

MISKANAWAH

ANNUAL REPORT

2023-2024



Click this icon to
play a **video**

Governance & Building Relatives with Elder Reg and Rose Crowshoe (08:05)

Elder Reg shares his oral knowledge and recounting of what it means to be relatives or "all friends": "**When we are talking about an agency, we call them 'all friends'**", and as people move through stages of life, they leave each stage with responsibilities. Relatives are how we survive, connect with others, and work together. Reg closes with sharing about the Indigenous and western parallels of governance, and what those responsibilities look like within an agency.

[Click here](#) for the full 32:00 minute teaching with Elder Reg and Rose Crowshoe.



miskanawah
empowerment • strength • family

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Message from the Lead Oskapewis (CEO)



Message from the Lead Oskâpêwis CEO, Kirby Redwood - (04:48)

In this video Kirby reflects on what it means to build relatives in connection with the land. Building relatives on the land allows us to connect with one another in a way that doesn't happen in the city. Being on the land allows people to connect and ground ourselves first and foremost: **'Once you're connected, it's easier to connect with our grandfathers and grandmothers, which will encourage growth'**. He shares about the importance of connecting with the land, ourselves, our spirits, and others. Miskanawah's land-based healing camp, askiy-pimatsowin (Cree for 'Earth gives life') plays a role and function in our healing journey. It has also created space to invite our non-indigenous allies to learn about Indigenous ways of knowing and being, and how this connects to the children, youth and families we serve. Kirby encourages us to think about how we, as Oskapewis, can come together and offer supports to our relatives.



4,652	1,210	83
Individuals Served Across Programs	Parents/Caregivers Served	Community Partnerships
579	143	1,788
Children Served	Volunteers	Youth Served



Wahkotiwin & Governance with Elder Patrick Daigneault, Swift Eagle (06:20)

Elder Patrick shares a teaching on wahkotiwin and the governance structure within it. He shares about the importance of parallel and how best to embed wahkotiwin into Miskanawah. Patrick speaks to the work that has happened to build a solid foundation within Miskanawah, and how it will be easier to create relations and relationships because both Indigenous and western parallels are respected: **'It's important to build safety for everyone and that comes with building relationships'**. Elder Patrick closes his teaching with an open invitation for anyone to join Miskanawah in circle: to learn, respect and be in relation with one another.



Acknowledgment from the Board of Directors

2023/24 Board of Directors



Lana Garcelon Member
Occupation: Independent Contractor



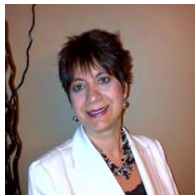
Robert (Bob) Grier Member
Occupation: Business Development Manager at G4S Solutions



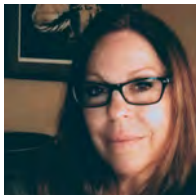
Jay Gerritsen Member
Occupation: Senior Consultation Advisor at Natural Resources Canada



Alex Montiel Secretary
Occupation: Director of Projects and Engagement at Pro Bono Law Alberta



Virginia Baescu, CPA, CGA Member
Occupation: Director of Finance and Administration Alberta Law Foundation



Katelyn Lucas Member
Occupation: Executive Director at Elizabeth Fry Society



Robert Hamilton Member
Occupation: Assistant Professor at University of Calgary

2023/24 Wahkotiwin Board of Directors



David Bruce Randall Chair
Occupation: Retired



Daniel Rochon CPA, CA
Treasurer
Occupation: Retired



Jennifer Findlay Vice-Chair
Occupation: Senior Manager, ESU Services at Pembina Pipeline Corporation



William (Bill) Dickson Member
Occupation: Retired

Tansi/Oki/Aanii/ Danit'ada/ Aba-wath-tech/Hello/Salut

Tansi, Oki, Edlanete Supporters, Partners, and Friends,

It is with great pride and gratitude that we join you in presenting our annual report for 2024 as the newly appointed Board Co-Chairs of miskanawah. We are humbled by the impact we have collectively made over the past year.

At miskanawah, our mission is rooted in a profound commitment to empowering families, fostering cultural resilience, and nurturing the well-being of all our community members. This past year has posed unique challenges, yet through resilience, adaptability, and unwavering dedication, we have continued to make meaningful strides towards achieving our goals.

In 2024, we have witnessed the profound leadership of our CEO Kirby Redwood and his ability to continuously persevere through challenges, protecting the smudge and ensuring miskanawah leads with cultural strength across mohkinstsis (Calgary) and beyond.

We have witnessed commitment to collaboration and partnership that has been instrumental in amplifying our impact. We are deeply grateful for the ongoing support of our staff, donors, volunteers, community leaders, and government agencies. Together, we have forged meaningful partnerships that have enabled us to reach more families, deepen our impact, and advocate for systemic

change. Our annual review process, ka nikani-stama, reaffirmed this support and provides us an opportunity to connect and deepen our relationships in community.

As we reflect on the past year, we are also mindful of the work that lies ahead. The challenges are multifaceted and complex, requiring continued innovation, advocacy, and solidarity. We remain committed to listening to the voices of those being served, centering their experiences, and amplifying their resilience.

Looking forward, we are energized by the opportunities that lie ahead. Guided by our shared values and commitment to protect the smudge, we will continue to deepen our impact, and advocate for the well-being of miskanawah families.

On behalf of the Board of Directors, we extend our heartfelt gratitude to each of you for your unwavering support and dedication to our mission. Together, we are building a brighter, more equitable future for families, rooted in culture, community, and compassion.

Ekosi, ku'da. With gratitude,
Board Co-Chairs
Bob Grier
Lana Garcelon

Our Vision, Mission and Values

Vision: Children, youth and families thrive within a culturally responsive community.

Mission: Guided by Indigenous teachings, Miskanawah offers culturally-based, supportive services to people in the Calgary area as they strengthen their circles of self, family, community, and culture.

Values:



CULTURE

Miskanawah is firmly grounded in Indigenous culture and strives to strengthen cultural identity for Indigenous people in the greater Calgary community by inviting the community to join us in Indigenous traditions ceremony and celebration. Miskanawah recognizes people are influenced by a variety of cultures every day and that culture is a fundamental part of our daily lives. As such, Miskanawah works to create an inclusive and supportive environment where people feel safe to learn, explore, and celebrate the rich cultural diversity of our staff and persons served.



RESPECT

Miskanawah practices respect by honouring staff and client knowledge of themselves, encouraging the practice of honest and non-judgmental listening, and making space for cultural protocols from diverse backgrounds.



COMMUNITY

Miskanawah centers its practice in the establishment of community as a means of creating natural supports both as supplement to and when transitioning out of formal/professional supports. Staff work to create community by sharing resources, creating partnerships, and participating in gatherings, celebrations, and ceremony.



TRUST

Miskanawah understands the responsibility of working with vulnerable populations, and seeks to meet and exceed that responsibility. Staff create and nurture trust by being reliable, responsive, and consistent with their colleagues and clients. Staff at all levels are encouraged to be innovative, express their ideas, and provide open and honest feedback.

Our 4 Core Indigenous Teachings

▶ **wahkotowin** (05:12)

with Tara Fillo-Hunt - Manager, Fund Development, Communications & Evaluations

In this video, **Tara Fillo-Hunt shares a teaching on wahkotowin**. Wahkotowin is Cree natural law for interconnection and kinship; living in relationship with all things. Tara shares how this teaching relates to her in many ways, beyond her role at Miskanawah, and throughout her life. She reflects on her journey and the value of building relatives within Treaty 7 territory as a visitor and settler, and how wahkotowin brings connectedness throughout that journey. Tara highlights that when the approaches of wahkotowin are followed, relationships between people, cultural offerings and programs become safe, honoring Miskanawah's cultural mandate, Protecting the Smudge. Tara adds that, all our relationships have meaning and act as pathways for transfer of knowledge; in this way, we are all Oskapewis – helper of ceremonies.

