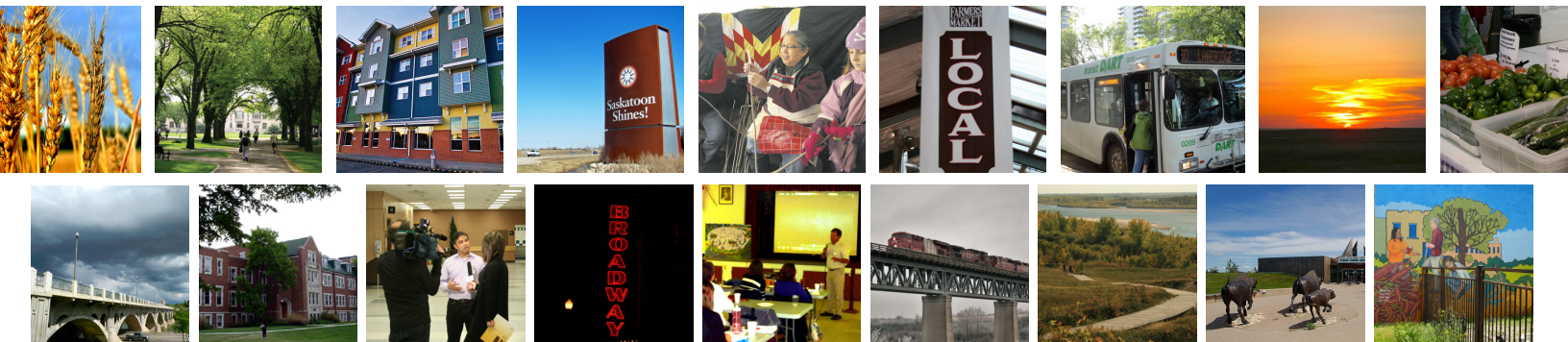




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COMMUNITY-UNIVERSITY
INSTITUTE FOR SOCIAL RESEARCH

Impacting Community Strength and Sustainability: Community-Campus Engagement and Poverty Reduction at Station 20 West Community Enterprise Centre

Isobel M. Findlay, Sana Rachel Sunny, Sugandhi del Canto, Colleen Christopherson-Côté, and Lisa Erickson



Community-University Institute for Social Research

Building healthy, sustainable communities

Since 1999, the Community-University Institute for Social Research (CUISR)—formally established as a university-wide interdisciplinary research centre in 2000—has remained true to its mission of facilitating “partnerships between the university and the larger community in order to engage in relevant social research that supports a deeper understanding of our communities and that reveals opportunities for improving our quality of life.”

Strategic Research Directions

CUIR is committed to collaborative research and to accurate, objective reporting of research results in the public domain, taking into account the needs for confidentiality in gathering, disseminating, and storing information. In 2007 CUIR adopted five interdisciplinary strategies:

1. Saskatoon Community Sustainability
2. Social Economy
3. Rural-Urban Community Links
4. Building Alliances for Indigenous Women's Community Development
5. Analysis of community-university partnerships

These strategic directions extend our research organized until 2007 in three modules—quality of life indicators, community health determinants and health policy, and community economic development—the result of efforts to address health, quality of life, and poverty that led to the formation of CUIR to build capacity among researchers, CBOs, and citizenry.

CUIR research projects are funded largely by SSHRC, local CBOs, provincial associations, and municipal, provincial, and federal governments. Beginning in 2007, CUIR's reputation for high quality community-based participatory research (CBPR) enabled us to diversify our funding by responding to community agency requests to conduct research projects for them for a fee.

Tools and strategies

Knowledge mobilization: CUIR disseminates research through newsletters, brown bag luncheons, reports, journal articles, monographs, videos, arts-based methods, listserv, website.

Portal bringing university and community together to address social issues: CUIR facilitates partnerships with community agencies.

Public policy: CUIR supports evidence-based practice and policy at these tables: provincial Advisory Table on Individualized Funding for People with Intellectual Disabilities, Saskatoon Poverty Reduction Partnership, and Saskatoon Regional Intersectoral Committee (RIC).

IMPACTING COMMUNITY STRENGTH AND SUSTAINABILITY:
COMMUNITY-CAMPUS ENGAGEMENT AND POVERTY
REDUCTION AT STATION 20 WEST COMMUNITY
ENTERPRISE CENTRE

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UNIVERSITY OF
SASKATCHEWAN

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Cover and interior design by Sana Rachel Sunny
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Printed in Canada

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ACKNOWLEDGEMENTS

We gratefully acknowledge Social Sciences and Humanities Research Council of Canada (SSHRC) funding for this research study as part of the Poverty Reduction Hub (co-led by Karen Schwartz and Peter Andree, Carleton University, and Vibrant Communities Canada) associated with Community First: Impacts of Community Engagement (CFICE), action research aiming “to strengthen community-based non-profits, universities and colleges, and funding agencies to build more successful, innovative, prosperous, and resilient communities.”

We are also grateful for preliminary research supported by University of Saskatchewan President’s SSHRC funding on which this project builds. That initial research involved literature reviews, key informant interviews, and a community consultation in September 2012 that brought together community members and partner organizations to brainstorm research needs and priorities. It was unanimously agreed that the participatory action research project should include informal capacity-building opportunities (or capacity-sharing), and engage the community in ways that didn’t feel like “research”—with the express purpose of making Station 20 West a community enterprise centre truly accessible to all. Priorities included documenting the history of Station 20 West, evaluating the co-locator model, and assessing the impact of the University presence.

To all those—Station 20 West co-locators, community partners, service users, researchers, instructors, students, and University staff, and participants who attended the YXE Connects event on May 16, 2016—who agreed to share their insights and experiences with us, we express our deep gratitude.

We also gratefully acknowledge partners and researchers on the research team who helped design the research, refine its data collection instruments, review and analyze findings at every stage, and review and give feedback on drafts of this report: Len Usiskin, Manager, Quint Development Corporation, and Yvonne Hanson, Executive Director, CHEP, board members, Station 20 West; and Suresh Kalagnanam, Associate Professor, Accounting, Edwards School of Business.

ABSTRACT

If neo-liberal globalization has been associated with offloading of government responsibility and privatizing of public goods, it has also encouraged people to work together in innovative ways to address high levels of inequality and poverty. Station 20 West Community Enterprise Centre, the site for this research, offers an opportunity to understand how such innovative capacities emerge, change, and impact communities and how community-campus engagement (CCE) can help address inequality and reduce poverty that costs Saskatchewan alone \$3.8 billion annually. Located in Saskatoon's inner city, where socio-economic disadvantage correlates with high crime, low political participation, high unemployment, and poor health, Station 20 West opened in October 2012 as a result of an unprecedented community effort to secure alternative funding after the 2008 provincial government withdrawal of funding. In its strategic resistance to neo-liberal globalization, Station 20 West has stressed a community economic development approach to social and economic equity, engaging the community in its own development while pooling capacity for collective impact. Throughout its history, it has benefitted from community knowledge and participation, lived experience, and popular resolve to innovate and make a difference for the common good.

Recognition of community innovative capacities is at the heart of discussions of social innovation and of CCE respecting that no new knowledge should be generated without the meaningful engagement and knowledge of those with lived experience who are most impacted by the knowledge ("Nothing About Us Without Us"). This democratization of research has been especially important to historically marginalized groups, including Indigenous peoples. Responding to a colonial history of exploitative and destructive research, research ethics boards and community research ethics organizations now demand evidence of community supports and benefits, yet tensions persist with university interests often being privileged over community. If there can be no social justice without "cognitive justice" honouring diverse knowledges and worldviews, it is clear that sustainable futures depend on an end to the western canon's knowledge monopolies, methods, and hierarchies that have underpinned a colonial history so destructive to Indigenous peoples and so wasteful of their innovative record and capacities. Critical to the necessary changes to end the impoverishment of Indigenous and other communities is the Truth and Reconciliation Commission's insistence on *Honouring the Truth, Reconciling for the Future* and its *Calls to Action*. Equally important is a resourceful Indigenous leadership determined to guide such reshaping of collective futures. If the Indigenous population could reach the same level of education and social well-being as their non-Indigenous counterparts, Saskatchewan alone could realize \$6.7 billion in GDP.

