |
| 32 | This is not important. People who desire context and perspective should do research and it is important that it will not come from a biased source.   | 7/18/2019 6:09 PM  |
| 33 | Multiple view points from different perspectives.   | 7/18/2019 11:53 AM |
| 34 | Does not have to be a marker for marker. Final changes should include consideration on how this change will be perceived in the future i.e - this was the thinking at the time, this is the current perception, this is what we did about it and why....  | 7/17/2019 10:39 AM |
| 35 | The indigenous people traditional territory where the statue or name is currently.  | 7/16/2019 8:10 AM  |
| 36 | Respect for the past - from all. New knowledge of the actual or factual is important, but you cannot wipe out the memories and caring that are bound into a place or memorial. Most families have two or more stories of any great family event, depending on who is telling the tale. We must respect that attitude when detailing new information at public sites.  | 7/14/2019 11:12 PM |
| 37 | Consider other criteria such as "women" since all markers being considered may not have Indigenous applications. We cannot re-write history but we can explain it because hindsight is a great teacher.   | 7/12/2019 10:53 AM |
| 38 | Recognizing Treaty 1 Territory of Winnipeg and Homeland of the Metis  | 7/12/2019 10:43 AM |
| 39 | historic significance relationship  | 7/12/2019 7:28 AM  |
| 40 | Other non-Indigenous perspectives should be considered, where appropriate, and told in the present (what have we learned) about the causes/reasons for our changing relationship with Indigenous people.  | 7/11/2019 8:17 PM  |
| 41 | Not always necessary to spend money on same type (statue) as original - explanatory marker would be sufficient  | 7/11/2019 4:03 PM  |

Q9 Adding new historical markers was supported in phase 1 (average rating of 3.92 out of 5). When evaluating an application to add a new historical marker, what do you think a committee should consider?

Answered: 113 Skipped: 59

| #  | RESPONSES  | DATE              |
|----|--|-------------------|
| 1  | Historical and spiritual significance cultural.  | 8/7/2019 4:41 PM  |
| 2  | The security around it like fencing and the point and information why there is a new historical marker.  | 8/7/2019 4:39 PM  |
| 3  | If the community agrees.   | 8/7/2019 4:36 PM  |
| 4  | Will this affect a community? How will this change the importance of an unmarked historical marker.  | 8/7/2019 4:31 PM  |
| 5  | Is this gonna be a lasting location.   | 8/7/2019 4:28 PM  |
| 6  | What it represents, the land it is on, and if it's a part of our Manitoba History  | 8/7/2019 4:25 PM  |
| 7  | Yes  | 8/7/2019 4:22 PM  |
| 8  | Impact on community, awareness, culturally appropriate.  | 8/7/2019 4:21 PM  |
| 9  | value added.   | 8/7/2019 4:15 PM  |
| 10 | Adding historical markers of more recent individuals.  | 8/7/2019 4:11 PM  |
| 11 | Born out of Indigenous consultation. Artisan is Indigenous. Majority of Indigenous consultants wins vote for favour.   | 8/7/2019 4:07 PM  |
| 12 | How all racial groups, genders, sexual orientations were effected by the person and their polices.   | 8/7/2019 4:01 PM  |
| 13 | Full story and Indigenous perspective.   | 8/7/2019 3:55 PM  |
| 14 | Demonstrating the relationship between the new marker and the old. Indigenous perspective. Understanding that the representation of the current historical marker is not the entire truth/does not include Indigenous perspective.   | 8/7/2019 2:48 PM  |
| 15 | There should be one which represents reconciliation.   | 8/7/2019 2:04 PM  |
| 16 | Reconciliation, the calls to action, is it doing it's part.  | 8/7/2019 12:58 PM |
| 17 | The committee must ensure it is well researched and relevant change.   | 8/7/2019 12:52 PM |
| 18 | Will the marker educate people.  | 8/7/2019 12:47 PM |
| 19 | Was it on sacred ground?   | 8/7/2019 12:00 PM |
| 20 | What contributions did the person do for it's community.   | 8/6/2019 2:36 PM  |
| 21 | The significance placed amongst youth within community.  | 8/6/2019 2:18 PM  |
| 22 | Historical accuracy  | 8/6/2019 12:02 PM |
| 23 | Total history of the marker should be considered - look at the history to determine if a marker should be added.   | 8/6/2019 11:57 AM |
| 24 | Is the historical marker appropriate for the suggested location? Is there new information proposed or does it simply rehash existing information?  | 8/4/2019 1:47 PM  |
| 25 | A balanced representation of the event. Portraying the Indigenous perspective will enlighten the public of how one sided our history has been represented by white male colonialists.  | 8/3/2019 12:37 AM |
| 26 | COST.  | 8/2/2019 2:52 PM  |
| 27 | consider assumption being made when deciding what marker and why it should be added.   | 8/2/2019 10:59 AM |
| 28 | Inclusion and diversity  | 8/2/2019 10:54 AM |
| 29 | The committee should consider history and the perspective from that time, we just can't ignore it. We can't re-write history. We have no idea what the actual thinking and feelings were at that time.   | 8/2/2019 8:51 AM  |
| 30 | Contributions to Winnipeg and the promotion of inclusion of all peoples by all peoples.  | 8/2/2019 8:13 AM  |
| 31 | Impact. Also, less known histories. People who have not been taught in schools etc   | 8/1/2019 9:01 PM  |
| 32 | The committee should consider the depth of the story untold, its effect upon people and the nature of the silence that will be broken. Can this be captured? Also, a light or path forward with this inclusive story should be reflected in some manner. Then, in 7 generations, we will see these pieces of markers or art with a greater conciousness of history, because our narrative by that time, I believe, will be changed profoundly. The markers of that new age will differ with a typical inclusiveness, thank goodness. | 8/1/2019 6:50 PM  |

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|    |   |                    |
|----|---|--------------------|
| 33 | Both sides of story should be told - not necessary to have similar marker but both equally prominent  | 8/1/2019 5:39 PM   |
| 34 | The effect of having a marker AT ALL on the historical site itself  | 8/1/2019 4:25 PM   |
| 35 | oral histories to explain the significance of area have indigenous artists in the area make it have mainly Indigenous on committee, white people can't tell our story   | 8/1/2019 3:47 PM   |
| 36 | There is spirit in everything   | 8/1/2019 3:36 PM   |
| 37 | Does it make more sense to add a historical marker, or to replace the existing one? Can more context be added to the existing marker?   | 8/1/2019 3:14 PM   |
| 38 | An additional marker to tell the truth about historical event/person  | 8/1/2019 3:12 PM   |
| 39 | truth and reconciliation  | 8/1/2019 2:01 PM   |
| 40 | Telling the stories of the oppressed rather than the oppressor.   | 8/1/2019 1:41 PM   |
| 41 | The committee should consider the importance of the event/person/institution being marked to the present.   | 8/1/2019 1:26 PM   |
| 42 | Does it work for wants there will it work for the future of the site  | 8/1/2019 1:23 PM   |
| 43 | Any added marker should add new information that is not already commonly known. It should not be used as an excuse to duplicate everything with "another perspective" tacked on to it.  | 8/1/2019 12:44 PM  |
| 44 | Historical context beyond the indigenous perspective - this should be inclusive and not exclusive.  | 8/1/2019 11:38 AM  |
| 45 | They should consider the history of the spot and apply the appropriate marker .   | 8/1/2019 11:15 AM  |
| 46 | Displaying a fuller picture of the true history and what actually went down here, not just from a white perspective.  | 8/1/2019 10:53 AM  |
| 47 | This should be left to existing committees and groups who work to enhance Winnipeg's streetscapes with historical markers (Winnipeg Arts Council etc.).   | 8/1/2019 10:41 AM  |
| 48 | Consider the impact that it has on local area (businesses, parks, communities) and whether it is in a visible area. I do not believe that placing markers in areas that people do not go often or there is little to no foot traffic is a good use of city money.   | 8/1/2019 10:38 AM  |
| 49 | relevance   | 8/1/2019 10:26 AM  |
| 50 | Historical relevance  | 7/31/2019 11:08 AM |
| 51 | How does it contribute to the calls to action in the TRC What or whose story does it tell?  | 7/31/2019 9:54 AM  |
| 52 | Commission Indigenous artists to create art based on culturally historical significance of the land. Include historically accurate account of how colonization impacted this particular location and the people and animals.  | 7/31/2019 9:43 AM  |
| 53 | It should reference the various Indigenous languages of Manitoba.   | 7/31/2019 9:25 AM  |
| 54 | What is it's relation to the historical colonization and erasure attempts of Indigenous peoples and does it perpetuate ongoing colonialism? (decolonize vs. colonization)   | 7/31/2019 9:19 AM  |
| 55 | Having Elder present to be apart of it's journey.   | 7/31/2019 9:03 AM  |
| 56 | The Committee should be prioritizing Indigenous history   | 7/31/2019 8:55 AM  |
| 57 | Who is making the application and does it have support of the community they wish to honour/acknowledge? Also, who will be responsible for paying for the marker - if it's on the applicant, that can be a barrier so only certain voices/stories will be able to afford to be heard...   | 7/31/2019 8:49 AM  |
| 58 | Providing a historical marker (timelines) and set straight the history associated with the marker if it is not coming down (publicly educate) which will teach people of why we are at the place we are starting from and hopefully they will understand, reconcile and acknowledge the need to make things right (acceptance). | 7/31/2019 8:19 AM  |
| 59 | The whole picture. Giving preferential treatment to natives over non-natives will widen the racial divide and will not be good for community harmony.   | 7/31/2019 6:40 AM  |
| 60 | Does the marker reflect a specific idea within the Indigenous culture? - Does the marker tie in with a theme that could be linked to other markers? - Has the application have the support from local citizens/neighbours/businesses?   | 7/30/2019 4:10 PM  |
| 61 | The history, the story behind the marker and the impact it has had on Indigenous history  | 7/30/2019 3:40 PM  |
| 62 | Is it necessary and truthful (Purposeful meanings; history etc.)  | 7/30/2019 3:18 PM  |
| 63 | Why it's being submitted and the cultural sensitiveness.  | 7/30/2019 3:15 PM  |
| 64 | Location of marker. Downtown would be the best.   | 7/30/2019 12:54 PM |
| 65 | as to if the statement or narrative that it represents reflects the lived experience of those impacted.   | 7/30/2019 12:31 PM |
| 66 | ecological impact   | 7/30/2019 12:16 AM |
| 67 | community engagement community leaders ( are they in favor) community members   | 7/29/2019 10:50 PM |
| 68 | If necessary DNA marker   | 7/29/2019 3:35 PM  |