▶ **miyo-pimatsiwin** (03:05)

with Ira Jairath - Manager, Tawaw Family Resource Networks

In this video, **Ira Jairath shares a teaching on miyo-pimatsiwin**. In the Cree language, miyo means 'good' and pimatsiwin means 'life'; together it translates to 'living a good life'. She shares how miyo-pimatsiwin is a simple and gentle concept that guides us to live a balanced life, and enables us to help ourselves and others. It teaches us that our wellbeing is intricately connected to the wellbeing of others, and the environment around us. To live a good life, we must always be open to learning and actively seeking knowledge. Miyo-pimatsiwin contributes to self-determination, and guides us to make value-based choices. When we are intentional with correcting ourselves and seeking supports, we are living the good life.

▶ **nagatohke** (05:08)

with Paige Cairns - Manager, Nipisisak (Housing Initiatives)

In this video, **Paige Cairns shares a teaching on nagatohke and what it means to her**. Nagatohke is Cree for 'be safe, be careful'. Safety is interpreted based on lived experiences and cannot be transferred to others. She shares how her understanding of nagatohke has evolved through her own life experiences, and the importance of taking care of yourself to be able to help those around you. By honoring the spirit of nagatohke, it is Paige's personal commitment to honour Indigenous ways of knowing and Miskanawah's cultural mandate, *Protecting the Smudge*, supporting an environment of safety for anyone who walks through Miskanawah's doors.

▶ **setoskatiwin** (03:02)

with Jennifer Fox - Manager

In this video, **Jennifer Fox shares a teaching on setoskatiwin**. Setoskatiwin teaches us the importance of coming together as community and supporting one another; not just as people, but with everything Mother Earth provides us. A lot of the work we do is about bringing people together, creating a safe space for people to come together and be in community. Jennifer shares how Miskanawah's FRN: Tawaw means, "come in, you're welcome here" in Cree, and how that encompasses setoskatiwin in many ways. She also highlights the connection to askiy-pimatsowin, Miskanawah's land-based healing location, and the importance of connecting to the Land, because it helps people understand who they are and how they see the world.

▶ **Honouring Our Indigenous Families & Building Relatives** (02:39)

with Holly Fox Bergeron - Project Lead Honoring Indigenous Families, FRN Resource Bank

In this video, **Holly Fox Bergeron announces a new initiative, "Honouring Our Indigenous Families, the Family Resource Bank."** In partnership with Bent Arrow (Edmonton), Miskanawah will begin groundbreaking work between Indigenous-led and non-Indigenous agencies to respect and integrate Indigenous ways of knowing and being more effectively. Miskanawah and Bent Arrow will work hand in hand with select FRNs to bridge Indigenous and western paradigms, honouring the parallel lives between them. The hope is that this initiative will significantly improve our collective ability to better support Indigenous families and communities, making our services across the Calgary region more culturally relevant and respectful.

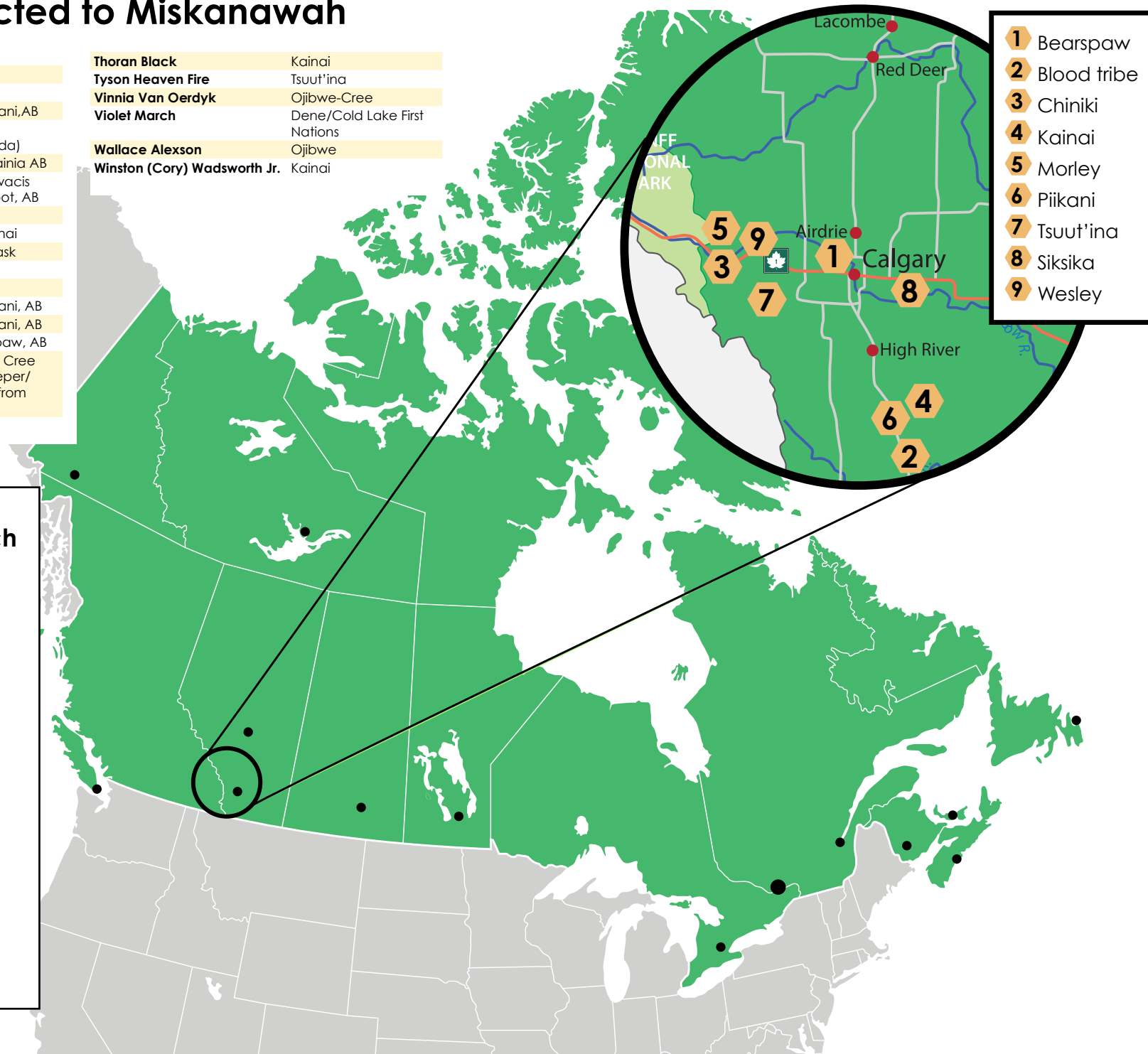
Elders and Knowledge Keepers Connected to Miskanawah