Led by the Community-University Institute for Social Research partnering with the Saskatoon Poverty Reduction Partnership, Station 20 West, and the University's Office of Community Engagement

and Outreach at Station 20 West, this community-based research project examines the impact of CCE in the context of Station 20 West poverty reduction efforts. The project goals are consistent with the goals of the Poverty Reduction Hub (co-led by Carleton University and Vibrant Communities Canada) of Community First: Impacts of Community Engagement (CFICE), an action research project funded by the Social Sciences and Humanities Research Council of Canada “to strengthen community-based non-profits, universities and colleges, and funding agencies to build more successful, innovative, prosperous, and resilient communities.”

Guided by decolonizing and Indigenizing principles, the research study explores (a) how effectively community-campus engagement (CCE) **animates innovation** that can **strengthen and sustain community**; (b) how co-location affects service, how co-locator mandates influence, how **synergies** develop or not, and how **academic presence impacts** the model; and (c) how we can best measure the **impacts and outcomes** of innovations for knowledge, frameworks, and tools applicable to urban centres across Canada.

Focus groups and interviews were held with service users, co-locators, University faculty, students, and staff, and community partners in the first year (summer and fall 2015) to evaluate the impact of the co-location model, University presence, and CCE on Station 20 West’s poverty reduction efforts in Saskatoon’s Core neighbourhoods, older neighbourhoods with high Indigenous, immigrant, and seniors populations. To complement focus group and interview findings, a survey was conducted during the May 16, 2016, YXE Connects event at City Centre Church, a one-stop shop for vulnerable members of the community to access services (housing, health and personal care, legal, employment, food, clothing), in one place, on one day.

The majority of survey participants appreciated Station 20 West services and the extent to which the hub instilled a sense of security and belonging. Respondents expressed their dismay at the 2008 Government withdrawal of funds and at the 2016 closure of the Good Food Junction Co-operative—and return to food insecurity for many. They recommended expanding services for youth and people with disabilities and promoting Station 20 West more broadly to the public.

Together with the surveys, the interviews and focus groups helped provide an in-depth view of the community enterprise, its vision, co-location model, and the role of CCE. There was unequivocal recognition of CCE innovation within a co-location model providing multiple points of access to organizations, reducing the cost of access and inclusion, as well as facilitating informal collaboration, resource sharing, and learning. It was importantly about physical space, about food helping shape relationships, and a “safe space” for learning together, for critical reflection on the food, health, educational, and economic systems, and for reimagining a sustainable vision of what could be. It was about people joined by a shared commitment to social justice. Rejecting a charity model that stigmatizes people as dependent and undeserving, they commit to a community development approach that recognizes the historic barriers and consequences to support people developing their own solutions.

Most participants acknowledged that CCE within the enterprise further strengthened the work of the community-based organizations (CBOs) by bridging the academic world and the community, facilitating access to resources, and helping the community navigate the educational system and pursue employment opportunities. They also recognized Station 20 West as a “knowledge hub” where experimenting, testing, and evaluating engage community and campus in a “culture of learning” and innovative initiatives in food, health, early childhood development, education, employment, and enterprise development. Station 20 West was a place where people could learn from “Professors of Poverty” who (without the rewards for the formally credentialed) drew on their lived experience to educate on ongoing barriers to health and other services. Indeed, the current study was itself celebrated as a luxury adding to capacity and to recognizing the community social enterprise role in building human and social capital that has driven fundamental rethinking of status quo economic ideas and highlighted the contributions of the social economy and Indigenous traditional practices.

Despite the successes of the co-location social enterprise hub, there were governance challenges in managing this “solidarity community” even with a shared vision. If Station 20 West has profited throughout its history from the engagement and contributions of diverse stakeholders, they do not always feel they are well represented in the governance or able to have a say in decision making. In part this was a legacy of the historical constitution of the board by the founding partners and in part by the overarching challenges of representing the diversity of community interests in such a complex set of relationships. It was a function of stretched organizations meeting their mandates, representing their particular constituency, and so focused on the work to be done that there was little energy or appetite for reflecting on larger governance issues. It was necessary work that needed to be given its due, so that Station 20 West can collectively have a voice and better define itself and not let others define its “brand” for it. Greater transparency in demonstrating its impact was likewise a necessary ongoing commitment in order to better tell the Station 20 West CCE story, manage resources, and respond to community needs. The University had a particular obligation to learn, to educate, to collaborate, to build trust relationships, and to be scrupulously ethical in its engagement practices.

Challenges remained too in navigating the University bureaucracy and research priorities to make meaningful, resourced space for community-based research and participatory action research in particular, attaining cultural competency, and decolonizing for respectful relations and collaborations with Indigenous organizations. Station 20 West was much more than a building, a written text of principles and values, or an enterprise; it was understood as “a place of healing,” or “a centre of learning and reconciling.” It was a place with decolonizing responsibilities associated with the Truth and Reconciliation Commission but without a Centre for Elders that that some thought might have added to the many innovative projects engaging elders, knowledge keepers, and cultural advisers, professional development events for co-locators, including a presentation by Commissioner Marie Wilson, and co-locator commitments as active partners with Reconciliation Saskatoon.

When it came to answering questions about the role and responsibilities of the Office of Community Engagement and Outreach, as a site of CCE, there was significant slippage and conflation of the Office and the larger institutional presence. Indeed, some study participants insisted that evaluating the Office meant evaluating how well the larger institution resourced, supported, and promoted the Office. Participants discussed the Office's multiple roles as buffer managing tasks and relationships; bridge between clients, co-locators, and the University; guest and host in the community, and ambassador, even advocate, for it. Yet others questioned institutional commitment to meaningful engagement and knowledge mobilization. Some feared that the University would feel it had done enough in setting up the Office, while others shared anxieties about academic cycles and short-term thinking that could jeopardize the remarkable work the Office had facilitated. Yet others celebrated the stability, legitimacy, meaningful dialogue, and critical thinking that the Office had brought to the building and community.

Whether it was food security, housing and homelessness, or social determinants of health, the Office (and CCE) has done much to educate the broader community and make visible that which is too often invisible to those for whom the Core neighbourhood is unfamiliar territory. It has shone a light on the kinds of relationships that affect people's lives and enabling other resources to come in to the community. Just as it opens up new worlds for those outside the Core, so the Office also helps broaden horizons for those in the Core, helping demystify the University and enhance its accessibility to community members, including women and youth, for whom it seemed another, unattainable world. Gardening programs with CHEP have likewise added employment opportunities, revitalized the neighbourhood, and engaged people in new learning opportunities.

The Office has similarly opened doors by building relationships with Indigenous organizations such as White Buffalo Youth Lodge, Indian and Métis Friendship Centre, and Central Urban Métis Federation Inc. Leveraging institutional infrastructure and sharing logistics and learning, the Office has helped "us understand ourselves." For many, working with the Office on CCE projects is "life-changing."

Respect and reciprocity was decisive in validating different worldviews and enabling those who were not necessarily "book-smart" to contribute, supporting researchers' growth by sharing their knowledge. It helped researchers deepen their analyses and make theory more relevant while enabling co-locators to reflect more deeply and enrich their practice. CCE proved for many an important part of social innovation, changing relationships, thinking, programming, and policy, building capacity for a "more successful, innovative, prosperous, and resilient" community.

If demystifying the ivory tower was important, so was Station 20 West space to the success of community-based research, teaching, and learning. Scheduling meetings in its safe and comfortable space helps avoid the confusing, costly, and alienating experience for many of on-campus meetings. Working in the community underlines professors' investments in community; classes at Station 20 West brings University students out of their comfort zones—and into a rich exchange of knowledge. Overall, the Office of Community Engagement and Outreach was valued for pushing boundaries—academic,

institutional, cognitive, cultural, and social.

In the best traditions of CCE, the research built on a complex set of interrelationships over many years among the team whose regular meetings and iterative process of review and reflection, along with ongoing participation in local, regional, and national conversations, contributed importantly to our collective learning and results. Democratized and intercultural research proved an important site of learning, relationship and capacity building, identity formation, and community (academic, activist, artistic) renewal. It is pre-eminently a story of people, passion, and place committed to social, economic, cultural, educational, and health equity.

Important lessons were learned from Station 20 West, its investments in and impacts on diverse community potential, and what they mean for how sustainable development is or could be done.