## Welcoming Winnipeg Phase 2

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| 69  | Impact to Indigenous peoples.  | 7/29/2019 1:56 PM  |
| 70  | The ongoing political/social/judicial issues facing lower socio economic classes. A statue seems irrelevant facing a meth epidemic.  | 7/29/2019 12:18 PM |
| 71  | How can this maker promote Indigenous pride, encouragement to Indigenous youth and Adults and building respectful relationships.   | 7/29/2019 12:07 PM |
| 72  | Relevance  | 7/29/2019 10:47 AM |
| 73  | Historic facts not current perception  | 7/29/2019 10:21 AM |
| 74  | We want to educate everyone. 'The truth will set you free' is a wonderful concept. Someone could have added to Canada.... and still was an really bad person.... so we have to tell it all from all relevant perspectives.   | 7/28/2019 3:59 PM  |
| 75  | Consider the history of ALL people in this city, including Black Canadians, and use this as an opportunity to 'paint' a balanced presence for adding new markers.  | 7/26/2019 11:21 AM |
| 76  | Does the addition reflect popular opinion and historical fact, or does it reflect a perception?  | 7/25/2019 6:17 PM  |
| 77  | Historical context / background.   | 7/25/2019 1:21 PM  |
| 78  | A committee should consider existing by-laws and policies.   | 7/24/2019 9:40 AM  |
| 79  | Stories in the history of Manitoba that haven't gotten their voice and for which we currently have only a colonial perspective, in particular.   | 7/24/2019 3:08 AM  |
| 80  | Cost to tax payers. Common sense.  | 7/23/2019 9:52 PM  |
| 81  | Is this significant to the populations/people who had little power in dictating historical content previously? Does this story advance a more complete understanding of our collective history?  | 7/23/2019 12:24 PM |
| 82  | Historical accuracy. New markers must reflect both indigenous and non-indigenous perspectives of events and/or people.   | 7/23/2019 10:59 AM |
| 83  | Educational component, capturing appropriate indigenous context, environmental impact of materials used.   | 7/23/2019 10:31 AM |
| 84  | How does the new historical marker open the minds of the viewer to welcome various viewpoints, contrary opinions, and discord? Is the new marker only stating one side of the story or the most vocal proponents viewpoint, or does it display the various perspectives and then allow future generations to open their mind to be able to peacefully deal with various perspective? Does the new marker develop the mind to understand new methodologies to reach peace from conflict? Does the new marker challenge the viewer to openly and objectively consider various opinions and viewpoints in their daily life going forward? How does the maker answer the aforementioned questions? | 7/22/2019 10:48 PM |
| 85  | events, people, animals, cultural figures, etc that are relevant to Indigenous history, not Indigenous people/events in colonial history. Like Chief Peguis, Tecumseh, War of 1812, etc.   | 7/22/2019 5:55 PM  |
| 86  | Does the addition tell a fuller version of the history?  | 7/22/2019 9:30 AM  |
| 87  | If the new marker adds necessary perspective to tell the full story.   | 7/19/2019 6:08 PM  |
| 88  | Contribution of group or person to Winnipeg history  | 7/19/2019 11:55 AM |
| 89  | cost to city   | 7/19/2019 6:57 AM  |
| 90  | How relevant to history & future, if it is to be placed where an historical building/event happened  | 7/18/2019 7:27 PM  |
| 91  | Context for why the marker is there.   | 7/18/2019 6:26 PM  |
| 92  | The question should be asked, does the subject matter of an application benefit European people. if it does not, it should be thrown out.  | 7/18/2019 6:09 PM  |
| 93  | If the application is grievance shopping as opposed to a legitimate issue.   | 7/18/2019 5:15 PM  |
| 94  | Promotion of Indigenous history, knowledge and cultures  | 7/18/2019 3:39 PM  |
| 95  | Adding to the story, not erasing.  | 7/18/2019 11:53 AM |
| 96  | Balance, telling the whole story, support from locals and traditional inhabitants  | 7/18/2019 11:26 AM |
| 97  | Is it actually a historical marker and what makes it a historical marker   | 7/18/2019 11:18 AM |
| 98  | Understanding of the reasons and time period that the original marker was laid.  | 7/18/2019 11:16 AM |
| 99  | was it an important event in winnipeg history  | 7/18/2019 10:48 AM |
| 100 | If the new marker will provide insight so as to enhance the story more fully in a fair, unbiased manner.   | 7/18/2019 10:43 AM |
| 101 | that adding a new one wouldn't cause any harm as some of the ones in question have. That the new markers reflect t positivity and change. are there other uses for the new markers that are inclusive to all issue i.e. friendship benches, or commemoration pop up parks, that assist and facilitate discussions, help the homeless or tell stories of the MMIWG and through the development of new markers DEMAND the respect of all people who live in Winnipeg.  | 7/17/2019 10:39 AM |

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| 102 | I don't think it would be helpful to bury and remove evidence of our history when this process is finalized. for example, the name of a street or park may reflect a revised history in favour of the current named person but somewhere , somehow we need to remember the what this persons true contribution to history was so that their actions or thinking never happen again. For a period of time anyways so people will be able to know why the street name or park name was changed. We should not hide the history ; good or bad but rather show we have evolved ... | 7/16/2019 8:10 AM  |
| 103 | I feel if it sheds a fuller picture, complete with community consultation within the area the historical marker is located, it should be considered more carefully. If not, then I feel if there is enough dialogue regarding a specific monument, or marker it should also be heavily considered when moving forward.   | 7/15/2019 10:59 AM |
| 104 | Does it add to the knowledge of the community, is it pertinent to that community and can it be done by increasing knowledge without obliterating the past  | 7/14/2019 11:12 PM |
| 105 | The historical background of the area  | 7/12/2019 6:29 PM  |
| 106 | How can we add value for the community so the most people can enjoy it?  | 7/12/2019 5:56 PM  |
| 107 | All sectors of the City of Winnipeg population. Careful wording and spelling of any text.  | 7/12/2019 10:53 AM |
| 108 | To recognize Treaty 1 Territory and Homeland of the Metis  | 7/12/2019 10:43 AM |
| 109 | clarification of significance.   | 7/12/2019 7:28 AM  |
| 110 | Absence of the story currently; Re-balances colonial perspective; Location of current/proposed marker - is there historical significance.  | 7/11/2019 8:17 PM  |
| 111 | Consider all nationalities!  | 7/11/2019 4:03 PM  |
| 112 | Cost   | 7/11/2019 3:34 PM  |
| 113 | Strong support from community.   | 7/11/2019 1:28 PM  |

Q10 Due to the limited support for removing historical markers in phase 1 (average rating of 2.38 out of 5), the criteria for considering removal of historical markers will be require careful thought. When evaluating an application to remove a historical marker, what do you think a committee should consider?

Answered: 125 Skipped: 47

| #  | RESPONSES   | DATE              |
|----|---|-------------------|
| 1  | Historical and spiritual significance cultural also.  | 8/7/2019 4:41 PM  |
| 2  | Not to remove any historical markers, it what makes us (Canada) with great historical landmarks.  | 8/7/2019 4:39 PM  |
| 3  | How the community feels about it.   | 8/7/2019 4:36 PM  |
| 4  | The damage/trauma caused by the name on the original marker.  | 8/7/2019 4:34 PM  |
| 5  | It's history, why was it marked in the first place.   | 8/7/2019 4:31 PM  |
| 6  | Why it was put there in the sentential history  | 8/7/2019 4:28 PM  |
| 7  | What it represents, the land it is on, and if it's a part of our Manitoba History.  | 8/7/2019 4:25 PM  |
| 8  | Yes   | 8/7/2019 4:22 PM  |
| 9  | Impact on community, awareness, culturally appropriate.   | 8/7/2019 4:21 PM  |
| 10 | Education, correctly history misinterpretation. Educate the public.   | 8/7/2019 4:18 PM  |
| 11 | How determinantal is it and are groups affected.  | 8/7/2019 4:15 PM  |
| 12 | Consider ones that are not historically accurate.   | 8/7/2019 4:11 PM  |
| 13 | In respect to colonialism - if the marker is offensive or represents a "bad" part of history - do benefits/message/representation outweigh the negatives.   | 8/7/2019 4:07 PM  |
| 14 | How all racial groups, genders, sexual orientations were effected by the person and their polices.  | 8/7/2019 4:01 PM  |
| 15 | the "first" people  | 8/7/2019 3:58 PM  |
| 16 | Full story and Indigenous perspective.  | 8/7/2019 3:55 PM  |
| 17 | The perspective and history that has been surprised and not told for decades. The impact of the representation on groups that have been less represented historically.  | 8/7/2019 2:48 PM  |
| 18 | Historical accuracy. For Indigenous People's having a statue of someone like J.A McDonald is like having a constant reminder of what he has done. It is abusive to say the least.   | 8/7/2019 2:04 PM  |
| 19 | Is it rooted in colonial/racist history? If yes, does it's history bring harm to people?  | 8/7/2019 1:57 PM  |
| 20 | Why it should be, negative reminder to a group of people is the whole story involved? If not, take it down, is it as inclusive as it can be.  | 8/7/2019 12:58 PM |
| 21 | I think the committee should consider the impact removing a marker will have on certain people living in the community. These markers are often used as land markers and meeting places.  | 8/7/2019 12:52 PM |
| 22 | Is it worth the money or labour? The history behind the historical marker.  | 8/7/2019 12:47 PM |
| 23 | Was it on sacred ground?  | 8/7/2019 12:00 PM |
| 24 | The background of monuments reflected the time of a racial motivated, honour our people that passed on.   | 8/6/2019 2:36 PM  |
| 25 | Level of animosity against historical marker within Indigenous community.   | 8/6/2019 2:18 PM  |
| 26 | Historical accuracy   | 8/6/2019 12:02 PM |
| 27 | The history and the actions of the marker should be considered.   | 8/6/2019 11:57 AM |
| 28 | Various age groups.   | 8/6/2019 11:53 AM |
| 29 | Historical markers should only be removed if the marker is significantly wrong. If it has been criticized because community mores have changed but at the time it was erected it was a valid expression then it should be left but perhaps added to in order to give context. | 8/4/2019 1:47 PM  |
| 30 | The new marker could make reference to past representation as a way of moving forward & showing a more truthful, balanced truth. We can learn from past markers and show that there are always multiple sides of an event or story.   | 8/3/2019 12:37 AM |
| 31 | COST  | 8/2/2019 2:52 PM  |