Adrian Wolfleg	Blackfoot/Siksika, AB
Alice Kaquitts	Stoney/Wesley, AB
Alvine Wolf Leg	Siksika
Alycia White Buffalo	Kainai (Bloods), AB
Anita Crowshoe	Blackfoot/Kainai, AB
Anita Eagle Bear	Blackfoot/Kainai, AB
Anne Kokak	Inuit
Billy Joesph	Metis
Brenda Many Guns	
Bryan Little Chief	Siksika
Casey Eagle Speaker	Kainai (Bloods)
Chantal Chagnon	
Clarence (Skip) Wolf Leg Jr.	Blackfoot/Siksika
Clarence Wolfleg	Siksika
Cynthia Provost	Kainai (Bloods)
Dakota Eagle Woman	Ojibwe
Darryl & Linda Brass	Cree-Ojibwe (Midewiwin)
Diane Eaglespeaker	Kainai
Dion Nelson	
Doreen Healy	Kainai (Bloods)
Duane Mistaken Chief	Blackfoot/Kainai
Dustin Louie	
Edmee Comstock	Metis
Eileen Black	Blackfoot/Siksika
Elizabeth Nadolnick- Flying Dust FN- (Plains Cree)	Blackfoot/Siksika, AB
Emile Ward	Drift Pile FN (Plains Cree)
Ernie Poundmaker	Cree
Evans Yellow Old Woman	Blackfoot/Siksika, AB
Florence Alexson	Ojibwe
Florence Kelly	Ojibwe
Francis & Ruth Scalplock	Siksika AB
Francis Littlelight	Siksika AB
Gitz Derange	Blackfoot, Haudenos-aunee and Dene
Hal Eagletail	Dene/Tsuut'ina
Helmer Twoyoungman	Stoney
Henry Holloway	Chiniki Lake – (Stoney Nakoda)
Herman Many Guns	Siksika AB
Jackie Bromley	Siksika AB
Janis Favel	Cree, Sask
Jessie Pelletier	Siksika
John Chief Moon Jr & Sr	Blood Tribe
Jonathan Red Gun	Siksika
Kalyn Kodiak	Metis
Karen Wadsworth	Blackfoot/Kainai
Kelly Good Eagle	Blackfoot Siksika, AB
Kerrie Moore	Cree-Metis
Kida Lutfrell	Cree
Kristen Acuna	Metis
Lee Crowchild	Tsuu Tina (Dene)

LeeRoy Meguinis	Tsuut'ina
Luela Henderson	Dene
Marion Lerat	Cree
Mary Simpson	Blackfoot/Piikani, AB
Mina Powderface	Chiniki Lake – (Stoney Nakoda)
Monica Chief Moon	Blood tribe/Kainia AB
Myra LaFrance	Siksika/ Maskwacis -Cree/Blackfoot, AB
Norton (Spike) Eaglespeaker	Kainai
Pablo Russel	Blackfoot/Kainai
Patrick & Patricia Daigneault	Cree-Metis, Sask
Paul Daniels	Morley
Peter Daniels	Dene
Randy Bottle	Blackfoot/Piikani, AB
Reg & Rose Crowshoe	Blackfoot/Piikani, AB
Rod Hunter	Stoney Bearspaw, AB
Russ Baker	Ahtahkakoop Cree and Ghostkeeper/ Metis/Carrier from Lheidil'enneh
Shirlee Crow Shoe	Pikanii

Thoran Black	Kainai
Tyson Heaven Fire	Tsuut'ina
Vinnia Van Oerdyk	Ojibwe-Cree
Violet March	Dene/Cold Lake First Nations
Wallace Alexson	Ojibwe
Winston (Cory) Wadsworth Jr.	Kainai

Click the names below to show location of each Band region:



Building Relatives on the Land



As an Indigenous-led organization, Miskanawah honors and acknowledges the Land as a life source and foundation of sacred knowledge that is integral to maintaining holistic health and wellness. The knowledge embedded within the natural world brings together the teachings of Wahkotiwin: living in relationship, and recognizes the importance of language, our oral stories, relationality, accountability, and a greater connection to Creator and self. Land-based ceremonies and activities offer significant benefits to Indigenous people by providing culturally relevant education, promoting opportunities for inter-generational knowledge transfer, and creating safe spaces for personal and collective healing.

In the words of our Elders:

“It’s really important right now. We’re losing our songs. We’re losing our language because we don’t know oral systems ... it’s so important to have a camp—something where we can bring young people to start teaching them about oral systems.”
–Blackfoot Elder, Dr. Reg Crowshoe.

“The Camp gives families the freedom to learn—to be on the Land and to learn from the Land. The Land is where we come from. We don’t own the Land. The Land owns us.” –Métis Elder, Edmee Comstock

“Our language emanates from the Land and if we are to re-connect to our culture, our Indigenous ways of knowing and being in a truly meaningful way... we need that spiritual and physical connection to the mother earth (the Land)”. – Miskanawah Elder

Our Elders remind us that our land-based strategies and cultural offerings are also opportunities for Miskanawah and our community partners to create ethical space (parallels) between Indigenous and Western world-views; offering a venue for Truth and Reconciliation with our non-Indigenous community partners.

Community Programs

Ka-pe-kiwehtahat (ka-pi-kiwih-ta-hat)

Cree for "bringing them home."

Through the development of culturally grounded housing support services, Ka-pe-kiwehtahat seeks to support access to safe, affordable housing options and prevent housing breakdown for Indigenous people in the Calgary community.

561

Individuals/Families
Supported

463

Diversion Supports
Provided

345

Cultural
Attendances

4

Oral Truthing
Ceremonies

98

Individuals/
Families Rehoused

10

Sweat
Lodges

"My names Bobby. I was at a low point in my life. Got in a car accident, my brother/best friend died in a car accident, I lost my girlfriend, I was really depressed, and life got the best of me. I was feeling really alone and didn't know what to do. I lost my job because I needed time off due to my mental health and I was really falling behind.

Luckily, I got in touch with this organization, and they helped me with financial help when no one else would. It gave me a second to breathe and gave me faith things would turn around. It really made me realize you're never alone and there's always some sort of organization that's there to help you and give you the support you need.

[Ka-pe-kiwehtahat support worker] was amazing. She helped me and gave me some words I really needed to hear and I'm forever grateful for this. Thank you, words can't describe my gratitude. They did everything right I wouldn't change a thing."
(Ka-pe-kiwehtahat Participant)



"Why my gratitude is beyond measure for Miskinawah as a whole and directly to the supports I received from [Ka-pe-kiwehtahat support worker]. Since moving here from Ontario, 6 years ago, I have received, as I can only perceive it, blow after blow literally and figuratively. I have struggled financially and have suffered through trauma, that unfortunately has changed me. I just felt lost, broken and depression settled in and took over. My doctor thought I needed a break, so I went on medical stress leave, which just caused more stress because the little income I did make pretty much was not enough to cover my rent, let alone eat. I needed to eat so my rent suffered, and I fell behind. As great as my landlord is and was to me, he has bills too. So right before Christmas I got an eviction notice. I gave up, seriously I was done.

Then my friend gave me the number for Miskinawah. My first thought was it wasn't even worth me trying because there is a ton of support out there, but I always seemed to fall into this grey area where I'm not eligible for the services they provide. My friend said, "I think this one will be able to do something." So, with doubt, I called. And I could honestly, even now, cry my face off thinking of the supportive kind voice on the other end of the line. They helped save me from losing my home, saved my Christmas from being well not a Christmas, and just put a smile back on my face. The best part was that I didn't have to jump through hoops. And when you have gone through what I have, resulting in needing to reach out for all these external resources for help, there just aren't enough gratitude words, thankful words and appreciation words in all the languages that can express my feelings for the support Dayna and Miskinawah has given me.

And let's face it, it's kind of embarrassing having to explain and to show strangers what is breaking you, what brought you to them and what you're going through, hoops are the last thing we need or want. So not having to do any of that and get the help/support I was in such need of, there aren't words. Thank you from all that is me. THANK YOU for the light you guys gave me when everything has been so dark for me for too long."
- (Ka-pe-kiwehtahat Participant)

Nanatawiho Kamik (na-taw-i-haw ka-mik)

Cree for "healing lodge."