(a) How effectively CCE animates innovation that can strengthen and sustain community

- Managing effectively the multiple roles—buffer, bridge, guest, host, and ambassador—of the Office of Community Engagement and Outreach is key to CCE success.
- Resourcing, supporting, and promoting the Office is a key University responsibility.
- The Office legitimacy and stability is the foundation of trust, relationship building, and capacity building at the heart of innovation for strong, sustainable communities.
- CCE legitimizes service provider and user initiatives, shining a light on what shapes people's lives, helping attract investments, and extending people's imaginative horizons to recognize educational, employment, and other possibilities.
- CCE helps outsiders understand the Core and the Core understand itself.
- The “knowledge hub” that is CCE at S20W helps reconcile different worldviews, democratize knowledge, and decolonize frameworks for transformative outcomes.
- CCE demystifies and humanizes the Ivory Tower in ways potentially enabling to all.
- The Office nourishes safe spaces where Indigenous peoples and allies can work together.
- The Office pushes boundaries in overt, covert, and creative ways that sustain critical thinking, expanded educational opportunities, and social innovation.
- The Office mentors for “solidarity-making or ally work” at the heart of good CCE.
- The Office helps navigate University bureaucracy and undue burdens on CBOs.
- The Office addresses ongoing challenges of ethics, equity, power imbalances, and academic hierarchies that prioritize peer-reviewed articles and undervalue CBR rigour.

(b) How co-location affects service, how co-locator mandates influence, how synergies develop or not, and how academic presence impacts the model

- Synergies develop in planned and less planned, formal and informal, direct and indirect ways.
- Relationships, respect, and reciprocity are key resources building equity.

- Community ownership and engagement are critical to S20W success.
- Social justice is the thread that ties people together.
- People, passion, and place importantly converge in this “symbol of hope.”
- Reconciling diverse cultures, “honouring the truth” is at the heart of “a place of healing” and “centre of learning and reconciling.”
- “Cognitive justice” is the foundation to socio-economic justice.
- Cultural capacity and ceremony are critical.
- Collaborative learning in “a safe space” reduces isolation while building trust /capacity.
- Food nourishes healthy bodies and minds, healthy individuals and communities.
- The Office strengthens CBOs, facilitating access to resources, education, and employment.
- The Office and CCE is at the heart of a “culture of learning,” deep listening, critical thinking, democratized knowledge, and social innovation.
- Governing a “solidarity community” is a work in progress.
- The co-location model has decolonizing responsibilities and an impressive record of innovative projects that truly respect relationship building.

(c) How we can best measure the impacts and outcomes of innovations

Phase two will build on this preliminary sketch of metrics and measurement tools.

- Qualitative data importantly complement and flesh out quantitative measures and can equip partners with a refreshed and current narrative.
- Metrics need to capture direct and indirect, intended and unintended, short- and long-term impacts within the University and the larger communities.
- Statistics on immunization rates, housing affordability, inclusive employment, funding increases, economic activity, cultural events, educational attainment, and numbers through the doors matter.
- Stories of legitimacy, security, belonging, engagement, and efficacy matter.
- Democratized and intercultural research produces effective performance metrics and reward systems, expanding what counts in community and university.

INTRODUCTION

Neo-liberal globalization promotes devolution of governance responsibility, market efficiencies over citizen welfare and decent work (Cooper, 2007; Craig & Larner, 2002; Melo & Baiocchi, 2006; Stein, 2001)), and disengagement from governance by governments and citizens. But they also encourage groups to work and learn together to respond to enduring and emerging problems, especially high levels of inequality and poverty, in new cultures of innovation (Goldenberg, Kamoji, Orton, & Williamson, 2009; Heaton, Millerand, Proulx, & Crespel, 2013; LeBer, 2010; Nilsson & Paddock, 2014; Peredo & Chrisman, 2006; United Nations, 2002; Westley & Antadze, 2010). In its strategic resistance to neo-liberal globalization, Station 20 West Community Enterprise Centre (S20W), the site for this research, has stressed a community economic development approach to social and economic equity, engaging the community in its own development while pooling capacity for collective impact. S20W offers an opportunity to understand how these innovative cultures and capacities emerge and impact communities, how citizen efforts in general and community-campus engagement (CCE) in particular (including both community-based research [CBR] and community service learning [CSL]) can lead to change and help reduce poverty estimated to cost Saskatchewan “\$3.8 billion each year in heightened service use and missed economic opportunities” (Plante & Sharp, 2014, p. 2; Poverty Costs, 2015). Located in Saskatoon’s inner city, where socio-economic disadvantage correlates with high crime, low political participation, unemployment rates 50% above the national average, a rate of HIV 60% higher than the national average, and infant mortality rates 1.5 times higher than in other city neighbourhoods (Opondo & Marko, 2012), S20W opened in October 2012 as a result of an unprecedented community effort to secure alternative funding after provincial government funding was withdrawn in 2008.

Poverty costs Saskatchewan “\$3.8 billion each year in heightened service use and missed economic opportunities.”

This CBR project led by Community-University Institute for Social Research (CUISR) in partnership with the Saskatoon Poverty Reduction Partnership (SPRP), the University of Saskatchewan’s Office of Community Engagement and Outreach at Station 20 West, and S20W, examines CCE at S20W which was designed to improve quality of life in the inner city Core neighbourhoods which have high populations of Indigenous people, newcomers, and seniors (Engler-Stringer et al., 2016). The project aligns with the goals of the Poverty Reduction hub (co-led by Carleton University and Vibrant Communities Canada) of Community First: Impacts of Community Engagement (CFICE), an action

research project funded by the Social Sciences and Humanities Research Council of Canada (SSHRC) that aims “to strengthen community-based non-profits, universities and colleges and funding agencies to build more successful, innovative, prosperous, and resilient communities.”

The project builds on the foundational work of CUISR, S20W, the Office of Community Engagement and Outreach, and SPRP and their long-term formal and informal ties with those working on collaborative, multi-sectoral initiatives to reduce inequality and poverty and increase quality of life. It probes how governance, mandates, policies,

and procedures associated with the co-location model help or hinder capacity sharing and building, how effectively and equitably they have engaged diverse stakeholders and promoted mutual benefits.

Committed to social, economic, and health equity, S20W provides space that facilitates the provision of services and amenities to support community economic development and improve the well-being of individuals and families in the Core communities of Saskatoon. From its inception, S20W has benefitted from community knowledge and participation, lived experience, and popular resolve to innovate and make a difference for the common good. The Office of Community Engagement and Outreach at S20W likewise aims to strengthen and build community-university relationships in Saskatoon’s inner city aimed at growing social, educational, economic, and health equity through research, teaching, and experiential learning. In addition to hosting a range of events and discussion groups and offering academic advising, the office also advises and mentors on relationship building, ethical interaction, knowledge translation, and cultural awareness. Committed to collaboration, co-created knowledge, and community-driven projects, the Office offers work and meeting space to faculty, students, and community partners working on issues of particular importance for Saskatoon’s inner city, or who are undertaking social development research applicable to Saskatoon or elsewhere.

Better understanding the dynamics and replication potential of the S20W example of CCE is consistent with CFICE goals and research questions. CUISR aligns with and embodies CFICE goals in its seventeen-year record of CBR (Jeffery, Findlay, Martz, & Clarke, 2014), unique governance model (50% community and 50% University), and strategic research to improve quality of life, and its innovative indicator and measurement tools. A 2011 external review of the institute commended the “trusted entry point into the University” and “economic growth agent for community-based organizations” for its democratization of university research and multidimensional impacts on community (Fontan, Hyde, & Dell, 2011).

The SPRP is a coordinated, multi-sectoral collaboration with a vision to reduce poverty and increase possibilities—From Poverty to Possibility and Prosperity—by addressing root causes of poverty

SPRP views “poverty not only as a lack of material resources but as constraints on people’s capacity to build trusting and helping relationships with each other and with their communities.”

and building capacity for individual and community assets and action for policy change. Its partners view poverty not only as a lack of material resources but as constraints on people's capacity to build trusting and helping relationships with each other and with their communities. It defines poverty reduction as "Creating conditions which enable all members of our community to develop their talents and abilities, to have the choice to actively participate in economic, cultural and social life and to enjoy a good standard of living on a sustainable basis" (SPRP, 2016). Building trust relationships and reciprocity, SPRP organizes across sectors, facilitates, and creates awareness with its communications in traditional and social media, its plan to end homelessness, and cost of poverty campaign.