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| 32 | how will the removal of the marker affect the urban identity of winnipeg? Will the removal affect how we think of the history of winnipeg, and erase those histories that are telling of moments of crisis and shaped our collective identity? How will this benefit our understanding of ourselves in how we got to where we are today?  | 8/2/2019 10:59 AM  |
| 33 | Is it a good representation of Winnipeg and promoting a welcome to Winnipeg moment  | 8/2/2019 10:54 AM  |
| 34 | Don't remove it. I like the idea of adding a different perspective/voice to the story.  | 8/2/2019 8:51 AM   |
| 35 | I do not think we should remove historical markers so that we do not forget what happened in the past and risk repeating it in another way.   | 8/2/2019 8:13 AM   |
| 36 | Largely, the opinions of the communities harmed by the person/institution being commentated. Does this marker cause pain whenever an indigenous person/woman/LGBT person etc walk by? Then it's worth removing.   | 8/1/2019 9:01 PM   |
| 37 | I strongly believe that for the most part, markers should not be removed. A marker would benefit from an addition of artwork that in itself could communicate the story that was untold and leading some to call for the marker to be removed. This wasy, another dimension of the historical story would be added. I have high hopes for the thoughtfulness of the additional work, its communicative abilities and the power for art to heal, an teach - given that our history holds a great deal of pain for many.  | 8/1/2019 6:50 PM   |
| 38 | Did this marker have significance at time it was installed, not necessarily now   | 8/1/2019 5:39 PM   |
| 39 | Whether or not the marker itself detracts from the site, just by being there.   | 8/1/2019 4:25 PM   |
| 40 | promoting racist colonists exposing Canada truth of statue  | 8/1/2019 3:47 PM   |
| 41 | Things come to us in dreams, so it is comforting to go to a place that you have "been" before or to reclaim what is there already   | 8/1/2019 3:36 PM   |
| 42 | What is the now-understood negative impact of the person? Does the negative impact outweigh the contribution the person made to Winnipeg?   | 8/1/2019 3:14 PM   |
| 43 | If the marker offends a large number of people, the marker should be removed and placed in perhaps in the Museum of Human Rights with an explanation of why the marker was removed and used as an historical and educational tool to help people understand why Human Rights is so important and why the past should not be repeated.   | 8/1/2019 3:12 PM   |
| 44 | Was the old marker worthy of celebrating/memorializing. I see no need to continue to celebrate oppressors.  | 8/1/2019 1:41 PM   |
| 45 | Should consider that citizens are slow to accept change, and the committee should be progressive in their thought and be willing to do what is morally and ethically right, knowing that people will come around eventually.  | 8/1/2019 1:27 PM   |
| 46 | The committee should consider when/how/why the original marker was established, and whether the value of keeping it outweighs the value of moving or removing it.   | 8/1/2019 1:26 PM   |
| 47 | How is it effecting everyone as a whole. If it effects more than 20%of the population at large then yeah it should be up for potential removal or changing of it.   | 8/1/2019 1:23 PM   |
| 48 | Is it widely agreed to promote a harmful concept or a derogatory term?  | 8/1/2019 12:44 PM  |
| 49 | Those affected.   | 8/1/2019 11:15 AM  |
| 50 | It should consider whether or not the removal of the historical marker would indirectly/directly remove Indigenous histories.   | 8/1/2019 10:55 AM  |
| 51 | I think careful evaluation of how full of a story/person is being represented in the current marker should be taken into account, not just the sensationalized, black and white, colonizer's lens, but a more complex view is worth considering. I don't think this is about erasing white culture by any means, but rounding out the story- for example adding an addendum or referring to new markers that help situate the information given. I think the rest of the country looks to Winnipeg/Manitoba for how to move forward with issues of decolonization/reconciliation so it's inportant to make it worth while and to really make the effort. It's a major part of Canada's current discourse and I fear we'll embarrass ourselves by doing too little | 8/1/2019 10:53 AM  |
| 52 | There should be no option for removing historical markers, as this becomes a re-visionary version of history. There will be strong and intense public backlash against any attempt to remove historical markers. This is an unnecessary role of the committee.  | 8/1/2019 10:41 AM  |
| 53 | Removal should not be considered as a first option at all. Why remove? The only reason I feel something should be considered to be removed is if it is found to be racist or discriminates. If due to vandalism or such, it should be repaired and not removed.   | 8/1/2019 10:38 AM  |
| 54 | exclusion, whats missing.   | 8/1/2019 10:26 AM  |
| 55 | The impact it will have on the community.   | 8/1/2019 8:41 AM   |
| 56 | I think the committee should be cautious about removing historical markers - good or bad, they are a part of history and it is not our job to re-write history.   | 7/31/2019 11:08 AM |
| 57 | Does the historical marker have any connection to racist, sexist, oppressive moments, laws, events or people? If so, the markers should be removed, not celebrated.   | 7/31/2019 9:54 AM  |

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| 58 | Was the person depicted in the statue/name of park a murderer or rapist? Does the statue portray them as heroic, special, or having contributed in very positive ways?   | 7/31/2019 9:43 AM  |
| 59 | Does the marker promote a colonial/racist attitude toward Indigenous people.   | 7/31/2019 9:25 AM  |
| 60 | What is its relation to the historical colonization and erasure attempts of Indigenous peoples and does it perpetuate ongoing colonialism? (decolonize vs. colonization)   | 7/31/2019 9:19 AM  |
| 61 | Having Elder be present, why they are moving it, and where it will be moved  | 7/31/2019 9:03 AM  |
| 62 | I do not wish to comment as I am opposed to erasing history. Education is key towards reconciliation   | 7/31/2019 8:55 AM  |
| 63 | If we're talking about commemoration of a historical person, the committee should consider what their overall contribution to society was - was it just racist policy? If so, it should come down. There are some historical figures that have a complicated legacy and if that's the case, maybe removing the statue/marker isn't appropriate.  | 7/31/2019 8:49 AM  |
| 64 | The Harm against others - leave the markers - but consult with family lineage so they understand the process and let them decide if markers should stay given the researched and confirmed story that provides our history.  | 7/31/2019 8:19 AM  |
| 65 | Thank you for acknowledging that there is low support for removing historical markers. The committee making the decision should be ethnically diverse, filled with highly educated people, and all efforts should be made to make sure the public at wide is aware of the possibility of historical markers being removed, and listening to public feedback is crucially important.  | 7/31/2019 6:40 AM  |
| 66 | What negative contributions or significance does the marker make on Indigenous people  | 7/30/2019 6:09 PM  |
| 67 | Where the marker would go after. Despite historical markers not being significant to all, or marking colonialism there is still relevance to some. These markers should be housed somewhere for people to visit if they are important to them.   | 7/30/2019 3:40 PM  |
| 68 | Cultural sensitivity and understanding why the request is submitted.   | 7/30/2019 3:18 PM  |
| 69 | Why it's being submitted and cultural sensitiveness.   | 7/30/2019 3:15 PM  |
| 70 | Does it celebrate the marker in a positive light and completely ignoring the negative impacts it had? Does it celebrate colonization? I.e. the Winnipeg Aqueduct - it gave Winnipeg clean drinking water but left the Indigenous community (Shoal Lake 40) with dwindling water resources and poor living conditions   | 7/30/2019 12:54 PM |
| 71 | If the historical marker honours a history of colonialism, sexism, capitalism and genocide there should be an additional plaque/marker sharing the facts/truth/perspective.  | 7/30/2019 12:31 PM |
| 72 | don't hide history, cost   | 7/30/2019 12:16 AM |
| 73 | why? what purpose does removing it serve? who wants it removed? what is the reasoning? cost (what is the cost of removing the marker?)   | 7/29/2019 10:50 PM |
| 74 | Active like to community   | 7/29/2019 3:35 PM  |
| 75 | Impact on indigenous peoples.  | 7/29/2019 1:56 PM  |
| 76 | The negative impacts should be heavily considered, not from a colonial perspective.  | 7/29/2019 12:18 PM |
| 77 | Is the marker promoting/honouring a historical practice of racism, discrimination, segregation and colonialism. Is the marker respectful to Manitoba First Nations/Metis peoples or affirming a past practice of entitlement to non-Indigenous people at the expense of Indigenous people of Manitoba.   | 7/29/2019 12:07 PM |
| 78 | No markers should be removed, only added to  | 7/29/2019 10:47 AM |
| 79 | Never remove historical markers  | 7/29/2019 10:21 AM |
| 80 | I think removing something is just hiding it or buried it. Leave it and use it as an educational tool. They did something good... that is why they have a historical marker.... but educate people of all the bad this did to others... explain the context and why this is wrong nowadays....   | 7/28/2019 3:59 PM  |
| 81 | The historical markers are part of the history of a certain time, so by considering the contributions of all people, including Black Canadians would help to carefully consider a situation. Perhaps adding an additional narrative in the area would help to include a balanced perspective. Again, by removing and only adding Aboriginal lens perspective, still does not tell the full story of all people in this city. | 7/26/2019 11:21 AM |
| 82 | Does the removal reflect popular opinion and historical fact, or does it reflect a perception?   | 7/25/2019 6:17 PM  |
| 83 | It's role in understanding Manitoba's history and the public impact.   | 7/25/2019 1:21 PM  |
| 84 | A committee should look at the context and history will always remain and we don't want to lose that history but we can expand on that history. We should also work to educate rather than lose historical markers.  | 7/24/2019 9:40 AM  |
| 85 | Does the historical marker represent a way of thinking or glorify acts which should not be considered acceptable according to more modern standards? If yes, that marker is more rightly examined in the context of a museum, not out on the street.   | 7/24/2019 3:08 AM  |
| 86 | Why remove it in the first place. Are we giving in to woke politically correct nonsense.   | 7/23/2019 9:52 PM  |