Miskinawah's Healing Lodge, Nanatawiho Kamik in Cree, offers comprehensive, culturally informed mental health and addiction recovery supports for Indigenous people in Calgary and the surrounding area. Fostering a holistic approach to healing and wellbeing, Nanatawiho Kamik connects individuals, youth, and families to traditional healing practices as well as western therapeutic supports, as requested. This approach acknowledges the interconnection of wellbeing with community, ceremony, connection to Elders and Mother Earth, with an emphasis on land-based healing and wellness practices.

April 1 – December 31, 2023



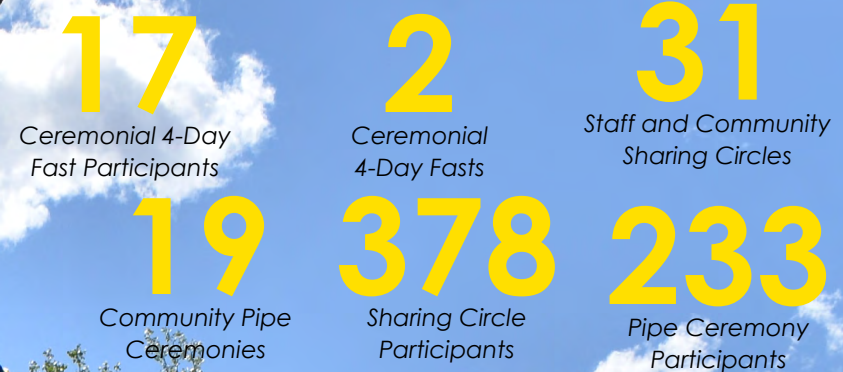
In January 2024, Miskinawah's Healing Lodge service delivery model was adapted to better meet the diverse and complex needs of the children, youth and families we serve.

As of March 31, 2024:

- There were **7 intakes** into the Healing Lodge, which were all immediately matched with a Psychologist, as per their request. Participants accessed the Healing Lodge for various reasons including complex trauma, addictions and support with recovery, anxiety, and childhood trauma.
- The Healing Lodge has had **35 contacts** and began developing **5 community partnerships**, establishing referral pathways with community serving programs and agencies.
- Currently, there are **8 mental health providers** connected to the Healing Lodge. Importantly, all providers (i.e., Psychologists, Clinical Counsellors, and Social Workers) offer supportive services from an Indigenous worldview, and have extensive experience serving Indigenous children, youth, and families. Providers offer guidance and counselling across a wide range of topics, such as complex and intergenerational trauma, addiction recovery, grief, depression, anxiety, neurodiversity, child development, parenting, spiritual and cultural exploration, affirmation of 2SLGBTQ+ identity, and nature-based therapy.

Land-Based Healing

Miskinawah's Land-based Healing ceremonies and activities focus on protecting the smudge, healing the spirit and building relatives by engaging with traditional languages, songs, stories, and teachings within the natural surroundings of Mother Earth.





Family Programs

Tawaw Family Resource Networks (ta-wow)

Cree for “welcome, we’ve made space for you here.”

The Tawaw Family Resource Networks (East & West) use a hub-and-spoke model of service delivery to offer a range of early intervention and prevention services that are ground in Indigenous Culture and Teachings.

Miywasin Nohkom (Indigenous Home Visitation)

Home Visitation Supports are in-home supports to help strengthen family connections through a cultural lens.

Aawaaksi Towata (Indigenous Early Intervention)

Indigenous Early Intervention Supports are cultural programs for family and youth rooted in community and connection.

Indigenous Cultural Supports

Indigenous Cultural Supports are programs directly connected to local Elders & Knowledge Keepers designed to share culture with community relatives.



“A mom called the FRN Care Connectors in distress. She and her three children were staying in a hotel because of experiencing domestic violence. Their stay was ending, and shelters were full. The Care Connectors placed her name on a waitlist for shelter. A family member offered to take them to their reserve for safety. The FRN was able to assist them with \$300 for essentials and packed snacks for their journey. Shelter accommodation became available the following week, and Miskinawah continued supporting the family with programs. Mom shared that she was very appreciative of the caring support she had received.” (Tawaw Staff Member)



“A 22-year-old man reached out to our program feeling lost after being released from incarceration. He expressed sadness, regret, and a strong desire to find direction in life. Despite staying in a halfway house, he faced challenges transitioning back into society. His Probation Officer referred him to Miskinawah for support. Upon connecting with FRN Care Connectors, he was immediately connected with an Elder. When he voiced concerns around falling back into negative patterns he was encouraged to attend a sweat lodge, which he gratefully accepted and attended. Referrals were made so that he received resources for housing through the SOURCE and basic need referrals. He continues to stay connected with us and plans to attend more programs.” (Tawaw Staff Member)

Tawaw Family Resource Networks Con't

Tawaw Data

1,212

Referrals to Spokes
(Tawaw East & West)

168

Hours of Youth
Connections
(Aawaaksi Towata
- Indigenous Early
Intervention)

16

Community Events
Attended
(Tawaw East & West)

319

Supporting Referrals
(Miywasin Nohkom
- Indigenous Home Visitation)

233

Children Supported
(Miywasin Nohkom
- Indigenous Home Visitation)

18

Community Partners
Outside the FRN
(Tawaw East & West)

97

Families Served
(Miywasin Nohkom
- Indigenous Home Visitation)

582

Hours of Family Focused
Cultural Programming
(Aawaaksi Towata -
Indigenous Early Intervention)

483

Information Referrals
(Miywasin Nohkom
- Indigenous Home Visitation)

5,700

People met through
Community Outreach
(Tawaw East & West)

410

Children & Youth
Accessed Programing
(Miywasin Nohkom
- Indigenous Home
Visitation)

245

Parents/Caregivers
Accessed Programming
(Miywasin Nohkom
- Indigenous Home
Visitation)

1,185

Home Visits
(Miywasin Nohkom
- Indigenous Home Visitation)

114

Relatives Accessed
Blackfoot
Language Classes
(Cultural Supports)

2,177

Hours in Culture Focused
Programs (Cultural Supports)

12

Male Identifying
Youth attended
Sun Cultural Camp
(Cultural Supports)

249

Relatives Accessed
Cree Language Classes
(Cultural Supports)

10

Female Identifying Youth
attended Moon Cultural Camp
(Cultural Supports)

869

Relatives Accessed Cultural
Supports & Programs
(Cultural Supports)

1,732

Hours of Elder Connections
(Cultural Supports)



"Harmony is home. This is the best way to describe this mom who grew up with chaos early in life. She was subjected to abuse, neglect, and eventual separation from her parents and siblings to live with her grandmother in another province. She never knew the full extent of intervention that swept her family away, but memories of alcohol use, poverty and food insecurity always haunted her. Reunification with her family only happened when she returned to Calgary. She soon after found a partner and became pregnant with her son. She knew her family continued to have involvement with Children Services and came to discover her adolescent sister was pregnant, at risk of repeating the cycle of separation. But Harmony was determined to find a healthier way to raise her child. That is when she found Miskanawah's Home Visitation program and the support she needed.

With the help from her Home Visitor, she learned to focus on her son's needs from the first month; focussing on intentionally bonding and attaching securely. As her son grew, she attended parenting classes and outings in the community that built her confidence as a parent and role model. She was provided with books to read to her child to enhance language development, educational toys to help build strong brain connections, and information about community resources (counseling, education, finances, childcare, legal). All of which she has accessed with a sense of accomplishment. She has made a concerted effort to build a strong foundation for her son and continues to eagerly learn more about healthy child development and strategies to promote well-being in her home.

This sense of confidence in her abilities is the reason she has decided to apply for Kinship Care to take on the responsibility of her sister's child. She has a sense of purpose and is hopeful that she will be accepted as the guardian for her niece, and be able to provide nurturing care and a stable home full of laughter and joy. Her son is proof of her dedication. He is reaching his developmental milestones ahead of schedule and is always happy and eager to learn. Her home is peaceful, educational and messy (as it should be with a toddler who is curious about life).