In all its work, SPRP is guided by three core principles:

1. **We are on a path of true reconciliation**— We understand and acknowledge our province's history and are committed to being the change—*We are all Treaty People*.
2. **We are moving people out of poverty in Saskatoon**—We work in an inclusive way, adopting the "*Nothing About Us Without Us*" approach to including people with lived experience of poverty.
3. **We are investing in a poverty free future for Saskatoon**—We are a connected and cohesive city that bridges across sectors, race, cultures, beliefs, gender, orientation and socio-economic status. (SPRP, 2016)

Guided by decolonizing, Indigenizing principles (Findlay, Ray, & Basualdo, 2014) and the University of Saskatchewan's Indigenizing commitments, the research study explores (a) how effectively the CCE **animates innovation** that can **strengthen and sustain community**; (b) how co-location affects service, how co-locator mandates influence, how **synergies** develop or not, and how **academic presence impacts** the model; and (c) how we can best measure the **impacts and outcomes** of innovations for knowledge, frameworks, and tools applicable to urban centres across Canada.

While Phase One (summer 2015-summer 2016) of the CCE study was focused on research questions on the impact of University involvement on community strength and sustainability as well as the effect of co-location on service delivery, Phase Two is designed to enable capacity-building and capacity-sharing with case studies, policy briefs, success indicators, measurement tools, workshops, and multi-media sources of dissemination such as story-telling, archival exhibitions in the socio-cultural areas within and beyond S20W. This report is based on Phase One focus groups and interviews with key stakeholders and responses from survey participants at YXE Connects, a May 16, 2016, event bringing together community agencies, companies, and service providers to deliver free housing supports, health care and personal care services to those who may be facing housing instability, homelessness, or who may be at risk of homelessness. While Phase One begins to sketch success metrics, Phase Two will study in greater depth, building on ongoing work on impact measurement (FHSS, 2014; 2016).

After a background section synthesizing relevant literature and summarizing the history of S20W and describing co-locating organizations, the report reviews methods (data collection instruments and consent materials are included in Appendices) and discusses findings before the conclusions.

BACKGROUND

In discussions of social innovation, community capacity has gained increased prominence; community members often have extensive knowledge and understanding of their community's history, people, and its strengths and weaknesses (Langille et al., 2008; Peredo & Chrisman, 2006; Smith, Baugh Littlejohns, & Roy, 2003; UAKN, 2017; Westley & Antadze, 2010). Communities are often fully capable of identifying their assets, needs, as well as the issues they face (Bopp et al 2000; Easterling, Gallagher, Drisko, & Johnson, 1998). As such, the sustainability of community development initiatives is largely dependent on the commitment and involvement of the diversity of community members (Laverack, 2007; Mundel, 2008; Peredo & Chrisman, 2006).

Recognition of community intelligence and innovative capacities is likewise at the heart of CCE or community-engaged scholarship. Although there is a long history of CCE at the University of Saskatchewan from its foundation as “the people’s university,” like other universities in Canada, it began more seriously to support and promote engagement activities in the 2000s producing a Foundational Document in 2006 and an action plan in 2012 (Khanenko-Friesen, 2015). Such engagement activities acknowledge that no new knowledge should be

generated without the meaningful engagement and knowledge of those with lived experience whose lives are most impacted by the knowledge (“Nothing About Us Without Us”). This democratization of research has been especially important to those groups that have been historically marginalized, including Indigenous peoples, their knowledges dismissed or denied when they are not appropriated or exploited for others’ gain. Responding to a

colonial history of exploitative and destructive research (Smith, 1999), research ethics boards as well as community research ethics organizations now demand evidence of community supports and benefits, yet tensions persist with university interests often being privileged over community even in the context of “community service learning” (Bortolin, 2011).

Despite best efforts, then, research democratization faces ongoing power inequalities, time commitments and constraints, and resistances inside and outside institutions invested in traditional ways of doing things, traditional policies and procedures, reward systems and metrics, and university ranking systems (Findlay & Martz, 2014; Findlay, Ray, & Basualdo, 2014; Muhajarine & Findlay, 2016). Yet “social transformation,” even human and planetary survival, depends on “knowledge democracy” and the diverse

“Social transformation,” even human and planetary survival, depends on “knowledge democracy” and the diverse ways of knowing that have sustained the world’s cultural and biological diversity (Hall & Tandon, 2014)

ways of knowing that have sustained the world's cultural and biological diversity (Hall & Tandon, 2014). Just as de Sousa Santos (2007) insists that social justice depends on “cognitive justice” that recognizes diverse knowledges and worldviews, so does Hall and Tandon argue that sustainable futures depend on an end to the knowledge monopolies, methods, and hierarchies of the western canon that have been so destructive to Indigenous communities as well as wasteful of their innovative record and capacities (UAKN, 2017).

Although in the growing gap between rich and poor (Banerjee, 2003; Fortin et al., 2012; Stiglitz, 2012), Indigenous communities have been especially disadvantaged, they continue to act as innovative stewards of the world's linguistic and biological diversity (Battiste & Henderson, 2000; Findlay & Wuttunee, 2007; Lertzman & Vredenburg, 2005; Silver et al., 2006; Williams, Roberts, & McIntosh, 2012). Indeed, “Indigenous peoples are no longer satisfied to watch while their communities are turned into vast tracts of wasteland. . . . Solidarity among Indigenous peoples, civil society, and government bureaucracies is overdue” (Settee, 2011, pp. 74, 87). Indigenous peoples want to retrieve their role as “the teaching civilization” (Henderson, 2008, p. 48) showing how to “remake our world in more holistic and far-sighted ways” (Turok, 2012). The Truth and Reconciliation Commission's (TRC) (2015) *Honouring the Truth, Reconciling for the Future* and its *Calls to Action* are important guides to sustainable futures for all. The TRC principles and calls to action reinforced that ending poverty is about ending discrimination, ending the systemic barriers that reproduce inequality and poverty impacting Indigenous communities disproportionately.

The Truth and Reconciliation Commission's Calls to Action are important guides to sustainable futures for all.

Saskatoon's inner city experience of inequality even during the Saskatchewan boom (McGrane, 2011; Mulvale & Englot, 2011; SK Chamber of Commerce, 2009; Walker, 2011) mirrors that global experience of poverty and lack of good governance and basic human rights inhibiting sustainability, while wasting billions of dollars (WEF, 2005). Removing barriers of age, gender, and culture could add \$174 billion to the Canadian economy (RBC, 2005); increasing education and employment of Indigenous people to levels of non-Indigenous Canadians could have added \$260 billion to GDP, 2001-2017 (Sharpe, Arsenault, & Lapointe, 2007). Similarly, if the Indigenous population could reach the same level of education and social well-being as their non-Indigenous counterparts, Canada's GDP could be expected to rise by \$401 billion by 2026 (Kar-Fai & Sharpe, 2012; Sharpe & Arsenault, 2010). The cost to Saskatchewan alone of maintaining current education and employment among Indigenous people is \$6.7 billion in GDP (Howe, 2012). And as citizens risk losing control over policies (Beatty, 2011; Edigheji, 2009), agencies (Institute on Governance, 2005; UNDP, 2002; World Commission, 2004) emphasize citizens' roles in developing policies impacting quality of life.

If the importance of social innovation in solving pressing social issues has become clearer at

a national and global level (Goldenberg et al., 2009; LeBer, 2010; Lévesque, 2007; Nilsson & Paddock, 2014; World Commission, 2004), social enterprise innovation in Saskatoon's inner city has also provided "compelling new directions and possibilities for building stronger, more inclusive, and more prosperous communities" (Diamantopoulos & Findlay, 2007). Indeed, the role of social enterprise in building human and social capital has driven fundamental rethinking about the social context, constitution, and consequences of economic activity (Findlay, 2012; Lewis, 2006; Loxley, 2007, 2010; Mook, Quarter, & Ryan, 2012; Restakis, 2010). This rethinking has challenged long taken for granted notions about "progress," the "efficient use" of "scarce" resources by "rational self-interested actors," while democratizing the economy and drawing attention to the contributions of the social economy and Indigenous traditional practices (Findlay & Findlay, 2013). There is much to be learned from S20W as a site of CCE, its investments in and impacts on diverse community potential, and what they mean for how sustainable development is or could be done.