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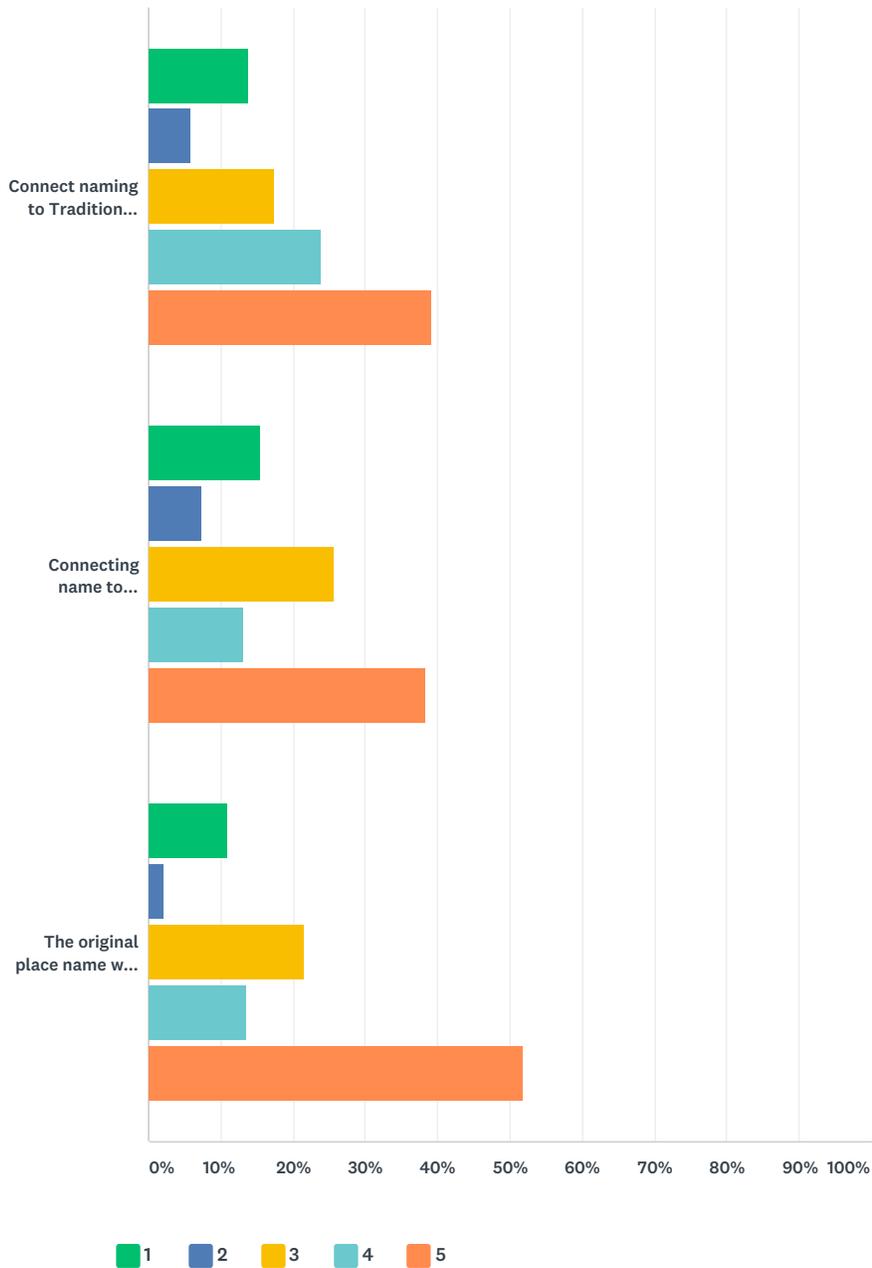
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| 87  | I don't feel that historical markers should ever be removed because they represent history, whether good or bad. Markers or names that are considered negative should be reflective of what not to do going forward rather than erasing that history.   | 7/23/2019 2:26 PM  |
| 88  | Does this marker cause harm? Can the harm be addressed by an additional marker? Is this marker now considered factually incorrect?  | 7/23/2019 12:24 PM |
| 89  | Historical accuracy -- if the existing marker is accurate historically, it should not be removed but rather enhanced or added to with an indigenous perspective of the event, person, etc..   | 7/23/2019 10:59 AM |
| 90  | I don't believe they should be removed. History is ugly. But the plan for additional markers will address truth and progress.   | 7/23/2019 10:31 AM |
| 91  | Does it impact the natural environment / nature (i.e.. require big machines or damage to environment) ? If so, how will this damage be repaired and is it worth disturbing the community (ex. play area for children, walking area for adults, etc...) just to remove a marker? Are there alternate ways to make use of the historical marker... for example, not removing the item or the text, but placing another marker adjacent to the original which adds context (with a year and description of the author) so that future generations can learn about how history is written and can vary in perspective over time... respecting both the past, the present, and opening minds for the future. | 7/22/2019 10:48 PM |
| 92  | If the existing statue or person/place represented is offensive/racist to Indigenous people.  | 7/22/2019 5:55 PM  |
| 93  | Historical inaccuracies. Severity of the actions reflected in the marker.   | 7/22/2019 9:30 AM  |
| 94  | The level of oppression the historical marker symbolizes should it be celebratory of an individual. Sites and buildings should be considered different than individualized statues. For example, Germany after WW2).  | 7/19/2019 6:08 PM  |
| 95  | Personal historical opinions of individual  | 7/19/2019 11:55 AM |
| 96  | what was occurring at the time,not present day feelings   | 7/19/2019 6:57 AM  |
| 97  | The whole of a person & the age of when the person did the work/or what they were recognized for  | 7/18/2019 7:27 PM  |
| 98  | New information has come out about the person since the marker was installed. Should not be removed but perhaps additional information should be added to why the marker may not be appropriate today.  | 7/18/2019 6:26 PM  |
| 99  | The question should be asked, does the subject matter of an application benefit European people. if it does not, it should be thrown out.   | 7/18/2019 6:09 PM  |
| 100 | Being hung in the square of public opinion. Only the most heinous examples ie criminal code conviction for injury and death to innocent parties, should even get thought about.   | 7/18/2019 5:15 PM  |
| 101 | Does the marker reflect a dominant historical narrative that promotes acts of colonization or genocide?   | 7/18/2019 3:39 PM  |
| 102 | Must not diminish our history and opportunity to make our own interpretations.  | 7/18/2019 11:53 AM |
| 103 | Whether the marker celebrates an unacceptable level of harm to traditional habitants. If not, keep it; if so, replace it.   | 7/18/2019 11:26 AM |
| 104 | Is it a historical marker and why   | 7/18/2019 11:18 AM |
| 105 | As above, plus there should never be a removal of historical significance. Any attempt to cleanse history by obliterating it, simply takes away the ability to learn from it.   | 7/18/2019 11:16 AM |
| 106 | extensive consultation with impact groups (all impact groups)   | 7/18/2019 10:48 AM |
| 107 | Removal should only be considered if it has been shown that the person/event, etc., commemorated was abhorrent to the principles of equality and justice for all  | 7/18/2019 10:43 AM |
| 108 | The historical significance of marker rather than conflict that is felt by some people.   | 7/18/2019 10:42 AM |
| 109 | If this were a consideration there would have to be ALOT of consultation and unanimous community support. This marker would have to be very offensive as a learning opportunity would be lost.  | 7/17/2019 10:39 AM |
| 110 | As stated above, we could switch the marker - the correct history larger than that of the original with a smaller plaque explaining why this was done... History is written by those who hold the pen... lets be inclusive but honest even though it may be ugly truths ?   | 7/16/2019 8:10 AM  |
| 111 | It should consider what the removal will be, who it is, consultation with relatives of the statue/marker (if applicable) and the community in which it currently resides  | 7/15/2019 10:59 AM |
| 112 | What is the purpose of removing the marker. If it is something that is blatantly false and should never have been there in the first place by all means remove it. If it is true but makes people uncomfortable maybe it needs to be left in place with an additional nearby marker that includes a better explanation.   | 7/14/2019 11:12 PM |
| 113 | All historical markers have their place in history and should be left in place to be informative to present and future generations  | 7/14/2019 2:19 PM  |
| 114 | The family or group associated with the marker  | 7/14/2019 8:45 AM  |
| 115 | Historical context. We cannot know where we want to go without knowing where we have been.  | 7/12/2019 8:55 PM  |
| 116 | No current items should be removed.   | 7/12/2019 8:52 PM  |

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| 117 | Does it accurately reflect the history of the area  | 7/12/2019 6:29 PM  |
| 118 | Costs, current condition.   | 7/12/2019 5:56 PM  |
| 119 | Removing the marker won't re-write history. Ensure that the explanation posted by the marker is accurate and doesn't inflame the situation. The Committee will have a tough decision to make.     | 7/12/2019 10:53 AM |
| 120 | The impact this still has on Indigenous people  | 7/12/2019 10:43 AM |
| 121 | no removals - it's our history.   | 7/12/2019 7:28 AM  |
| 122 | Was harm caused impacting the health, economy, territory, or rights of Indigenous peoples; Is there value in re-telling the fuller truth and story, so that lessons from the past are not erased. | 7/11/2019 8:17 PM  |
| 123 | I do not think existing historical markers/statues should be removed - they are part of our history.  | 7/11/2019 4:03 PM  |
| 124 | The committee should consider the lack of support for removal of history. Public does not support a re-writing of our history!  | 7/11/2019 3:34 PM  |
| 125 | it should only be done in the most extreme circumstances... i.e. almost never. It should be a tool of last resort.  | 7/11/2019 1:28 PM  |

Q11 If a renaming of a place is proposed, how should the renaming be evaluated? Comments from participants led to draft criteria below. Please rate the following draft criteria and add other criteria.

Answered: 139 Skipped: 33



|   | 1            | 2           | 3            | 4            | 5            | TOTAL |
|---|--------------|-------------|--------------|--------------|--------------|-------|
| Connect naming to Traditional and Treaty lands and Indigenous law | 13.77%<br>19 | 5.80%<br>8  | 17.39%<br>24 | 23.91%<br>33 | 39.13%<br>54 | 138   |
| Connecting name to Indigenous and Treaty Rights                   | 15.44%<br>21 | 7.35%<br>10 | 25.74%<br>35 | 13.24%<br>18 | 38.24%<br>52 | 136   |
| The original place name was Indigenous                            | 10.79%<br>15 | 2.16%<br>3  | 21.58%<br>30 | 13.67%<br>19 | 51.80%<br>72 | 139   |

## Q12 Other criteria for evaluating renaming a place:

Answered: 54 Skipped: 118

| #  | RESPONSES   | DATE               |
|----|---|--------------------|
| 1  | Original name in the Indigenous Language.   | 8/7/2019 4:35 PM   |
| 2  | Inclusion of representation - all Indigenous groups.  | 8/7/2019 2:50 PM   |
| 3  | spelling  | 8/6/2019 12:03 PM  |
| 4  | Should start now to start naming places   | 8/6/2019 11:54 AM  |
| 5  | Adding audio components so we can learn to pronounce words properly   | 8/3/2019 12:40 AM  |
| 6  | contribution to society   | 8/2/2019 2:53 PM   |
| 7  | what does it symbolize today for indigenous and non indigenous people and how did we get there.   | 8/2/2019 11:03 AM  |
| 8  | Ensure the name is authentic and not just randomly given for the sake of it. This could be an opportunity to improve place names whether they are indigenous or not.  | 8/2/2019 8:52 AM   |
| 9  | If its name is more representative of the nature of the place. This is hard to define, and should connect to the nature of the place in its meaningfulness to the way we are moving to an inclusive, respectful place where all are recognized.   | 8/1/2019 6:58 PM   |
| 10 | To help people understand the truth of historical events. Adding a plaque explaining the renaming similar to Valour Road.   | 8/1/2019 3:18 PM   |
| 11 | Significants to history and why it's significant now for being named  | 8/1/2019 1:44 PM   |
| 12 | The offensiveness of the previous name.   | 8/1/2019 1:43 PM   |
| 13 | I would like to see room for also considering the history of Indigenous and non-Indigenous people in looking for new names.   | 8/1/2019 1:32 PM   |
| 14 | Take a vote   | 8/1/2019 11:16 AM  |
| 15 | I think leaders from both sides could be involved- the meaning of the place has changed. We can't go back in time. Coming to a place of agreement from both sides that is acknowledging the history and how both sides want to remember the location and move forward sounds productive                               | 8/1/2019 10:59 AM  |
| 16 | Do not rename any places.   | 8/1/2019 10:41 AM  |
| 17 | Fits with the "vibe" of the area (eg, Exchange District such as Market, King, Princess).  | 8/1/2019 10:41 AM  |
| 18 | traditional territories   | 8/1/2019 10:28 AM  |
| 19 | The committee should look towards using more traditional and treaty names to new places going forward, rather than changing existing ones which would create a lot of confusion for Winnipeggers  | 7/31/2019 11:13 AM |
| 20 | Making sure it is spelt properly.   | 7/31/2019 9:04 AM  |
| 21 | 'All my relations' is and inclusive and holistic way of being to all life. Naming could be extended to teachings, medicines, and more.  | 7/31/2019 8:59 AM  |
| 22 | For the criteria "the original place name was Indigenous" - did all Indigenous peoples call all places the same thing? How will it be decided what Indigenous language to use if there is to be a renaming? I'm also unclear on the distinction between the first and second proposed draft criteria above.           | 7/31/2019 8:57 AM  |
| 23 | Listen to the Elders - there are 5 distinct languages in Manitoba - ensure all are captured, however given the history of Winnipeg - Metis and Ojibway will be highlighted more. Focus on bringing the past historical stories achievements (but provide full historical context) so people can understand and learn. | 7/31/2019 8:24 AM  |
| 24 | Should be for the benefit of our whole multi-cultural society. Many would say there are too many native names out there already. We should have more place names inspired by newer Canadians, particularly from Asia and the Middle East.   | 7/31/2019 6:44 AM  |
| 25 | Don't name after people.  | 7/30/2019 3:19 PM  |
| 26 | Indigenous participants/delegates should determine this.  | 7/30/2019 12:34 PM |
| 27 | start using indigenous language in every way possible   | 7/30/2019 12:20 AM |
| 28 | History   | 7/29/2019 12:19 PM |
| 29 | Impacts to community location Messages sending to Indigenous community Is this a pond gesture or in true spirit of reconciliation   | 7/29/2019 12:08 PM |
| 30 | Again, both names should be shown, to not cause racism on either side   | 7/29/2019 10:49 AM |
| 31 | Never rename a place  | 7/29/2019 10:22 AM |
| 32 | To help educate Canadians...  | 7/28/2019 4:02 PM  |