Above all else, her wish for a good start in life for her son is becoming a reality and it is all due to her loving care and total dedication to ending the cycle of inter-generational trauma that is part of her history. As she walks the path of healing, she is thankful for the help from Miskanawah staff and her Home Visitor, who have taken her hand and gently guided her back to the good life."
(Miywasin Nohkom Staff Member)



"This experience has been so amazing for myself and my whole family. As a daughter of a scoop survivor, we were disconnected from our family, our roots. My mom was often scared to connect with her culture because she was hurt as a child. When she was taken away at 8 years old, she was angry at her mother. She connected with her culture in her 20's, giving her kids a chance to be proud of their culture.

Being accepted into the Cree Language Class was such an honour. It was a way I could bring our language back into our family, since my grandparents had passed. We have been looking into our family tree recently to find more of our family. I have been teaching my aunts and uncles about the language, and about ceremony, which has brought our family closer together. This experience was not just learning a language, it was more. It was learning about something deep down inside me; it gave me strength and hope.

I felt like I knew who I was more by just meeting Patrick and Patricia, and all the other students learning. This is not just a language class; it is a whole experience. We are learning to speak and to take pride in our culture, which is far beyond any language course that you can take through western schooling. I cannot explain how this has changed my life for the best. How I speak to myself, pray to the Creator, and teach my children, I could go on and I am so grateful. This class has brought healing to my little family that was displaced, where we all felt alone and unwanted. We have a place to belong now!" (Cree Language Class Participant)

"Though there are multiple amazing stories to tell, I would like to mention one woman in particular who has attended many of our programs over the years at Miskanawah.

We have witnessed this participant grow exponentially over time from being a wounded, defensive, and angry person into a mother walking forward on her healing journey, full of humility, peacefulness, openness, and calm. This woman, mother, and grandmother has evolved before us displaying the positive impact the FRN Indigenous Early Intervention Supports has had. We watched the relationship of this mother on her healing journey not only with herself but with her daughter. This evidence of her growth was witnessed and validated when she was offered tobacco to lead one of our Iskwewak circles. With her knowledge and teachings, she beautifully led the circle. With her daughter sitting across from her and balancing the circle with her amazing songs. They worked harmoniously together, and it was a moment of pride for them and us." (Indigenous Early Intervention Staff Member)

Formal Spoke Partnerships

Rapid Access Counselling (Tawaw East & Tawaw West): Rapid-access, on-site counselling for parents and families. Offered at Kindred (formerly known as Catholic Family Services).

Grand Mother Turtle (Tawaw East): Culturally safe early development programming for Indigenous children 0-6 years and their parents, grandparents, and other significant caregivers. Offered at Awo Taan Healing Lodge Society.

Culturally Informed Youth Well-Being Program (Tawaw East): Culturally safe and trauma-informed child and youth development programming for Indigenous children and youth ages 7-18 years and their parents, grandparents, and other significant caregivers. Offered at Awo Taan Healing Lodge Society.

Ke Mama Nnanik – “Our Mother Earth” Parent and Child Development Program (Tawaw West): Weekly group parent and child development activities with peer support, mentoring, Elders, and direct one-on-one supports. Open to all urban Indigenous families with young children. Offered at Métis Calgary Family Services.

Nitsanak Mamawintowak (nit-sa-nak-mama-win-to-wak)

Cree for “families coming together.”

Nitsanak Mamawintowak provides parents, babies and their young children with **home-based parenting** support and education from Indigenous and western perspectives. The program includes facilitated groups, created with participant contribution, to help families learn about parenting, resources, and culture while creating natural supports and building community.



“My family has been a part of Miskinawah since 2017 when we brought home our micro preemie child (born at 24 weeks). We started out with the Nehiyaw Kihokewin program and when it closed, we felt we still needed support. We were then welcomed into the Nitsanak Mamawintowak program where we have been for around 4 years.

Nitsanak has been there for **support, guidance, cultural accessibility, food, clothes, and milestones** for us as a family and individuals. This was a high stress situation and only made easier as I navigated how to raise a special needs child by the support given from Nitsanak.

Every person I have had the pleasure of meeting and working with at Miskinawah has been involved, caring, supportive and has shown incredible kindness and genuine concern and feedback when needed.

At my request, my worker made a referral for me to the Healing Lodge to help me work through my trauma and history of addictions. I have been with the Lodge for almost 3 years and feel I have been healing with amazing results that I continue to use with my Parenting and Self talk.

I am so grateful to have had the **constant support** with a multidisciplinary team that cares and is passionate about what they do. My children love our team, and I would not be where I am today without this program. My children are thriving, my mental and emotional health is improving and we as a family get to learn about our culture in a supportive atmosphere.

Thank you for this program. A sincere thank you to all who are a part of this program for continuing to support families the way that you do.”
(Program Participant)

Community-based Offerings:



Nitsanak Mamawintowak Con't



"When speaking with this mom about the impact she felt being a part of our Nitsanak Mamawintowak family, she reflected on how her life was when she first met us. Just over 2 years ago she was excited to be a first-time mom with a brand-new baby. Unfortunately, she also had some challenges as she was living in a new province, with an abusive partner, very little support and mobility challenges.

She mentioned that over her time with the Nitsanak team she **"has been able to build the first trustworthy, non-judgmental relationships she has ever had that she can truly count on"**. She feels not only seen but heard. She has been helped with baby items, food support, transportation to important appointments along with resources and clarification assistance with courts, shelters and victim services. There was even help to move out of the unsafe home environment, hauling boxes, furnishings and all her belongings to storage, as she was unable to do so on her own with her prosthetic leg and a busy toddler.

Attending Sisters in Circle, Cooking group and Money Path has helped her learn so much about navigating parenting, child development and budgeting, along with cultural and traditional teachings that she felt she missed out on growing up. The groups have allowed her to finally connect with others while also being open and vulnerable with others. She "feels safe here" and can ask questions and contribute while not being judged. She can talk to others in a group setting, which is new for her, and it has helped build her confidence to speak to others in public settings and advocate for herself.

She and her young son recently had to live in shelter for a while due to an unstable home environment, and she mentioned the advocacy that she has received to find housing for her family has been truly life changing. She and her son have been able to move into their own home. She expressed that she feels safe and is now able to breathe. She does not have to feel guilty for intruding on someone else's space. This home is just for her and her son. **She feels she is now finally able to think of the future and allow herself to make personal goals, instead of just surviving through each day.** She is hopeful that she can take the time to put her son into daycare and get him socialized as she is not worried about her living situation. She is looking forward to the opportunity to work on her mental health and hopefully find a part time job." *(Nitsanak Mamawintowak Staff Member)*



Youth Programs

Diamond Willow Youth Lodge

Diamond Willow Youth Lodge (DWYL) is a culturally grounded space that is both, youth inspired and youth led. In this community setting, Indigenous-identifying young people ages 12 - 29 years can come in, hang out, connect with culture through a variety of activities. The program provides a mix of structured group activities and one-to-one support for youth who require additional support and referrals.

212

Unique Youth

826

Total Visits

255

Cultural Support Visits

514

Drop-ins

119

Visits within the Two Spirit Circle

36

Facilitators/Elders/ Knowledge Keepers

101

Participants identify as Indigenous, **15 as Metis**, **6 as Inuit**
 *DWYL participants identify with diverse groups across Turtle Island, as well as the Philippines, Korea, South America and Africa.



"We've been wanting to learn how to make moccasins for a while and have been wanting to **learn the proper way**, we are glad we came today and will be coming back for the second class to complete the moccasins."