Station 20 West Community Enterprise Centre

S20W's October 2012 opening presented a unique research, practice, and policy opportunity to understand how cultures of innovation emerge, change, and impact communities. It is a story that made news. In November 2012, CBC's *White Coat, Black Art* featured S20W as an example of Jeffery Brenner's "disruptive change" (CBC, 2012) that breaks

significantly from the norm (Christensen, Baumann, Ruggles, & Sadtler, 2006; Nilsson & Paddock, 2014; Seelos & Mair, 2012a, 2012b; Westley & Antadze, 2010). Similarly, the Samuel and Saidye Bronfman Foundation supported S20W's innovative potential as a national demonstration site for place-making, a multi-faceted process capitalizing on community assets and vision, described as "one of the most transformative ideas of this century" (Project for Public Spaces, 2013).

S20W is a story of community-led transformation bringing together youth and seniors, Indigenous and non-Indigenous communities, immigrant groups, foundations, faith, and business communities.

S20W opened after unprecedented efforts to secure alternative funding when a 2008 incoming provincial government withdrew \$8 million funding. Located in an inner city without a full-service grocery store for more than a decade (Meili, 2008), it is home to the crime capital of Canada (CTV, 2016); 44% of residents below Statistics Canada's Low Income Cut-Off (S20W, 2013); and an HIV rate 60% higher than the national average (Saskatoon Health Region, 2014).

Despite some people's association of the neighbourhood with deficiency, dysfunction, and dependence (Stackhouse, 2001), S20W is a story of community-led transformation bringing together youth and seniors, Indigenous and non-Indigenous communities, immigrant groups, foundations, faith,

and business communities. This story builds on unique social innovations over more than a decade (Diamantopoulos & Findlay, 2007; Diamantopoulos & Sousa, 2014; Hurd & Clarke, 2014). Not only did the idea emerge from the expressed needs and desires of community members, but, after its funding was rescinded, community members and organizations came together on- and off-line in a historic expression of popular resolve to innovate and make a difference (Diamantopoulos & Sousa, 2014; Meili, 2008). Like new demographics and creative migrations mobilizing across social and other media identified by political theorist Taiaiake Alfred in the Idle No More movement (Friesen, 2013), S20W spurred activism among those who had not otherwise been so inclined.

Though scaled back, S20W has stayed true to its vision as “an engine of urban renewal” by integrating programs and services in a social enterprise model in an environmentally sustainable building linked to affordable housing, public library, and health and legal clinics closeby. Co-location of vital services and the intentional integration of programs aims to foster community revitalization, involving community residents in their own development to address underlying causes of poverty and the social and socio-economic determinants of health. Co-locating partners include CHEP Good Food Inc., Quint Development Corporation, Good Food Junction Co-operative (until January 2016), Saskatoon Health Region Neighbourhood Health Centre, Mothers’ Centre, Kids First, and the University’s Office of Community Engagement and Outreach.

The idea of S20W had begun with the closure of grocery stores in the 1990s as part of the hollowing out of inner cities with the flight of private sector business and the withdrawal of government support to the disadvantaged. Building on a long history of volunteering, community organizing, non-profit and co-operative enterprise, community leaders came together to turn around capacity and participation in the Core neighbourhoods. Led by Quint Development Corporation established in 1995, organizations fostered a new development logic transforming the Core into “a kind of popular social laboratory” participatory, inclusive, holistic, and innovative in its community development methods (Diamantopoulos & Findlay, 2007, p.3). After Quint and CHEP Good Food Inc. found that the neighbourhood was still in need of a grocery store, they collaborated to organize a new neighbourhood co-operative. Subsequently, other organizations expressed interest in co-locating with the store and thus evolved the vision of the Community Development Enterprise Centre. Its purpose was to enhance the well-being of the individuals and families in the Core neighbourhoods of Saskatoon through space that facilitates the provision of the services and amenities; building healthy communities through a collaborative community development approach.

S20W hosts the following co-locators:

- **Quint Development Corporation**

A non-for-profit organization with a focus on strengthening the West side Core neighbourhoods socially as well as economically, Quint provides programs such

as affordable rental housing, transitional housing, employment and training, working to help people overcome barriers to employment and to encourage active participation in the community, as well as social enterprise development.

- CHEP Good Food Inc.

CHEP strives to improve access to healthy food and promote food security by working with children, families, and communities. CHEP's philosophy stresses "that food is a basic right and that a community development approach that brings people together around good food is necessary to fulfill [its] mission." Its five goals are the following:

- To improve the accessibility of healthy affordable food
- To support communities to develop skills and build capacity
- To work towards a sustainable food system
- To develop and nurture strong partnerships
- To develop sustainable social enterprise ventures that support our vision.

These goals are pursued in the context of six major programs: Food Security for Children, Aboriginal Partnership, Collective Kitchens, Good Food Box, Community and Backyard Gardening, and Seniors Stores.

- University of Saskatchewan's Office of Community Engagement and Outreach

A bridge between the University and community, the Office of Community Engagement and Outreach has a vision of building equity through community-engaged teaching, learning, research, and artistic work. Community resilience, food security, health promotion, embodiment, co-operatives, and HIV/AIDS are among issues focused upon by the staff, faculty, and students involved in the office.

- Building Health Equity/ Our Neighbourhood Health Centre (Saskatoon Health Region: Population and Public Health)

With the focus on addressing health inequity within the Core neighbourhoods, the Building Health Equity program focuses on community-based and community development interventions to improve residents' health. Dedicated to community relationships and partnerships, it provides these services:

- Immunization clinics
- Public health inspector
- Public health nurses
- Community developers

- KidsFirst

A home-based voluntary early childhood development program, KidsFirst focuses on

child health and development and family well-being for those in vulnerable situations (eligibility has changed from 0-5 years of age to 0-3 years). The vision of KidsFirst is to ensure all children have a good start in life and are nurtured by caring families and communities. Eligible prenatal families and families with children under 24 months of age can receive weekly home visits supported by home visitors, nurses, and counsellors.

- **Saskatoon Mothers' Centre**

A “public living room” where women meet to support one another, the Saskatoon Mothers' Centre offers “a safe place” open to all women to come and build confidence and community. With a mission to use “a strength-based approach to develop skills of a diverse and intergenerational group of women,” the Centre's programs in cooking, training and development, culturally supportive breastfeeding, and sewing circles highlight these features:

- The women focus on their strengths, needs, and interests and address community issues.
- Women bring their children and take turns caring for them.
- The centre is managed by community women from the core communities, supported by local organizations and institutions.
- “Together we are Stronger”

- **Boxcar Café**

In addition to being a place for lunches, snacks, coffee and gathering, Boxcar Café also provides catering to those renting meeting space, and provides opportunities for youth to gain work experience or build an interest in running a business or participating in the hospitality industry.

In addition to renting meeting and event space, S20W also housed the Good Food Junction (GFJ), a member-owned not-for-profit co-operative grocery store which opened in September 2012 and aspired to increase access to safe, affordable, healthy food in a “large-scale food and nutrition-focused community-based population health intervention” (Engler-Stringer et al., 2016). In a neighbourhood that was long a ‘food desert’, GFJ aimed to contribute significantly to food security, employment, while being a cornerstone for business development (Hurd, 2012). Despite high expectations of a business balancing social and economic goals “to improve the quality of life of people in the area” and community appreciation of “a store designed for them and staffed by members of the local community” (Hurd, 2012, p. 2), usage did not meet expectations. A survey of 251 neighbourhood households found that, though awareness of the store was high and most had shopped there at least once, only 30 (or 12%) used it as their main grocery store. Those that shopped there had lower household incomes and relied on

community-based food programs more than those that did not shop there (Engler-Stringer et al., 2016). The GFJ closed in January 2016.

YXE Connects

YXE Connects is an annual event that enables community members to access various services in one place on one day (Jimmy & Findlay, 2015). YXE Connects brings together community agencies and service providers with those in need of their services and promotes public awareness of the issues people face and current organizations and services (including housing, health and personal care, legal, employment, food, clothing) available in the city. The YXE Connects held on May 16th, 2016, at the City Centre Church and White Buffalo Youth Lodge, was the second such event to be held in Saskatoon.

METHODS

The project was reviewed and given exemption by University of Saskatchewan and Carleton University on April 24, 2015, and July 10, 2015, respectively, both as an evaluation exercise and on the basis of Article 2.1 of the Tri-Council Policy Statement (TCPS): Ethical Conduct for Research Involving Humans, December 2014) that specifies that “research may involve interaction with individuals who are not themselves the focus of the research in order to obtain information. Such individuals are not considered participants for the purposes of this Policy.” Although the study received ethics exemption, it was conducted with due concern for ethical issues of consent, respect, equity, confidentiality, and privacy. Researchers introduced themselves as researchers from CUISR, U of S, and explained the study purpose.