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|----|--|--------------------|
| 33 | The above ones should not be the primary criteria, however, consider all the groups that have contributed to this city, including the important contributions of Black Canadians in Winnipeg as this is the United Nations Decade for People of African Descent 2014-2024.   | 7/26/2019 11:25 AM |
| 34 | Does the renaming reflect historical events or a single group perspective?   | 7/25/2019 6:20 PM  |
| 35 | Historical Significance  | 7/25/2019 1:23 PM  |
| 36 | We need to be mindful of decisions that are made and look at what other City's are doing and what is working and what is not. We also need to be mindful of all cultures but recognize that our history of all cultures needs to be highlighted. We also need to be mindful of the costs of renaming a place regardless of the reasons for a renaming. It creates less confusion and sometimes cost to name something new rather than rename that which is in existence. | 7/24/2019 10:08 AM |
| 37 | Cost.  | 7/23/2019 9:53 PM  |
| 38 | The current name is of an historical oppressor of the current populations ancestors.   | 7/23/2019 12:27 PM |
| 39 | Be practical... If one name isn't pronounceable (within reason) then maybe have it named in English and in the indigenous tongue.  | 7/22/2019 11:17 PM |
| 40 | The person/place has a place in Indigenous history - of significance to Indigenous people in their own right - not necessarily as part of colonial history   | 7/22/2019 5:56 PM  |
| 41 | Ensuring that renaming does not cause confusion to the general public or visitors.   | 7/22/2019 9:31 AM  |
| 42 | The question should be asked, does the subject matter of an application benefit European people. if it does not, it should be thrown out.  | 7/18/2019 6:09 PM  |
| 43 | Recognizing Indigenous leaders   | 7/18/2019 3:40 PM  |
| 44 | Does it add to our understanding without erasing?  | 7/18/2019 11:55 AM |
| 45 | Ability to be easily pronounced by strangers and people who speak ESL; historical importance   | 7/18/2019 11:29 AM |
| 46 | Whether the new name would enhance equality, further a shared pride in our City, and present a positive influence.   | 7/18/2019 10:58 AM |
| 47 | It would be neat if renaming of trails and parks told a story across the City. Specific to inclusion and kindness. Once a naming takes place there should be a public reference to the decision that is not hidden in council minutes.   | 7/17/2019 10:42 AM |
| 48 | That it reflects why a name should be changed - e.g. if Bishop Grandin was renamed, the new name should be an educational response to the impact of his pro-residential school policies.   | 7/17/2019 8:56 AM  |
| 49 | Is it necessary? Does it add to the community? Does it infringe on the members of the community? Does the cost out-weigh the benefits? is it possible ,or likely that someone 60 or 70 years from now will want to remove the new name and add a different one? Are we planning a change just 'because we can?'  | 7/14/2019 11:23 PM |
| 50 | Historical significance  | 7/14/2019 2:23 PM  |
| 51 | Why the name is necessary? Is it a new place? a sub-division?  | 7/12/2019 10:56 AM |
| 52 | Recognizing historical Indigenous people not just white colonizers   | 7/12/2019 10:45 AM |
| 53 | a clear indication.  | 7/12/2019 7:32 AM  |
| 54 | If "re"claiming a name, then original place names.   | 7/11/2019 8:28 PM  |

## Q13 When evaluating an application to add a new place name, what do you think a committee should consider?

Answered: 93 Skipped: 79

| #  | RESPONSES   | DATE              |
|----|---|-------------------|
| 1  | Consultation with traditional elders for spiritual/ancestral guidance. And you should listen to the ancestors and not the jingling's of your pockets.   | 8/7/2019 4:42 PM  |
| 2  | Making sure the name is appropriate.  | 8/7/2019 4:39 PM  |
| 3  | How the first name was determined.  | 8/7/2019 4:37 PM  |
| 4  | Original name/original territory  | 8/7/2019 4:35 PM  |
| 5  | Asking the community for their input.   | 8/7/2019 4:31 PM  |
| 6  | All parties who are involved or affected.   | 8/7/2019 4:29 PM  |
| 7  | What it represents, is it on Indigenous land  | 8/7/2019 4:26 PM  |
| 8  | People that live in the area. History   | 8/7/2019 4:23 PM  |
| 9  | application to be easy accessible.  | 8/7/2019 4:19 PM  |
| 10 | Making sure the new place name fits well and is consulted with Indigenous people.   | 8/7/2019 4:12 PM  |
| 11 | History - known and local   | 8/7/2019 4:08 PM  |
| 12 | Does it disrespect the name already assigned to the building  | 8/7/2019 4:01 PM  |
| 13 | How it affects all people's perspectives.   | 8/7/2019 3:56 PM  |
| 14 | History, location, Indigenous perspective, traditions, language.  | 8/7/2019 2:50 PM  |
| 15 | The community people should be given the opportunity to vote.   | 8/7/2019 2:05 PM  |
| 16 | Indigenous language, history.   | 8/7/2019 1:57 PM  |
| 17 | Time for change.  | 8/7/2019 12:58 PM |
| 18 | Connection to Indigenous teachings and considering important figures and names relevant to that community.  | 8/7/2019 12:53 PM |
| 19 | The history behind it. Will it discriminate against other people?   | 8/7/2019 12:48 PM |
| 20 | The meaning behind the name   | 8/7/2019 12:01 PM |
| 21 | History   | 8/6/2019 2:37 PM  |
| 22 | Is there enough education known about or available regarding new place name.  | 8/6/2019 2:20 PM  |
| 23 | spelling  | 8/6/2019 12:03 PM |
| 24 | Consider Elder's Knowledge or the proposed marker.  | 8/6/2019 11:58 AM |
| 25 | Relevancy, positive role model.   | 8/6/2019 11:54 AM |
| 26 | Will the new name be inclusive? Will the name be appropriate to the location? Will renaming it cause confusion?   | 8/4/2019 1:51 PM  |
| 27 | contribution to society. **NOT** because of soley just being aboriginal   | 8/2/2019 2:53 PM  |
| 28 | What is "traditional"? how far back do we go in time for something to be considered "traditional"? Is the renaming of this place going to take away something from other marginalized groups, such as Canadian-Filipino communities, Chinese-Canadian communities, etc. | 8/2/2019 11:03 AM |
| 29 | authenticity.   | 8/2/2019 8:52 AM  |
| 30 | I think the committee should consider the impact the indigenous have had on the region and consider using a name that reflects that impact.   | 8/2/2019 8:17 AM  |
| 31 | A epoch or event or person that is historical valuable in its narrative to the place in addition to the original name.  | 8/1/2019 6:58 PM  |
| 32 | Cost of same to taxpayers! Are we spending money on things which are not necessary when it could be spent on things that benefit the most people  | 8/1/2019 5:43 PM  |
| 33 | Indigenous perspective  | 8/1/2019 3:48 PM  |
| 34 | Is there a story behind the name, who is telling the story?   | 8/1/2019 3:37 PM  |
| 35 | Indigenous as well as other minority groups. Ex...a plaque should be added to the Manitoba Museum explains why it was changed from "The Museum of Man and Nature" to the Manitoba Museum.   | 8/1/2019 3:18 PM  |

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|----|---|--------------------|
| 36 | How much it costs in total for changing the name.   | 8/1/2019 1:44 PM   |
| 37 | Canada's genocidal colonial history.  | 8/1/2019 1:43 PM   |
| 38 | I would like to see a committee prioritize the role and contribution of Indigenous peoples and racialized migrants in Winnipeg's past.  | 8/1/2019 1:32 PM   |
| 39 | If a traditional name existed, it may make sense to return to using it if there is still a connection today to the community who create the original name.  | 8/1/2019 12:46 PM  |
| 40 | City vote   | 8/1/2019 11:16 AM  |
| 41 | Consider what language would be used for the new place name, and consider why that language is being used as opposed to other Indigenous languages commonly spoken.   | 8/1/2019 11:00 AM  |
| 42 | Inclusion, honest representation, a spirit of reconciliation and moving forward with respect and dignity for all involved   | 8/1/2019 10:59 AM  |
| 43 | This should be incorporated into existing committees and areas of the City that is responsible for naming new streets etc.  | 8/1/2019 10:41 AM  |
| 44 | Consider whether it first makes sense to add a new place name at all. Some streets that have been renamed are still referred to as their old name by many residents (example William R Clement is still referred to by many many people as Moray). Does it have meaning to many people in the area? If only a small number of people support it, it should not be done. | 8/1/2019 10:41 AM  |
| 45 | traditional territories for a specific group.   | 8/1/2019 10:28 AM  |
| 46 | Please respect the current names of streets etc.  | 7/31/2019 11:13 AM |
| 47 | Who is this person, where are they from, what did they do, how is this relevant to the first peoples of this land.  | 7/31/2019 9:45 AM  |
| 48 | that it represents the local history of Indigenous people.  | 7/31/2019 9:26 AM  |
| 49 | Elder, spelling, teaching   | 7/31/2019 9:04 AM  |
| 50 | Indigenous language and a translation to English.   | 7/31/2019 8:59 AM  |
| 51 | Contributions to establishing and leading a Nation. Will need to ensure Women are included in this acknowledgment.  | 7/31/2019 8:24 AM  |
| 52 | "Why are we doing this", "What benefit could this possibly have to the community at large", "Will this cause confusion, or racial tension"?   | 7/31/2019 6:44 AM  |
| 53 | Ask, consult with elders to be sure it isn't offensive and if it's okay.  | 7/30/2019 3:19 PM  |
| 54 | Make sure it's the right thing to do.   | 7/30/2019 3:16 PM  |
| 55 | As to if it is in-line with the TRC and the level of Indigenous consultation and approval for project received.   | 7/30/2019 12:34 PM |
| 56 | may be slightly different dialects  | 7/30/2019 12:20 AM |
| 57 | why? what is the meaning behind the name? does the community agree or disagree? do community leaders have issues good or bad?   | 7/29/2019 10:52 PM |
| 58 | History   | 7/29/2019 12:19 PM |
| 59 | Same as question 12.  | 7/29/2019 12:08 PM |
| 60 | Relevance   | 7/29/2019 10:49 AM |
| 61 | Cost  | 7/29/2019 10:22 AM |
| 62 | Is it necessary. why are we doing this... is this correct according to Human rights etc.  | 7/28/2019 4:02 PM  |
| 63 | The full history of all people who have contributed to building this city, including Black Canadians.   | 7/26/2019 11:25 AM |
| 64 | Whether it is relevant based on the history and cultural composition of the neighbourhood.  | 7/25/2019 6:20 PM  |
| 65 | Historical Significance and community impact.   | 7/25/2019 1:23 PM  |
| 66 | The Committee should be considerate of all citizens and should consider existing by-laws and policies. Many by-laws in place highlight the need to be mindful of all cultures.  | 7/24/2019 10:08 AM |
| 67 | Cost.   | 7/23/2019 9:53 PM  |
| 68 | Current and historical options  | 7/23/2019 12:27 PM |
| 69 | Historical value of the original name. We shouldn't wipe out a sector of history to appease one group over another. The two perspectives of history can co-exist.   | 7/23/2019 11:05 AM |
| 70 | Facts and not hearsay. Be sure about whose lands were originally there. Ensure naming goes to correct indigenous or metis community.  | 7/23/2019 10:34 AM |