"A youth reflected that he appreciated the **kindness and relationships** he has with the youth at DWYL"

"I made good **connections** tonight"

"The youth feel like they have a **space to speak** and share their stories and ideas"

"It was **my second time** here. Get more powwow music going and round dance tunes"

"The 2S+ youth circle allows you to **choose your own adventure**, there are no strict rules or expectations while you're in this space".

Oskâpêwis (oska-pe-wis)

Cree for "Elder's helper, helper at ceremonies."

Oskapewis supports Indigenous youth to take part in land-based activities and traditional learning environments, that **connect youth** with Indigenous culture and ceremony.

26
Youth Served

11 Volunteers
12 New Participants
343 Volunteer Hours
200 Number of Contacts



"I have had the opportunity to watch one of our youths go from being a young boy to a young man of 18 years old. I have watched him go through Trials and Tribulations that come along with being a growing Indigenous youth in this society."

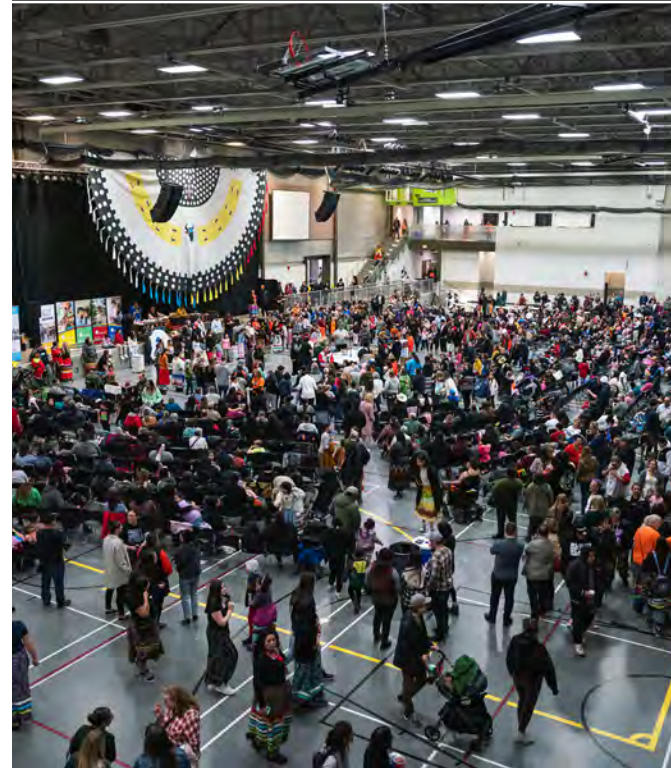
This youth has been struggling with bullying for a couple years now. It was still an issue even after changing schools. To be honest, I was waiting on standby to help pick up the pieces after the explosion from this youth, which I felt was to most likely come soon. This youth has made working out in the gym, bike riding, and running a daily thing for himself. He has grown into a physically strong young man, who I feared would do serious damage if provoked enough. I kept checking in with him at our Monday night program over the months, and he kept assuring me that things were or would be okay. Coming from him, I trusted this, but I couldn't pinpoint why I trusted it.

This youth and his family have been coming to and utilizing resources at Miskinawah for about 10 years, but he has been specifically attending the Oskapewis Project since we began receiving funding for the program. I recently had the chance to sit down and talk one-on-one with him. When I asked how he made it through these very testing times at school, he replied with "I've learned to keep friends close, but my enemies closer". He described how he came to realize that there were two wolves, one on each of his shoulders. Much like how western people refer to "the little angel and devil" that whisper to them from their shoulder. When the Bad Wolf would try to talk to him, is when he would talk to his Ancestors.

This youth said that attending program **kept him grounded**, and that when stuff was getting too much, coming to our program helped him remember what he was put here to do. While his siblings would wait for bus, this youth would be seen leaving our building on foot. He prefers to walk or run home, even in the Winter. He told me that he uses that time to talk to Creator. When I said, "you mean pray?" He replied, "not praying. Sometimes a person just needs to talk to our ancestors and Creator. Doesn't always have to be praying". He said that after a good evening with us, who he refers to as "his family", and then his run home while talking to Creator, together set him up for another successful week of doing what he was put here to do.

I always admire the way he dresses. He is always proud of our old ways, often wearing the kind of jeans or pearl button plaid western shirt. Today at day 2 of the youth conference he said, "remember what I wore last night?" It was a western plaid shirt with a black leather vest over it. It was something my uncles would have worn in the 70s. 'I dress like that to honor our old ways. Look around us. Our young people are more worried about being cool with a hood covering their face while sitting next to an Elder, rather than making sure that Elder has what they need, or something to drink. I dress the way I do, to keep true to myself, and to respect the people around me, and the ones that came before me.'

This youth ended our talk by telling me how he recently attended other youth programs with other organizations. I told him that was good. He said he was quickly reminded why his "true family" is at Miskinawah. He feels that only with us, can he be who he wants to be, and pray how he wants to pray. And that his way, with our way, work well for him in this life. When he was offered near future job possibilities, he told them "Thanks...but no thanks". When I asked him why he declined, he told me "I will only work here. At Miskinawah." (Oskapewis Program Staff)



Nipisis

Cree for “young willow.”

Nipisis is a Specialized Indigenous Foster Care program designed to meet the individualized needs of Indigenous youth in a variety of **family based homes**. The program is designed to support youth who have experienced multiple placements to develop healthy relationships with families who are culturally competent and dedicated to maintaining long-term relationships with the youth.

8

Youth Served

32

Personal Goals Set

686.5

Average Length of Days Stayed

75%

Goals Achieved



When asked what he likes about his mentor's home/what's different now than in your previous home/placements?

“I love having my 25 minutes of iPad time a day. I have lots of friends at TopppKids. I get to have **play dates** now and go to **friend's birthday parties!**” (Nipisis Mentor Home Child aged 7)

Oskipmatsahk

Cree for “the process of becoming an adult.”

Oskipmatsahk provides services to young people who have transitioned out of the Nipisis foster care program and could benefit from continued **one-to-one support**.

10

Youth Served

13

Personal Goals Set

77%

Goals Achieved



When asked how it's been for her and her family working with the Nipisis Program and being a mentor parent.

“Truly thankful, and express gratitude for the tremendous support Nipisis provides us. The team is easy to engage with and supportive, willing to jump in at any time when there are coverage barriers to maintain consistent support. We feel **wrapped around support always** and when needed, get help with connecting to resources and support in our relationship with Children Services. We have increased our natural support through monthly mentor parent meetings; connecting our family with others, building relationships, having the opportunity to collaborate on challenges and share successes. We are also celebrated individually; reminded often how we are appreciated and cared for as mentor parents. Our kiddos continue to grow – step outside of comfort zones, learn new experiences - it is a joy to watch them flourish.” (Nipisis Mentor Parent)

— — — — —

Reflection on 8-year-old child struggling to re-build trust and relationship:

“I was so honoured to be invited to share in this experience, and to share it with someone I care about deeply. Even though I was told beforehand what to expect, nothing could have prepared me for the way I felt afterwards. Being in total darkness, feeling my own body's response to the heat, and hearing the beautiful singing was cleansing and rehabilitating. **I felt connected to my humanity and the land in a way I had never felt before.** I'd also like to share that I lost a cousin last year who was very young. When I went to the grocery store to pick up some food he liked, I realized I had never thought of him in this way. Thinking of him didn't hurt for once, because I knew I was getting something that made him happy. I was so grateful for that experience with grief and remembering those who passed as well. Thank you so much for including me and for giving us this experience together.” (Grade 3 Teacher who went to Lodge with Nipisis Mentor Home Child)

Re:Vision Youth Employment

re:VISION is focused on supporting Indigenous youth in our community to **gain employment** with employers who are open to learning about the unique needs of the Indigenous community.