Focus group and interview participants in the first year of phase one (summer 2015-spring 2016) were informed that to protect confidentiality, the data would be presented in aggregate form so that it would not be possible to identify individuals. Direct quotes, opinions, or expressions would be presented without revealing names unless participants agreed to be acknowledged in the report. The researchers would safeguard the confidentiality of responses to the best of their ability; however, that ability was limited by the small sample size of participants and the specific locations or experiences that might provide identification. Participants were asked to keep these limitations in mind when answering any questions they felt sensitive in nature.

Participants could agree or not to have interviews recorded for transcription purposes only and were advised that they could request that the recorder be turned off at any time. After the focus groups and interviews and prior to the data being included in the final report, they had the opportunity to review the transcript if they chose and to add, alter, or delete information from the transcript as they saw fit (recordings destroyed once transcripts were approved).

Participation was voluntary and participants could answer only those questions with which they felt comfortable. They could withdraw from the research at any time; however, the data provided could only be removed from the research prior to the analysis stage where all data collected would be combined. Before the interview began, participants were asked if they gave consent and whether they wished to receive a summary of the final research report (the full research report to be publicly available on the CUISR website).

Data collection

In the summer and fall of 2015 data were collected through eight one-on-one interviews and four focus groups involving key stakeholders: co-locators (9 participants), community partners (5 participants), University community (11 participants), and service users (4 participants) of S20W. The discussion was

based on two primary themes: the evaluation of the co-location model and evaluation of the University presence as a site of CCE. The focus group consent form is included in Appendix A, the recruitment poster in Appendix B, focus group guides for the different groups in Appendices C, D, E, and F, and the interview consent form in Appendix G.

It is important to note that study limitations of time and resources were exacerbated by time and resource constraints facing potential focus group participants. While numbers for the co-locator and University focus groups were healthy, despite best efforts and constant scheduling and rescheduling to accommodate more people, the number of community partners and service users proved disappointingly short of the target ten participants for each focus group.

In order to address the missing voices among diverse service users as well as to engage the views of those who may not use S20W services, in a second year of the research in 2016, data were collected in the form of an in-person survey with a convenience sample of YXE attendees at City Centre Church, May 16, 2016. Approximately 70 surveys were completed with each survey taking about 5-10 minutes. No names were collected and oral, written, or implied consent was confirmed before starting the survey. The survey focused on demographic information and, in large part, on participant perceptions and experiences of S20W. The recruitment poster is included in Appendix H and the survey questionnaire in Appendix I.

If there are study limitations, there are also strengths based on the best traditions of CCE, whereby the research built on a complex set of interrelationships over many years among the team. The team's regular meetings and iterative process of review and reflection, along with participation in local, regional, and national conversations, contributed importantly to our collective learning and results. Democratized and intercultural research committed to rethinking performance metrics and reward systems and expanding what counts in community and university, proved an important site of learning, relationship and capacity building, identity formation, and community (academic, activist, artistic) renewal.

Data Analysis

Data transcription and analysis was done by the CUISR student researchers supervised by the principal investigator. SPSS software was used for the input, coding, and analysis of the data. The analysis of open-ended data was done using Microsoft Excel.

FINDINGS AND DISCUSSION

“Together We are Stronger”: Focus Groups and Interviews

To evaluate how effectively CCE fosters innovations for strong and sustainable communities, how effectively co-location (including the University presence) impacts, and what are the best measures of impacts and outcomes of the community enterprise model, eight key informant interviews and four focus group involving 29 participants were held between May 2015 and October 2015.

Evaluating Community-Campus Engagement: The Impact of Co-location

Questions focused on the community hub model and the extent to which S20W goals and visions align with community needs and aspirations, its influence on service providers and users, its contribution to social cohesion and innovation, and the benefits of the relationships forged for the community. The following questions guided discussion: For which communities are S20W goals and vision relevant and enriching? How does co-location affect realization of the goals and impact who uses services and how? What is the role of corporate citizenship? Who is hired, what opportunities are offered, what procurement policies are in place? What sustainability efforts are in place? What is the added value of co-location in the case of organizations already serving their own communities? See Appendices C-F for fuller focus group guides.

A sense of community ownership and engagement was highlighted in a September 2012 community consultation as crucial to the success of the hub model. To that end, co-locators are committed to a vision of social and economic equity in the Core neighbourhoods, creating a welcoming environment that is respectful of diversity and that encourages participation and human interaction; encouraging social and economic investment in the Core communities to promote revitalization and the well-being of the residents; and demonstrating the capacity of community-based organizations (CBOs) to develop significant economic and social enterprises. The vision and goals are supported by community events (with food and music) to report back to the community in addition to individual co-locator reporting, building on local assets and making outside space as inviting as the inside of the building, promoting awareness and advocacy, sharing success stories and lessons learned, and continuing to monitor goals and values.

Social Justice: “A Thread That Ties Us All Together”

Throughout the interviews and focus groups, participants described the hub model in their own ways. Many co-locators highlighted positive connections in relationships forged through the hub model to benefit the community. One co-locator described a shared commitment that binds diverse co-locators

together in common cause: “a really diverse assemblage of co-locating partners, all of whom have a thread that ties us all together, and that’s social justice.” According to another co-locator, “for a good understanding of S20W, I might not necessarily go to the principles but say that it’s unique in that it’s not just a building with a bunch of organizations housed; it’s that it’s a bunch of like-minded organizations doing good work in the community supporting community residents.” One University representative warned that synergies may not just happen “naturally,” especially when people are in the “head down and crank out the work as fast as you can” mode and that synergies need mindfulness, people, and tools. Yet another co-locator stressed the people factor in what makes co-location productive and successful: “I think what makes things thrive here has to do with personalities; it has to do with people. It’s not just by purely physically coming together,” while another used the analogy of co-op housing compared with apartment living: “S20W is more of a co-op model, in that we’re endeavouring to share some of the work and knowledge.”

**“I feel like we’re a symbol
for a social cause, social
issues and social justice and
empowerment.”
—co-locator**

While one co-locator defined it as “a number of organizations that have decided to occupy space in the building together, but also with the intent of purposively wanting to collaborate and pool some of their resources towards shared initiatives and projects,” another co-locator described it as a model “helping provide people with a hand-up, not a hand-out.” That is, the model seeks to address underlying causes of poverty and the social and economic determinants of health. A ‘hand-out’ presumes a charity model and the related stigmas around being dependent and undeserving while ignoring the realities of systemic socio-economic exclusion and the privilege of some depending on the immiseration of others. A ‘hand-up’ or community development approach, by contrast, recognizes the historic barriers and responds to the economic gap and social and health consequences to support people in developing their own solutions.

According to one co-locator, “S20W benefits the community because of its history.” The withdrawal of funding created momentum and synergies that taught people they could be the change:

To be honest, if that money hadn’t been taken away, this would be very different ... we might not just be a building or whatever. If those thousands of people didn’t come for that march, or if those kids hadn’t put those pennies to those unions donating... I feel like we’re a symbol for a social cause, social issues and social justice and empowerment.... That’s why there are so many of those events located here and why there’s so many organizations or groups that want to host those events here because they think of what S20W means in the community. And this is just my opinion, but I don’t think it would have been that powerful if everything had been all hunky dory and we got our coin. And I think that benefits the community. Even as a symbol of hope it’s like

hey, guess what? Even me, as an individual, can achieve something because I believe in it; if we come together as a group, we can make it happen.

“A Place of Healing”: “A Centre of Reconciling and Learning”

For a student, the hub model was an “attempt to get out of an academia-minded educational structure of the University.” Yet another University respondent emphasized the model’s challenges in reconciling different cultures—“two power cultures. One is the University, but the other is trying to deal with anti-intellectual sentiment” and “the insular arrogance of self-critique”—in a community enterprise that was much more than an enterprise, even “a place of healing,” or “a centre of learning and reconciling.” It was a place with decolonizing responsibilities associated with the Truth and Reconciliation Commission. What was missing, for some University participants, was a co-locating Centre for Elders funded in part by resources from the University because other co-locators’ funding was not flexible enough to support. Such a centre might add to the many innovative projects already engaging elders, knowledge keepers, and cultural advisers, professional development events for co-locators, including a presentation by Commissioner Marie Wilson, and co-locator commitments as active partners with Reconciliation Saskatoon.