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|----|--|--------------------|
| 71 | Does the new place name take away from other historically important culture... ex. Portage and Main or Fort XXX to something else might erase important modern and recent history which should also be weighted as important... where as names which are less connected to history (such as modern commercial business marketed names ex. Walmart Plaza, Cadillac Fairview XX, MTS centre, etc.. or generic names ex. Center Point, Exchange District, etc.. don't have the equivalent level of historic or modern cultural context) | 7/22/2019 11:17 PM |
| 72 | The person/place has a place in Indigenous history - of significance to Indigenous people in their own right - not necessarily as part of colonial history   | 7/22/2019 5:56 PM  |
| 73 | Contribution   | 7/19/2019 11:56 AM |
| 74 | impact on other groups who also settled Canada and helped to create the country through hard work and ethics   | 7/19/2019 6:59 AM  |
| 75 | The question should be asked, does the subject matter of an application benefit European people. if it does not, it should be thrown out.  | 7/18/2019 6:09 PM  |
| 76 | If Marxists are behind it.   | 7/18/2019 5:16 PM  |
| 77 | Renaming seeks to heal past issues. Considerations should seek to not create new ones. Also seek to find a name the does not divide rather speaks to unity, sanctuary, liberty, justice etc.   | 7/18/2019 4:39 PM  |
| 78 | Degree of contribution to entire community.  | 7/18/2019 11:55 AM |
| 79 | as above   | 7/18/2019 11:29 AM |
| 80 | Why  | 7/18/2019 11:21 AM |
| 81 | Whether the new name would enhance equality, further a shared pride in our City, and present a positive influence.   | 7/18/2019 10:58 AM |
| 82 | If it is truly worth it.   | 7/18/2019 10:45 AM |
| 83 | If there is community support, specific connection to the name and land and territory and the people who lived and currently live in it.   | 7/17/2019 10:42 AM |
| 84 | What the history behind the current name is, the history of the area, and the meaning of the current name  | 7/15/2019 11:02 AM |
| 85 | There is so much history here at the forks of the two rivers that finding pertinent names for new areas should be a walk in the park. Pick a decade - see who or what stands out and use the names of people, places, happenings, whatever.  | 7/14/2019 11:23 PM |
| 86 | Contribution to society  | 7/14/2019 2:23 PM  |
| 87 | The history of the area  | 7/12/2019 6:31 PM  |
| 88 | The need for the new place name and the entire career of the person being so honoured.   | 7/12/2019 10:56 AM |
| 89 | The positive impact this will have for Indigenous people   | 7/12/2019 10:45 AM |
| 90 | provide meaning full information   | 7/12/2019 7:32 AM  |
| 91 | That the renaming involves a spiritual ceremony.   | 7/11/2019 8:28 PM  |
| 92 | Historical significance ; documented ; other minorities other than indigenous  | 7/11/2019 3:39 PM  |
| 93 | Existing residents and businesses should be consulted, and a majority must agree with the change.  | 7/11/2019 1:29 PM  |

## Q14 When evaluating an application to create an honorary or added place name, what do you think a committee should consider?

Answered: 82 Skipped: 90

| #  | RESPONSES  | DATE              |
|----|--|-------------------|
| 1  | The connection to the people past and present  | 8/7/2019 4:42 PM  |
| 2  | community feelings.  | 8/7/2019 4:37 PM  |
| 3  | Standing chief of that era for that location.  | 8/7/2019 4:35 PM  |
| 4  | ask the community for their input.   | 8/7/2019 4:31 PM  |
| 5  | Now Indigenous people feel   | 8/7/2019 4:29 PM  |
| 6  | What it represents, is it on Indigenous land   | 8/7/2019 4:26 PM  |
| 7  | What the person does   | 8/7/2019 4:23 PM  |
| 8  | Not sure.  | 8/7/2019 4:19 PM  |
| 9  | N/A  | 8/7/2019 4:12 PM  |
| 10 | Consult with elders, Indigenous Organizations, community members.  | 8/7/2019 4:08 PM  |
| 11 | Intergenerational trauma from person being honoured.   | 8/7/2019 4:01 PM  |
| 12 | Have others been given the same consideration (being honoured).  | 8/7/2019 3:56 PM  |
| 13 | Same as above plus the relation to the current name.   | 8/7/2019 2:50 PM  |
| 14 | The significance to the people living in the community.  | 8/7/2019 2:05 PM  |
| 15 | How does it effect community.  | 8/7/2019 12:58 PM |
| 16 | As stated above it should resonate with folks living in that community.  | 8/7/2019 12:53 PM |
| 17 | Location and if it's' appropriate for treaty lands.  | 8/6/2019 2:20 PM  |
| 18 | Has the person made a change?  | 8/6/2019 11:54 AM |
| 19 | Will the name be appropriate to the location? Is there a significant wish to honour the person or group?   | 8/4/2019 1:51 PM  |
| 20 | contribution to society. <b>**NOT**</b> because of soley just being aboriginal   | 8/2/2019 2:53 PM  |
| 21 | How that historic moment reflects on winnipegers ie. promoting positive moments in history or people who promoted peace, inclusion, or their people in a positive light  | 8/2/2019 10:57 AM |
| 22 | don't do it.   | 8/2/2019 8:52 AM  |
| 23 | All honorary additions should take into consideration the impact the person had on Winnipeg and Canada.  | 8/2/2019 8:17 AM  |
| 24 | Nature of the accomplishment of the person who is being honoured, his or her tie to the place, and the same for an event's connection. It should be worthy of honour, ie contribution to a better world however that happened. It can also be a recognition of suffering, too. That a tragedy, etc occurred and its memory is important to honour as well; even the role of the inspiration of the spot or related issue might be honoured in additional name. | 8/1/2019 6:58 PM  |
| 25 | Cost to taxpayers - is this necessary - and why? Reconciliation can take many forms.   | 8/1/2019 5:43 PM  |
| 26 | Somebody brown!  | 8/1/2019 3:48 PM  |
| 27 | Ask about represented languages  | 8/1/2019 3:37 PM  |
| 28 | What did the person or persons do to earn the honorary. How it might effect the area at large having this.   | 8/1/2019 1:44 PM  |
| 29 | Canada's genocidal colonial history.   | 8/1/2019 1:43 PM  |
| 30 | I think they should examine the context within which the naming ocured, and the ongoing impact it has on the city, and what might be gained or lost in changing it.  | 8/1/2019 1:32 PM  |
| 31 | all inclusive - Neighborhood and historical context beyond   | 8/1/2019 11:39 AM |
| 32 | City vote  | 8/1/2019 11:16 AM |
| 33 | Consider what the link between the name and place is.  | 8/1/2019 11:00 AM |
| 34 | This is not needed.  | 8/1/2019 10:41 AM |
| 35 | Same as above.   | 8/1/2019 10:41 AM |
| 36 | Original occupants.  | 8/1/2019 10:28 AM |

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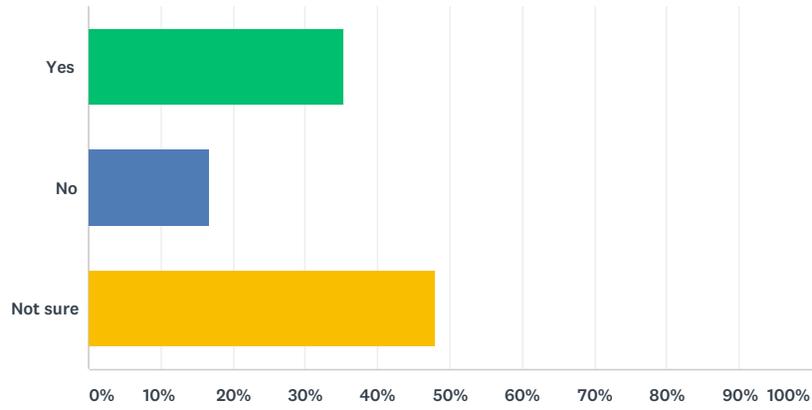
|    |  |                    |
|----|--|--------------------|
| 37 | I am all for adding an honorary place name in addition to the existing name. Not replacing the current name.   | 7/31/2019 11:13 AM |
| 38 | What that land was traditionally used for or names of community members who committed their lives to serving community.  | 7/31/2019 9:45 AM  |
| 39 | that it is the size that is visible to the public.   | 7/31/2019 9:26 AM  |
| 40 | no comment   | 7/31/2019 8:59 AM  |
| 41 | I disagree with acknowledging Indigenous peoples/contributions with honorary names so I don't think those applications should be considered.   | 7/31/2019 8:57 AM  |
| 42 | Research, oral stories, and a benefit of doubt provided to indigenous lens given that history was not recorded without colonial lens.  | 7/31/2019 8:24 AM  |
| 43 | Giving an honorary or added place name should be given a higher priority than changing the place name for the good of all.   | 7/31/2019 6:44 AM  |
| 44 | Ask, consult with elders to be sure it isn't offensive and if it's okay.   | 7/30/2019 3:19 PM  |
| 45 | Ensure that the gesture will not be received as tokenism, but rather as a humble recognition of lived experience/history.  | 7/30/2019 12:34 PM |
| 46 | represent women and men with equal balance   | 7/30/2019 12:20 AM |
| 47 | why? what is the meaning behind the name? does the community agree or disagree? do community leaders have issues good or bad?  | 7/29/2019 10:52 PM |
| 48 | Relevance  | 7/29/2019 10:49 AM |
| 49 | Cost   | 7/29/2019 10:22 AM |
| 50 | Stop adding people because they have money or have be involved with the government. Make sure the person made Winnipeg, Manitoba, or the world a better place.   | 7/28/2019 4:02 PM  |
| 51 | The full history of all people who have contributed to this city, including Black Canadians.   | 7/26/2019 11:25 AM |
| 52 | Contributions to the immediate area and to Winnipeg as a whole.  | 7/25/2019 6:20 PM  |
| 53 | Historical Significance and community impact.  | 7/25/2019 1:23 PM  |
| 54 | Same as above  | 7/24/2019 10:08 AM |
| 55 | Cost.  | 7/23/2019 9:53 PM  |
| 56 | Current and historical options   | 7/23/2019 12:27 PM |
| 57 | The value of the proposed name and how is melds with the original name.  | 7/23/2019 11:05 AM |
| 58 | Relevance to history; relevance to indigeous or metis people, link to reconciliation, opportunity to educate   | 7/23/2019 10:34 AM |
| 59 | Does it devalue the importance of the original name? Does it trump the original name? Will it cause practical confusion? Will the added name improve the ability of the community to think objectively of various perspectives? Added place names should not be commercial business names (as news reports state is happening significantly in areas of Europe such as Spain). | 7/22/2019 11:17 PM |
| 60 | The person/place has a place in Indigenous history - of significance to Indigenous people in their own right - not necessarily as part of colonial history   | 7/22/2019 5:56 PM  |
| 61 | Contribution   | 7/19/2019 11:56 AM |
| 62 | all perspectives of the situation  | 7/19/2019 6:59 AM  |
| 63 | The question should be asked, does the subject matter of an application benefit European people. if it does not, it should be thrown out.  | 7/18/2019 6:09 PM  |
| 64 | Same as above.   | 7/18/2019 4:39 PM  |
| 65 | Degree of contribution to entire community.  | 7/18/2019 11:55 AM |
| 66 | I'm not sure this should be an option; it smacks of tokenism.  | 7/18/2019 11:29 AM |
| 67 | Why  | 7/18/2019 11:21 AM |
| 68 | Whether the new name would enhance equality, further a shared pride in our City, and present a positive influence.   | 7/18/2019 10:58 AM |
| 69 | were they actually important to Winnipeg -- not whether they just donated a lot of money   | 7/18/2019 10:49 AM |
| 70 | historical significance of person being honoured.  | 7/18/2019 10:45 AM |
| 71 | Is it really impactful and how does one determine that?  | 7/17/2019 10:42 AM |
| 72 | The history, the meaning of the honorary name, the history behind the area, and the meaning of the street.   | 7/15/2019 11:02 AM |
| 73 | Is it true, is it pertinent, will it do any harm? three nos and for it.  | 7/14/2019 11:23 PM |
| 74 | Contribution to society and historical significance  | 7/14/2019 2:23 PM  |