26

Youth Engaged

16

Employers Engaged

65

Youth Served

(support includes: information exchange, resume support, interview preparation, connection to other supports within Miskinawah etc.)



"Love the approach and teaching style. I'm leaving feeling **empowered** and **excited** to get to work on our Indigenous Hiring Strategy and Mentorship Program. I am grateful to get to meet everyone and have the opportunity to listen to your truth. The more I learn, the more I see how important and critical it is for the work we are doing around Indigenous hiring and inclusive practices." (Employer Feedback)

— — — — —
"It is difficult to navigate some elements as an employer such as lower emotional intelligence and absenteeism. I appreciate that you work with folks to vet them for success in the workplace before referring them. Having a hard time at work would be devastating for the business and their self-worth. We really want young Indigenous people to succeed like all the others do." (Employer Feedback)

RAYS Regional After-Hours Youth Support

RAYS **provides intervention and crisis services** to children, youth, and families via the Southern Alberta Child Intervention Services. RAYS Crisis workers provide support with childcare, transportation, one-to-one support, behaviour management and medical supervision.

295

Youth Served

2527

Hours of Support Provided



Strengthening Home Fires is a housing program that supports Indigenous youth to identify, access, secure, and maintain housing.



Youth Served

Youth Housed

Sweat Lodges

Oral Truthing Ceremonies

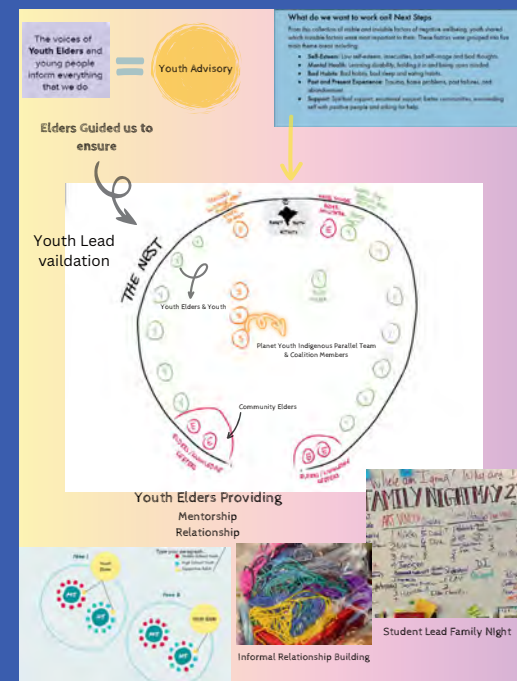
Cultural Attendances

Planet Youth is a long-term, upstream approach originating in Iceland in 1996, to support environmental change and reduce substance misuse for youth in their community. During the development of the Planet Youth Calgary model, the Indigenous Parallel has been engaging with youth, Elders and community agencies to incorporate Indigenous protocols, processes and youth voice into services for youth.

- Community Information Session about the Planet Youth Indigenous Parallel: Community Members engaged in conversation with Elder's Reg and Rose Crowshoe. Elders shared to support their understanding of Indigenous world views and how can they support the community better.
- Supported the Community Round Dance at Henry Wise Wood School.
- Facilitated Sharing Circle with Grade 9 Class at Sir John A MacDonald Junior High School with Elder Diane Eagle Speaker and YMCA Little Birds group.
- Supported Indigenous youth at Bowness High School to make ribbon skirts and shirts for their graduation ceremony.

Youth Connections

Community Engagements



Building Safer Communities – Practice is Ceremony

Oskapewis Program - Practice is Ceremony was created to provide culturally informed programming and services to gang-involved youth in partnership with Elizabeth Fry Society of Calgary. Youth are provided with one-to-one mentorship, cultural programming and activities, land-based ceremony opportunities, traditional medicines and regular access to Elders and Knowledge Keepers.



"One youth was struggling with alcohol and conflict with her mother, which led to a lengthy period of couch surfing. The youth was facing serious charges in youth court due to assaulting a cashier in a fast-food restaurant. The Crown wanted 60 days of detention in the Young Offender Centre. She was assisted with a Gladue Report and all her support systems from the program attended her hearing. Instead, she received 10 days, serving 6 days in total because of the supports provided by her community. She is currently on probation and is securing counselling to address issues of grief and loss; as well as working on the issues that influence her drinking.

She was referred to a youth housing program that is assisting her with resources while she waits to find safe and affordable housing. She began attending cultural programming, which was new for her, as she did not grow up in her culture. She has since shared a **feeling of connection to her cultural identity**. With support, the youth has been able to reconcile with her mother and they have begun to work on some of the issues that lead to their past conflicts." (Shared by Building Safer Communities – Practice is Ceremony Staff Member)

October 1, 2023 (program inception) – March 31, 2024

27

Youth Served

17

Knowledge Keepers/Elders who supported the program

16

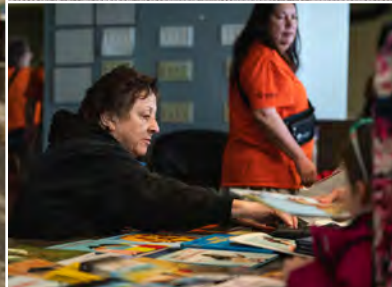
Volunteers

33

Volunteer Hours

26

Community Referrals



Highlights/Major Events

(CREE FOR) APRIL, MAY, JUNE 2023

AYIKI PISIM,
OPINAWEW PISIM,
OPASKAHO PISIM

- Indian Residential School Memorial – Calgary Public Library
- Oral Truthing Ceremony - AGM

(CREE FOR) JULY AUGUST, SEPTEMBER 2023

OPASKOWI PISIM,
OHPAHOW PISIM,
ONOCIHITOW PISIM

- East Office Moved
- Culture and Language Camp – Sun - askiy-pimatsiwin – FRN/DWYL/Culture (pg24)**
- Culture and Language Camp – Moon - askiy-pimatsiwin – FRN/DWYL/Culture (pg24)**
- Blackfoot Crossing Outing - DWYL
- Tipi Pole Harvesting – DWYL
- FRN Medicine Picking Day – Morley Nation
- Kainai Circle Camp (Bundle Sun Dance) – DWYL
- Treaty 7 Elders Capacity Camp and Cultural Celebration Elder's Camp (pg24)**
- 4-day Hide Camp - askiy-pimatsiwin - DWYL
- Oral Truthing Ceremony - Housing
- Ceremonial Blessing of Miskanawah's New East Location
- 4-day Sacred Fire - Bringing Them Home – askiy-pimatsiwin (pg25)**
- Miskanawah Staff Appreciation Event

KASKATINOW PISIM,
IYIKOPIWI PISIM,
PAWAHCHAKINASIS PISIM

- Awo-Taan MMIWG2S+ Sister's In Spirit Vigil (pg25)**
- Oral Truthing Ceremony – DWYL: 2S Circle
- Oral Truthing Ceremony – DWYL
- Oral Truthing Ceremony – Housing
- Winter Solstice Event - Ka-pe-kiwehtahat

(CREE FOR) OCTOBER, NOVEMBER, DECEMBER 2023

KISE PISIM,
MIKISIW PISIM,
NISKI PISIM

- Miskanawah Annual Tea Dance Ceremony
- Oral Truthing Ceremony – Housing
- Naming Ceremony – Tipi Life
- 18th Annual Round Dance (pg26)**
- Oral Truthing Ceremony – TAWAW FRN
- G4 Gathering to Support One Another - Ka-pe-kiwehtahat
- Oral Truthing Ceremony – Housing
- 1 Year Celebration of 2S Circle - DWYL
- Bringing Them Together – Ka-pe-kiwehtahat
- Pskwawimostos Kahesik (Buffalo Tracks Youth Conference) – Strengthening Home Fires (pg26)**

(CREE FOR) JANUARY, FEBRUARY, MARCH 2024

Cultural Youth Camps: Sun and Moon Camp: Creation Story

July & August, 2023

Miskinawah Cultural Camps uniquely serve to increase cultural awareness, knowledge, and participation so children, youth, and families begin or continue to form connections between their own cultures and authentic self-images and identities. Our camps provide much needed opportunities for youth to completely disconnect from urban environments, to be still, and to learn from the Land. We are unique in our ability to offer powerful, culturally grounded, life changing development experiences while remaining truly accessible and sensitive to the realities experienced by young people, especially Indigenous youth growing up in an urban setting. The breadth of our programs provide a relevant way for young people to successfully navigate the challenging issues that face so many Indigenous youth: a sense of healthy belonging and identity; positive cultural connection; independence; educational achievement; living a healthy life; having a positive vision and sense of meaning, and finding a healthy peer community.