The University Office had a significant role in building cultural capacity: “It was our cultural resource person who did the sessions. We were providing that service, so we did a few workshop evaluation forms, and they revealed there’s a strong uptake and people want even more. I think if there’s continued interest in the building, then the University as a good corporate citizen, will continue to offer that... It’s impacted the staff and their skills and ability to interact with their clients of First Nation and Métis ancestry.” Efforts to increase the cultural capacity within the building are ongoing: “increasing the avenues to smudge as part of a monthly thing. ... Those sessions that were intended to develop the cultural competency of just our neighbourhood health centre, those sessions were then opened up to the entire building. So all of the co-locating staff had an opportunity to enhance their cultural awareness of First Nations customs and protocol.”

Yet some conceded that co-locators need “to refresh” themselves on the model, even though “the principles are woven into their leases” and there are clear and explicit criteria about the kinds of organizations, the values and principles that would be compatible with the mandate and charitable status of S20W. Adding to this, the model was said to be “in theory egalitarian, in practice much less so” and that it had a more “institutional feel” to it, as one co-locator put it:

The vibe, to me, was quite communal and there was a lot of energy, and I think people got tired a little bit. And there’s been physical changes to the building, largely due to fire regulation that’s caused it to feel more institutional ... the folks in the community, especially First Nations people, feel a bit like this place is cold. It doesn’t speak for them.

Another co-locator cautioned against assumptions about “a grand design”:

It was a bit of chaos that went into the development of S20W, and we were having to, just to make it happen, having to make choices that, in a perfect world ... how much space we would have, who the co-locators would be and all the rest of it. I just want to put on the table it wasn't just a big grand design; there's a big matrix of organizations and this was the best combination we could find. It was a much more fluid thing, trying to match people's timing, capacity, and funding to make it all come together to make it a reality at that time. . . . You need to understand that it wasn't a perfectly planned co-location model.

Nor did everyone understand the community enterprise intent; some in the community were disappointed not to have another Friendship Inn or Food Bank where people “could go and get something to support their living, their immediate needs. When that wasn't the case, there was a bit of a shock in the way they managed that negative perception,” according to one interviewee.

Increasing Access, Building Capacities, and Critical Relationships

The co-location model increased access to multiple agencies, improving and expanding service access for clients as well as reducing the workload on researchers, programmers, and community service learners. One community partner stressed the importance of “the multi-purpose room for accessibility, and the food service availability, appropriate and friendly locations, close to some interesting agencies. That's been very helpful, having supports nearby, like Quint.” For another community partner, Station 20 West was “a critical piece to the collaboration of that network. So, Kids First, Mothers' Centre, CHEP, and the Health Region are integral partners” and now food security is “a core priority.” In addition to having various co-locating organizations in one place reducing barriers to inclusion and access, the building itself sends powerful messages. As one service user put it, “The building doesn't say, ‘This is a building where people who are poor go.’ When you walk in the door, there is no shame in the resources, in accessing the resources.”

A co-locator characterized the success of the co-location model in terms of its impact on community. For example, “Building Health Equity - yes.... Wow, what an impact on this community by placing them here.... Their immunization rates jumped by 25%.... Quint, everyone there having a resource room that is six times the size of what they had before. They were basically working out of a hallway before. Major capacity added to their work that way. And it's led to a lot more funding from the provincial government.” The co-locating organizations have been “more organized” and there was more “coherent” interaction with “a lot more people coming through,” even if they had been using the services for a very long time.

The relocation in Station 20 West also strengthened relationships of co-locators with external

organizations. Quint, as an example, “has been actively courting the business community to grow their Core neighbourhoods at work program.” They have invested in relationships with business owners with “a full-time position focused entirely on that.” As a result, “it’s not a challenge every time they reach out to the employers.”

During the interviews, there were many examples of S20W corporate citizenship. With S20W playing host to many events, and the reach of CHEP a “bonus,” the enterprise has built good relations with external organizations. For example, the GFJ and Boxcar Café not only built “relationships with local producers and restaurants” but also negotiated with “Catholic School Board to supply food for all their food services.” Affinity Credit Union similarly “sees the value of S20W and ensures that projects like S20W are supported and there’s funding available.” KidsFirst also worked with GFJ to fund the snacks for their annual zoo trip. The GFJ worked with local restaurants to provide supplies such as milk. Also, there were collaborative efforts in “trying to support each other’s business in the neighbourhood so that money is reinvested in the neighbourhood.” When the Boxcar Café was closed, for instance, the One Arrow gas station across the street from S20W helped in providing soup and bannock. And when the Truth and Reconciliation Commission event was held by Building Health Equity, it helped get broader community support.

As a result of ongoing collaborative learning, CBO priorities can shift as new relationships develop in planned and not so planned ways: “quite often I come for a meeting, and then the next thing I spend the whole day sort of piecing together all the connections in this building. And it’s super convenient. There’s good parking, there’s food, there’s space and there’s tons of people working in similar worlds that I can pull together the work.” Another partner commented on “literally, just being in this space” leading to collaboration, especially when co-locators know one another’s mandates, while another partner mentioned finding “key information on that bulletin board from a variety of organizations that I’m interested in. So, it’s a nice stopping place. That’s an excellent community service.”

The space more broadly enables critical relationship and capacity building: “knowing what each other’s networks are doing builds some capacity in the collaborative piece, in the trust-building.” And those networks are importantly connected to regional and national conversations and formal projects that have helped facilitate conferences and workshops in Saskatoon. An Aboriginal Engagement conference, for example, came out of just such coincidences of capacities and connections. For another community partner who also works in a hub setting and has “been involved with hub development projects before, I think what makes things thrive here has to do with personalities; it has to do with people,” not just physical space. The people—and their “sense of camaraderie”—“will innovate wherever they are. But having them together absolutely nurtures that.” For another partner co-location offered a “safe space” and a critical corrective to the isolation experienced by many CBO Executive Directors.

In addition to access to academics, to formal and informal collaboration and resource sharing in support of innovation, another community partner spoke of learning from co-locator innovation: “I

think Quint has provided ideas for me on how they're serving their clients. Actually, the Mothers' Centre, too, is quite innovative. How do they cope with this? I find out just by accident that you do this, or you can do this. All different kinds of things are being tested out there, so it's very interesting just to observe and be around those ideas." Yet another community partner emphasized "the relationship piece" as: "I have probably three or four mentors from this facility, particularly Aboriginal mentors. Because I need a safe space to ask questions and learn, three or four people from this facility have stepped up to offer that to me."

A co-locator similarly emphasized "a lot of informal resource-sharing. Just the fact that we bump into each other in the hall and have conversations. They seem casual, but they can be important discussions that could lead to, that have led to things." Another added, "It feels luxurious to have those casual conversations and have a relationship that is supported by those because so much of my communication outside of co-locators is by email or phone. There's something a little bit different about nurturing a relationship face-to-face." Another stressed, "It's an opportunity. It's not necessarily a one-stop shop; it's an opportunity to provide accessible and welcoming services and get referred to other supports." In one case, "the nutritionist who works for [one] program also works for CHEP. I mean her office is literally steps down from the door.... On some days, she has the capacity to work for both organizations, but in other settings that might not be feasible, and she can do what's needed to best support both organizations." In addition, "She carries the organizational memory from one organization to another so there's more transparency." For another co-locator, synergies mattered in expanding visions: "I think it's really valuable. My guess is that it involved expanding the vision of what could be than what would normally come up when you think of partnering with the Mothers' Centre." Yet another stressed benefits to co-locators: "Capacity building for staff, especially through the Office of Community Engagement [and Outreach], opportunities to learn to increase your own capacity and knowledge and that helps your practice when working in your own organization."

Referring to the organizations that constituted the enterprise model, a co-locator said, "Each organization has independent autonomy over their day-to-day, and then, at monthly meetings, there's opportunities to share information and see where synergies can be created." Yet another described the team as "well oiled.": "Most people that are doing community development, community-engaged type work, they understand the principles of community engagement. The majority here in the building have that capacity.... They listen deeply when they need to listen deeply, they are responsive when they need to be responsive."