## Welcoming Winnipeg Phase 2

|    |   |                    |
|----|---|--------------------|
| 75 | Historical context  | 7/12/2019 8:55 PM  |
| 76 | The historical background of the person in the community  | 7/12/2019 6:31 PM  |
| 77 | The need for the name and the entire career of the person being so honoured.  | 7/12/2019 10:56 AM |
| 78 | not sure?   | 7/12/2019 10:45 AM |
| 79 | historically significant.   | 7/12/2019 7:32 AM  |
| 80 | Positive contributions of individuals (Indigenous and non-Indigenous) having achieved justice, awareness, or progress on Indigenous rights. | 7/11/2019 8:28 PM  |
| 81 | Same as previous # 13   | 7/11/2019 3:39 PM  |
| 82 | strong written support from a large number of verified residents.   | 7/11/2019 1:29 PM  |

### Q15 Do you feel community feedback is reflected in the proposed process?

Answered: 144 Skipped: 28



| ANSWER CHOICES | RESPONSES |     |
|----------------|-----------|-----|
| Yes            | 35.42%    | 51  |
| No             | 16.67%    | 24  |
| Not sure       | 47.92%    | 69  |
| TOTAL          |           | 144 |

## Q16 Why or why not? Please expand:

Answered: 62 Skipped: 110

| #  | RESPONSES   | DATE               |
|----|---|--------------------|
| 1  | Because the ones who get heard are the ones with all the money. Greed has a bigger voice all the time.  | 8/7/2019 4:43 PM   |
| 2  | So the community feels included.  | 8/7/2019 4:29 PM   |
| 3  | Some don't understand other's trauma's and our Manitoba history.  | 8/7/2019 4:26 PM   |
| 4  | Only learning about this today.   | 8/7/2019 4:08 PM   |
| 5  | I'm somewhat unclear, I wish this had examples like, rename what?   | 8/7/2019 1:01 PM   |
| 6  | Current historical sights struggle to represent relevant and accurate accounts of history.  | 8/7/2019 12:54 PM  |
| 7  | Not informed what's in the news or paper.   | 8/6/2019 2:37 PM   |
| 8  | Seems all previous markers were decided by government appointed committees who may or may not have been provided with the appropriate information.  | 8/6/2019 12:00 PM  |
| 9  | Many gaps and not sure if it is reflected.  | 8/6/2019 11:54 AM  |
| 10 | If the committee is adequately representative and if the committee makes an effort to obtain feedback (as seems to be proposed) then the process should reflect community views.  | 8/4/2019 1:52 PM   |
| 11 | This survey is an example of feedback   | 8/3/2019 12:43 AM  |
| 12 | elected officials really just don't know  | 8/2/2019 2:54 PM   |
| 13 | It is obvious that the city is reaching out. But are Winnipeggers participating enough for it to be considered community feedback.  | 8/2/2019 11:05 AM  |
| 14 | Let's be honest. When it comes to indigenous matters we swing the pendulum in the extreme opposite way and only consider what they want. We have an opportunity to show true equality and full participation rather than marginalizing another group in the name of reconciliation or equality or whatever is the flavour of the day. | 8/2/2019 8:59 AM   |
| 15 | Both of my surveys have been on line so I do not know who is participating. The in person meetings were all in the summer when a significant portion of our population is out of town on holidays.  | 8/2/2019 8:19 AM   |
| 16 | A committee of interested people will be a good idea. But I say good luck to wrestling these ideas of representation, and I think artwork is the best way to additionally story tell because it speaks in many ways greater than a plaque's words, or a standing statue.  | 8/1/2019 7:02 PM   |
| 17 | Do not think community had adequate chance to evaluate what was proposed  | 8/1/2019 5:44 PM   |
| 18 | Maybe put it out in the news, at community centres, places where Indigenous people go.  | 8/1/2019 3:37 PM   |
| 19 | I'm not sure what the process is yet. You seem to be askign me to help define it.   | 8/1/2019 3:15 PM   |
| 20 | It can use more feed back in the process.   | 8/1/2019 1:49 PM   |
| 21 | I only see one group being taken into account. What about all of the other cultures that are part of the community?   | 8/1/2019 1:02 PM   |
| 22 | This is the first I've heard of this process, so I have no idea what the proposal even is. There has been awful communication of this program.  | 8/1/2019 12:47 PM  |
| 23 | It is very one-sided  | 8/1/2019 11:39 AM  |
| 24 | The majority population don't find out until after the decisions have passed.   | 8/1/2019 11:18 AM  |
| 25 | This entire initiative and process seems unnecessary. There are far more important ways to improve relations with Winnipeg's indigenous peoples.  | 8/1/2019 10:42 AM  |
| 26 | I am not sure. I am a younger person now just a young adult and only now becoming more involved in the city processes and ideas. I feel that the surveys sent are important but question how much information is actually considered or used.   | 8/1/2019 10:42 AM  |
| 27 | catch whats been missed in the eyes of community.   | 8/1/2019 10:29 AM  |
| 28 | How widely publicized was this survey?  | 7/31/2019 11:14 AM |
| 29 | Who has access to this survey?  | 7/31/2019 9:58 AM  |
| 30 | Because consulting directly with those impacted and whose ancestors were stewards of this land is getting feedback from community but that does not mean it will be honoured. The follow through is just as important.  | 7/31/2019 9:47 AM  |
| 31 | Yes because we are the one living here, we are the one that have to see the art.  | 7/31/2019 9:04 AM  |

## Welcoming Winnipeg Phase 2

|    |  |                    |
|----|--|--------------------|
| 32 | I think it is reflective in the proposed process; I believe the challenge is communicating with citizens the opportunities to participate - posting something on Winnipeg.ca is not going to engage folks! But at the same time, is that the intention: does the City want communities to be more engaged in this process?   | 7/31/2019 9:02 AM  |
| 33 | The committee will have community input  | 7/31/2019 9:00 AM  |
| 34 | Just heard of this process - Target Provincial Indigenous employee networks working in Winnipeg. Non Government organizations that work within the City.   | 7/31/2019 8:29 AM  |
| 35 | I'm very active on social media and have not seen this promoted or heard any one talk about this.  | 7/31/2019 6:49 AM  |
| 36 | Doesn't reach a wide enough audience. U should be asking Indigenous people who have been effected by colonization, assimilation , and poverty. There should people asking the homeless what they think should be done, the people in social service programs to help better themselves, and Frontline workers because all of these people know exactly what they need to change a colonial Winnipeg. | 7/30/2019 12:59 PM |
| 37 | just keep seeking community feedback throughout  | 7/30/2019 12:24 AM |
| 38 | I can't give you a definite answer because I can't see the first phase questions   | 7/29/2019 10:53 PM |
| 39 | There is a rush for political correctness, to get the process running right away, consultation may be put aside.   | 7/29/2019 10:51 AM |
| 40 | Decided by special interests not general public. Have a referendum if you want everyone's opinion.   | 7/29/2019 10:23 AM |
| 41 | We never see any and/ or all of the feedback.... we should have full disclosure.   | 7/28/2019 4:04 PM  |
| 42 | I answered no because by consulting with all cultural groups there would be support to show that in order to build a Welcoming Winnipeg, the lens for all people would be used (including Black Canadians) rather than just an Aboriginal lens.  | 7/26/2019 11:30 AM |
| 43 | Because the initial interest in removing monuments to military units shows complete disregard for those units' work during world wars. To remove or replace shows willful ignorance of the 6 million people murdered in the holocaust.   | 7/25/2019 6:26 PM  |
| 44 | The criteria and thoughtfulness seems to have a clear focus on Indigenous rights and is a positive approach to change.   | 7/25/2019 1:41 PM  |
| 45 | I'm not sure how far the process has reached out and whether the feedback has been provided by a large variety of interest groups and citizens.  | 7/24/2019 10:13 AM |
| 46 | Pro aboriginal bias.   | 7/23/2019 9:54 PM  |
| 47 | Different communities will be impacted and should be integrated differently given the mature of each change; a process that eliminates this flexibility is innately biased toward western ideals of decision making.   | 7/23/2019 12:28 PM |
| 48 | Am not aware of the entire process.  | 7/23/2019 11:07 AM |
| 49 | More information required on what the public process is expected to be. This survey is a type of effective public engagement for those who are of age and educational ability to communicate by computer (and who can afford one).   | 7/22/2019 11:26 PM |
| 50 | I don't think community voice would necessarily be heard if it was by proposal of the city councillor, nor if the request is largely vetted by any one department. And - when you mention community voice - how much weight are you giving Indigenous voice? We are a minority - do Indigenous community voices on Indigenous related concerns get weighted more to Indigenous-centric names?        | 7/22/2019 6:00 PM  |
| 51 | It's a fairly complex topic to be seeking feedback on. Until the process is better defined, it is hard to provide comment.   | 7/22/2019 9:32 AM  |
| 52 | Depends on the level of influence each proposed historical marker addition, replacement/renaming, or removing holds.   | 7/19/2019 6:14 PM  |
| 53 | Public should be in favour of changes. Transparency of process important.  | 7/19/2019 11:57 AM |
| 54 | This is ----- A sop to leftists anti-capitalist activists.   | 7/18/2019 5:17 PM  |
| 55 | Not everyone in the community is aware this is happening.  | 7/18/2019 4:41 PM  |
| 56 | Where is the public consultation   | 7/18/2019 3:05 PM  |
| 57 | Depends on how well the local community can be engaged in any particular consideration   | 7/18/2019 11:30 AM |
| 58 | Because it would give people the opportunity to be involved and have a say in their community.   | 7/18/2019 10:59 AM |
| 59 | Yes if the community is made up of people with experience from many sectors of Winnipeg who are independent thinkers and not just spouting the party lines.  | 7/12/2019 10:58 AM |
| 60 | Local input important.   | 7/12/2019 7:35 AM  |
| 61 | Haven't seen any media coverage  | 7/11/2019 3:40 PM  |

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I think just trying to organize this is going to help. It won't be people taking down statues or painting them, there will be a process. Maybe fine tuning will be needed over time, but an attempt is being made.