Treaty 7 Elders Capacity Camp and Cultural Celebration 2023

August 22-25, 2023

Over the course of four days, nearly 35 esteemed Elders representing various nations of Treaty 7 Territory and beyond, gathered down in a beautiful valley lining the Bow River. Marking its third annual occurrence, Alberta Recreation and Parks Association (ARPA) has collaborated with a group of Elders called the Elders Knowledge Circle Society (EKCS) to organize the Treaty 7 Elders Camp and Cultural Celebration. Taking place August 22-25, 2023, this annual gathering is called with the intention to share and organize knowledge, honour inter-nation traditions, and to teach the younger generation of Elders.



4-day Sacred Fire - Bringing Them Home – askiy-pimatsiwin

September 26-30, 2023

In a deeply meaningful turn, this Bringing Them Home is centered on the experience of our Elders, who have long dedicated themselves to others, offering their wisdom, healing, and spiritual guidance. This event provided a sacred space for them to replenish their spirits, find solace, and support them in their own healing journey. A special occasion for the Elders, who often place the community's needs before their own, were the recipients of collective care and intentional healing. Bringing Them Home was a humble way for the community to express gratitude and give back to those who have been the foundation of our shared journey.



Awo-Taan MMIWG2S+ Sister's In Spirit Vigil

October 4, 2023

On October 4th, 2023, Miskinawah was invited to join in solidarity with Awo-Taan Healing Lodge Society in honor of the 20th Annual Sisters In Spirit Vigil. Miskinawah hosted an agency information booth where tobacco ties were gifted to grieving community members. Miskinawah staff and community members participated in a Peace March and Rally, to honor, raise awareness, and demand justice for all of the Missing and Murdered Indigenous Women and Girls and Two-Spirited Peoples (MMIWG2S+).



18th Annual Round Dance

February 17, 2024

On February 17, 2024, we hosted our Friendship Round Dance. With nearly **3,500 guests in attendance**, the venue permeated with drumming, singing, dancing and collective energy from the community. Miskanawah grateful for the opportunity to come together and celebrate with you all.



Pskwawimostos Kahesik (Buffalo Tracks Youth Conference) – Strengthening Home Fires

March 22 & 23, 2024

On March 22 and 23, 2024, Miskanawah hosted the 2nd annual Paskwawimostos Kahesik (Buffalo Tracks) youth conference for youth aged 15-24, supported by the Calgary Homeless Foundation. This was a two-day offering that invited youth to come and engage with Elders, Keynote speakers and other youth about how self-care, movement, music, culture, and community contribute to mental health and well-being.



Financial Summary

MISKANAWAH COMMUNITY SERVICES ASSOCIATION

REVENUE

Government of Alberta - Children's Services	\$3,473,476	40%
Stoney Nakoda - Tsuut'ina Tribal Council (G4)	1,913,566	22%
Calgary Homeless Foundation	781,842	9%
United Way of Calgary and Area	705,621	8%
Donations, interest and other	426,916	5%
City of Calgary - Family and Community Support Services	316,059	4%
City of Calgary - Connect the Dots!	266,206	3%
City of Calgary - Crime Prevention Investment Plan	171,972	2%
City of Calgary - Building Safer Communities	139,596	2%
Collaborative Funders' Table	124,747	1%
Government of Alberta - Children's Services fee for service	123,399	1%
Calgary Foundation	112,676	1%
Canadian Heritage	103,295	1%
Amortization of deferred capital contributions	48,649	1%
Community Foundations of Canada	28,460	< 1%
Donner Canadian Foundation	20,000	< 1%
Silver Gummy	15,000	< 1%
Government of Alberta - Indigenous Relations	10,000	< 1%
AGLC Casino	8,085	< 1%
Total Revenue	\$8,789,565	100%

FUNCTIONAL EXPENSES

Salaries, benefits and elder services	\$5,516,429	65%
Direct client and program	1,956,800	23%
Facility	599,686	7%
Administration	379,648	4%
Amortization property & equipment	74,553	1%
Vehicles	19,780	< 1%
Total Functional Expenses	\$8,546,896	100%

PROGRAM EXPENSES BREAKDOWN

Tawaw Family Resource Networks	2,238,530	26%
Ka-pe-kiwehtahat	1,916,849	22%
Nipisis	849,580	10%
Strengthening Home Fires	780,843	9%
Regional After-Hours Youth Support (RAYS)	386,302	5%
Nitsanak Mamawintowak	319,531	4%
Nanatawiho Kamik	266,206	3%
Practice is Ceremony	139,596	2%
Diamond Willow Youth Lodge	259,663	3%
Land-based Healing & Cultural Offerings	238,541	3%
Administration & Other	330,393	4%
Planet Youth Initiative	209,756	2%
Oskâpêwis	183,531	2%
Oskipmatsahk and RAYS fee for service	88,197	1%
re:VISION Indigenous Youth Employment	124,748	1%
Languages Cree & Blackfoot	94,005	1%
Friendship Round Dance	64,000	1%
Bringing Them Home	39,893	< 1%
Gender Identities	16,734	< 1%

Total Expenses	\$8,546,896	100%
Surplus	\$242,669	

Please visit our website or [click here](#) for the full Miskanawah Community Services Association Financial Statements

FUNDERS

Alberta Gaming And Liquor Commission	Calgary Homeless Foundation
Burns Memorial Fund	Collaborative Funders' Table
Government Of Alberta – Children's Services	Donner Canadian Foundation
Government Of Alberta – Canada Alberta Job Grant	Stoney Nakoda – Tsuut'ina Tribal Council Ltd. (G4)
Government of Alberta – Indigenous Relations	Silver Gummy
Government Of Canada – Canadian Heritage	The City Of Calgary
Calgary Foundation	United Way of Calgary and Area

DONORS

Alberta Recreation and Parks Association	Creative Cuisine Catering	McMan Youth, Family and Community Services Association	Stoney Tribal Administration
ATB Financial	Father Lacombe High School	Momentum	TELUS
ATCO	Genesis Centre	Prairie Records	The Next Page
Bearspaw Benevolent Foundation	GiveWise Foundation Canada	PSICORP Group	The Wagemakers Foundation
Calgary Region Foster & Kinship Association	Global Village Crafts Society	South Trail Chrysler Dodge Jeep Ram	Trellis
Centre for Newcomers	Heard Communications	St. Augustine School	University of Calgary
Children's Cottage Society	Inn from the Cold	Starbucks	Village Ice Cream
	Kindred		Vital Partners Inc.
	Knifewear Foundation		Westburne

Miskanawah gratefully acknowledges
all of our funders, community partners,
corporate sponsors, and community and
individual donors.



miskanawah
empowerment • strength • family



Click here to view Miskanawah's Annual
Oral Truthing Ceremony 2024

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