7/11/2019 3:31 PM

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## Q17 Are there any additional comments or questions you would like to share?

Answered: 49 Skipped: 123

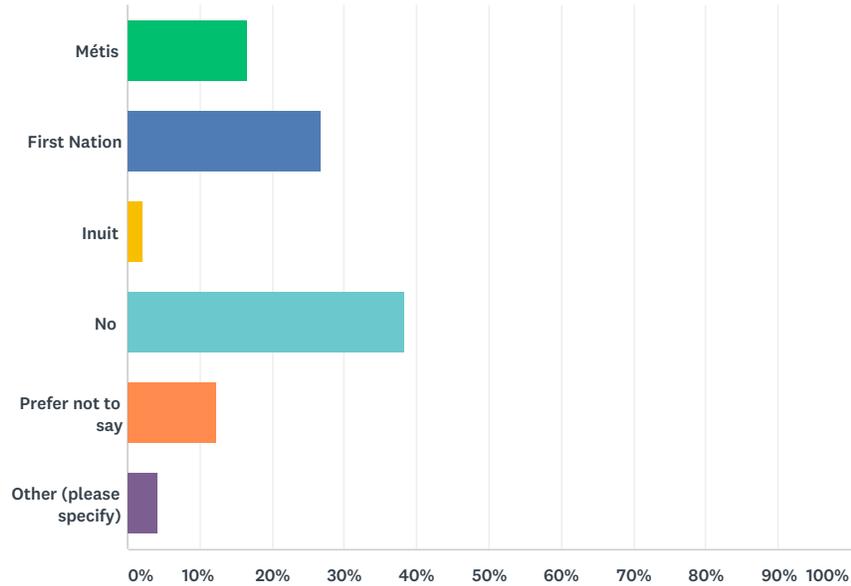
| #  | RESPONSES  | DATE               |
|----|--|--------------------|
| 1  | Too many places/lakes/territories/towns have colonized names, where original Indigenous names were changed.  | 8/7/2019 4:35 PM   |
| 2  | I like that the public is being consulted and Indigenous people. It's a good step in reconciliation.   | 8/7/2019 4:08 PM   |
| 3  | Decisions on changes/addition need to be well researched and thought out otherwise it's tokenism. Indigenous voices must be part of the process from top to bottom.  | 8/7/2019 2:51 PM   |
| 4  | Thank you.   | 8/7/2019 2:05 PM   |
| 5  | I don't really concerns myself with such topic but I feel it would be right to change certain things names that had a negative part in the colonial history in relation to Indigenous people. I am now interested.   | 8/7/2019 1:01 PM   |
| 6  | Use historical pictures for statues, -----   | 8/6/2019 12:04 PM  |
| 7  | No   | 8/4/2019 1:52 PM   |
| 8  | Honour what place names mean & what language it is from eg Winnipeg, muddy water?? Cree or Ojibwe??  | 8/3/2019 12:43 AM  |
| 9  | Again....too much time money and consideration being given for this whole indiginous thing.  | 8/2/2019 2:54 PM   |
| 10 | I like the idea of being able to shape our identity through discussions and monuments.   | 8/2/2019 11:05 AM  |
| 11 | If the City of Winnipeg wants to truly be a welcoming City, they should look beyond just the indigenous community and consider all of the cultures in Winnipeg. Look at what other Cities are doing to be welcoming to new comers. In regards to making Indigenous people feel welcome, will changing historical markers and place names really make a difference considering the deep social issues in that community? I doubt it. In fact, I would take this as a slap in the face.  | 8/2/2019 8:59 AM   |
| 12 | Have more in-person meetings when things start up in the fall. Also, having an evening meeting in the core area does not suit the majority of Winnipeg's population because they do not feel safe in that area at night.   | 8/2/2019 8:19 AM   |
| 13 | I never have liked the idea of erasing history, but more can be added to it in creative and culurally expressive ways if the hisotry captured in an exiwting monument/marker affected a cultural group in a certain way. And much that is unmarked completely, should be in creative ways by many groups of people. Canada is a mosaic, not a melting pot.   | 8/1/2019 7:02 PM   |
| 14 | This process needs to be archived so that future generations can understand how and why Welcoming Winnipeg made decisions.   | 8/1/2019 2:03 PM   |
| 15 | No   | 8/1/2019 1:49 PM   |
| 16 | I would like to see a process that is deliberative and clear but also flexible enough to be proactive and keep this process ongoing.   | 8/1/2019 1:33 PM   |
| 17 | This entire survey seems to be trying to make a case to put Indigenous rights above those of any other group, basically doing to everyone else what was done to them. How does that do anything other then promote the exact behaviour society is trying to stop?  | 8/1/2019 1:02 PM   |
| 18 | These things should be open to a city vote. We are all Canadians and deserve to vote on the final outcome.   | 8/1/2019 11:18 AM  |
| 19 | This entire initiative and process seems unnecessary. There are far more important ways to improve relations with Winnipeg's indigenous peoples.   | 8/1/2019 10:42 AM  |
| 20 | Nil  | 8/1/2019 10:42 AM  |
| 21 | I am a very proud Winnipegger!   | 7/31/2019 11:14 AM |
| 22 | Many people are totally unaware of the impacts of colonization and continue to deny the existence of racism both at an individual level and systemic. These people may not understand the importance of removing historical markers/changing or adding. The committee should be able to act and make decisions that are in the best interest of marginalized or oppressed groups, and give a smaller voice to those who do not understand this issue. Ignorance and racism should not be tolerated, even if it seeing "unfair" thee truth is more important than protecting white people's feelings and I myself am white. | 7/31/2019 9:58 AM  |
| 23 | I would like a space, marker or street in Winnipeg theatre district named after Thomson Highway.   | 7/31/2019 9:27 AM  |
| 24 | When conducting community consultation practices, please ensure you are including ALL community members, not just "cis" men and women. There are a lot of us in Winnipeg who are not cis gender and impacted by the choices you make. Ekosani.   | 7/31/2019 9:21 AM  |

## Welcoming Winnipeg Phase 2

|    |  |                    |
|----|--|--------------------|
| 25 | Thank you for the opportunity to share my thoughts/comments!   | 7/31/2019 9:02 AM  |
| 26 | none   | 7/31/2019 9:00 AM  |
| 27 | Please promote this more heavily and get more public feedback. There is already a huge racial divide between natives and non-natives and further giving natives preferential treatment based on their race is just going to deepen that divide to the detriment of a harmonious society at large. If you re-name places or things that have had a non-native name for a long time there will be confusion and resentment, not to mention that people will tend to keep using the un-changed name anyway. | 7/31/2019 6:49 AM  |
| 28 | If there happens to be any Inuit content (ie polar bears and Inukshuks) please contact the Inuit community first. As we also would like our input and review considered.   | 7/30/2019 3:20 PM  |
| 29 | Elders and youth are the answer to all ur questions.   | 7/30/2019 12:59 PM |
| 30 | start with elders, include children and listen for ecological elements, the needs of wildlife  | 7/30/2019 12:24 AM |
| 31 | It would seem some decisions are obvious and shouldn't deem a committee. Racist landmark/statues/names should be eliminated despite backlash.  | 7/29/2019 12:20 PM |
| 32 | Phase 1 seemed short and rushed. Hope Indigenous people were involved throughout. Partnerships need to be meaningful and not token.  | 7/29/2019 12:10 PM |
| 33 | Facts matter   | 7/29/2019 10:23 AM |
| 34 | Why am I hearing about this now.... I have lived in Canada my whole life... and Winnipeg since 1982.... I have never heard about this.... Our City sucks at communication with our community.  | 7/28/2019 4:04 PM  |
| 35 | A Welcoming Winnipeg for the future and the use of tax payers dollars should reflect to display a balanced perspective of art and figures for for all people, including the contributions of Black Canadians.  | 7/26/2019 11:30 AM |
| 36 | History is not an issue of convenience. It cannot be removed to suit political whims. Omission of historical facts to suit political agendas cannot be allowed to continue either.   | 7/25/2019 6:26 PM  |
| 37 | I believe that having additional monuments to provide historical context and future inspiration is extremely valuable. Continuity and change are the keys to learning about historical events, and understanding how we can make better decisions for the future.  | 7/25/2019 1:41 PM  |
| 38 | This needs to be done respectfully and sensitively. There are very strong opinions on this subject and we have to be mindful of all citizens but ensure that we are providing historical recognition of indigenous groups and the past. We also need to ensure that by-laws and policies are met and taken into account.   | 7/24/2019 10:13 AM |
| 39 | Please don't blow all our taxes on this.   | 7/23/2019 9:54 PM  |
| 40 | No   | 7/19/2019 11:57 AM |
| 41 | A WASTE OF TIME AND EFFORT. POLITICAL POSTURING. VIRTUE SIGNALING. STOP IT ALREADY.  | 7/18/2019 5:17 PM  |
| 42 | All voices should be equally heard. Erasing history or re-writing it can be detrimental.   | 7/18/2019 11:58 AM |
| 43 | No   | 7/18/2019 11:22 AM |
| 44 | Try to keep this to a minimum. Money should really be spent on more important issues.  | 7/18/2019 10:46 AM |
| 45 | The make-up of the Committee is critical to the success and acceptance of this Committee and its decisions.  | 7/12/2019 10:58 AM |
| 46 | none   | 7/12/2019 10:45 AM |
| 47 | all should be historically related.  | 7/12/2019 7:35 AM  |
| 48 | Strongly recommend you involve experts, traditional and academic, in building an evaluation framework and in evaluating what is to be done, or not done. Individual community members have an equal role in being a part of any process, but should be involved in complementary ways, not sole evaluators.  | 7/11/2019 8:36 PM  |
| 49 | I think this is all an additional expense to the city which the taxpayers cannot afford. What you as a person does is more important than statues and markers.   | 7/11/2019 4:06 PM  |

## Q18 Do you identify as a member of an Indigenous group?

Answered: 146 Skipped: 26



| ANSWER CHOICES         | RESPONSES |            |
|------------------------|-----------|------------|
| Métis                  | 16.44%    | 24         |
| First Nation           | 26.71%    | 39         |
| Inuit                  | 2.05%     | 3          |
| No                     | 38.36%    | 56         |
| Prefer not to say      | 12.33%    | 18         |
| Other (please specify) | 4.11%     | 6          |
| <b>TOTAL</b>           |           | <b>146</b> |

| # | OTHER (PLEASE SPECIFY)   | DATE               |
|---|--|--------------------|
| 1 | This should not matter.  | 8/2/2019 8:59 AM   |
| 2 | Anishinaabe  | 7/30/2019 6:10 PM  |
| 3 | family is mixed with status children and many indigenous relations | 7/30/2019 12:24 AM |
| 4 | Cree and Metis   | 7/22/2019 6:00 PM  |
| 5 | This question should not be allowed.                               | 7/18/2019 11:58 AM |
| 6 | more of a historic interest.                                       | 7/12/2019 7:35 AM  |