If the model does not necessarily change who accesses services, co-locators agreed that it can change how and why they do. Research projects such as those on the GFJ helped not only promote other services such as CHEP, but also led to identification of a gap in communications. One interviewee, for example, commented, "It's funny because it feels like the project did a better job of promoting the [CHEP] program than the actual programs do themselves." One co-locator pointed to Quint—"it's

sometimes referred to as the Quint building”—bringing people in and “then they see the Mothers’ Centre and come in.” Another co-locator added that if it is “not necessarily the co-location; the location has created an influx of people coming through our office. But then I was sharing with [another co-locator] some nice co-location stories. We’ve had folks who’ve gone and volunteered with the CHEP Good Food Box, with the grocery store. Many of our participants have found jobs with the grocery store. We’ve sent them to the Office [of Community Engagement and Outreach], in terms of working with a student advisor and things. But.... I know the location for sure has increased our capacity.” Another conceded, “Some of us, mainly Quint and CHEP, were previously inaccessible. We were at St. Paul’s Hospital. Actually, so was Kids First. And so, from Quint’s perspective, we’ve become much more accessible—more visible, more space. So I’m not sure if it’s necessarily been the co-location, but just moving, the location. Since we’ve located here, the usage of our programs has increased dramatically.” For service users, Quint and CHEP were often the first point of contact and had been since St. Paul’s (described as “scary” with “a ratty old elevator”), but other co-locators, especially the Mothers’ Centre and GFJ were important. In fact everyone had used GFJ, although only one did all regular grocery shopping there while another visited there regularly: “They’re a lot of fun to visit.” Still, one service user wishes that Saskatoon Co-op had done more to help GFJ so that prices could have been affordable for people in the Core.

The building had “a higher profile in the community,” was accessible and close to other nonprofits and “people can walk freely.” Kids First was much more accessible than in the basement of Rainbow Community Centre and the whole S20W building was much more comfortable; especially when you are hot and already frustrated, it is much more comforting in its “cool, refreshing, open-concept” way—and new elevator, although not all service users knew there was one. The food and posters added to the appeal for service users. The café was the introduction to the building for some who “haven’t come upstairs, unless there’s a particular reason. It’s a whole other world up there that many people aren’t aware of. So I think that just being able to link people to services that they are desiring but weren’t really sure how to get them has been for sure an added value.”

Fostering a “Culture of Learning”

For service users, a particular strength of S20W was “the culture of learning” that is fostered by “educational events that are inter-connected. So you’re getting multiple viewpoints from a whole group of people who find that particular topic important. There’s less of an isolation to the development of new ideas of the community.” As opposed to some organizations, service users reported that S20W people help you find what you need in the building. For these service users, the building did not seem cold and they “just asked” if they needed help. And one service user contrasted it with other places where even “when I had my degree and had small jobs, there was so much shame in certain places that you go to (like when you need food).” For the service users, “the Mothers’ Centre couldn’t exist in the same way, if it wasn’t for a hub model like this.” Similarly, the yoga classes were important for people with

disabilities, for seniors, and for different people to get to know one another and break down stereotypes. It even brought in volunteers: “it opens up a whole big basket of cooperation,” according to one service user.

A special “gift to this building” has been the ASKIY Project, involving urban agriculture internships committed to a vision of food security, social enterprise, co-operative workplace models, and all the benefits of Urban Agriculture. Located by S20W in a former industrial site likely subject to environmental contamination, the garden (kiscikânis in Cree) is planted in over 300 barrel containers. Interns work to improve the site and create more educational opportunities for visitors: “Those people have such big hearts and just seeing them interact with each other, the way they’ve become family with each other... they goof around and add a whole positive vibe to the place. It helps engage other people in this much less serious mindset.”

The medical student orientation at S20W made a lot of sense too so that health providers understand the circumstances of people’s lives, how they are intimidated so as not to seek medical help, and learn from people who are “Professors of Poverty.” From a service user perspective, “everybody gets paid to do a job. But people who live in poverty are trying to show their life experience. It’s all for free.” The researchers say, “We’ll take your information but we’re not going to give you anything for it” even though “people who have that lived experience can show us these are things that we need to change.” These Professors of Poverty, the real experts on whose experience and understanding researchers depend, remain unpaid and unrecognized so long as reward systems continue to privilege those with officially sanctioned credentials.

Another University member spoke of the impacts of the co-location model on research and integrated, holistic health: “Even if you’re only working on one specific research project with one specific co-locator, you’re basically deconstructing it, versus these silos.” Working with S20W and the Community Engagement Office, researchers have “a better understanding of how all those things are interconnected.... it’s not just about having contact with one agency and making that seamless. It’s also about understanding why, how those co-locators play a role and are in inter-play with research or participants or whatever they’re doing. How are they all feeding into each other and expanding out.” This awareness would not be there in an office-bound researcher. For yet another University member,

“the culture of learning”...fostered by “educational events that are inter-connected. So you’re getting multiple viewpoints... There’s less of an isolation to the development of new ideas of the community.”

—Service user

Professors of Poverty, the real experts on whose experience and understanding researchers depend, remain unpaid and unrecognized.

“S20W is in itself an intervention” and therefore “supporting that is a responsibility of researchers.”

Governing a “Solidarity Community”

If challenges can close some doors and open others when people work together toward a shared vision, the story of S20W may not be as well understood as it could be. Some, for example, don’t know the history and the role of what one co-locator called the “solidarity community,” while others think that public taxpayer dollars fund it and therefore that “we owe the community certain things.”

History also mattered in terms of how S20W governance was developed, who got to say, and with what consequences for co-locators. One co-locator pointed to early decisions about the leadership of Quint and CHEP and how those might have impacted S20W and its development:

Quint and CHEP somehow were chosen to co-lead and co-manage the building, and not the other organizations.... So, has that relationship between those organizations been hindered or strengthened? I don’t know how to answer that.... I’m sure it’s affected somehow. I’m also thinking of the way that the building is managed, how other organizations perceive that. If you throw all of that on the table, it’s probably all of up for debate, depending on who you are, which organization you’re with.

One co-locator used the analogy of older sibling (with “more responsibility to ensure the longevity of the hub”) versus younger sibling to describe the disadvantages, even “defensiveness,” perceived within the co-locating partners:

I think there are organizations that have invested more to make co-locating possible and sometimes I think it’s a lot like an older brother. Siblings have these relationships. The older brother is like, ‘I’ve been in the world longer. I know more than you. I have more invested than you. You’re just my younger sibling, you’re new.’ So sometimes, those politics, I see that play out and I think it trickles down to even the staff.... we would like to see this policy put into place for this building. But I think there’s some kind of push-and-pull that has strained relationships a bit, but not strained immensely.

In addition to that, over-politeness and determination to be “a good neighbour” among co-locating organizations had been a hurdle in the beginning.

Although the hub has made it easier for the community to access services, there have been fewer opportunities to step back and consider how the services are being used and how governance operates: “It’s probably apparent that we haven’t thought deeply about the co-location model as a group. The

membership of this group has changed a lot since we did the vision, the principles work, the hard work. We're busy at these meetings with the day-to-day operations, but we don't get to talk about the social cohesion impediments that we're confronting. So, these are hard questions for us, but they're due." While there was some frustration that they were not always able to answer focus group questions and there was some interest in small group interviews to probe further, others agreed that "to have the conversation is important" and "we get a facilitator [from this study] for free!" Another community member had called the model "fractured": "Each co-locator is speaking for itself, and no one is speaking for the unit. Which is unfortunate because the people who are in an organization doing that organization's work are largely focused on just what they're doing. Sometimes they're focused on the outcomes, but largely not. They're focused on getting the job done." The consequence of this has been that S20W, with no "active voice" of its own has been "manufactured" by the community as a "brand".

Some respondents were unclear on whether or not S20W was perceived as "an interloper in the community or part of the community" or even whether people recognized what an "economic driver" S20W is: "it brings money into the neighbourhood, providing jobs for people in the neighbourhood." A barrier to recognition was "a bit of a misconception around S20W" from some who expected it to fulfil "their immediate needs, including food. When that wasn't the case, there was a bit of a shock in the way they managed that negative perception."

Despite a "track record, established programming, research on S20W impact" and "a very strong core of supporters" and community activists, one respondent stressed that "there's still lots of organizations and businesses that are unaware... And I don't know to what extent the young entrepreneurs of 20th Street are involved with S20W. But it's a very vibrant community with lots of innovative things happening. Are they aware, are they involved, do they see themselves as having an obligation to the community in the way that S20W has defined it?"

Equally problematic for S20W identity was the fact that, when the Brad Wall government was elected, "the first thing they did was cut funding to an organization that hadn't even been built yet. That established a perception in the minds of quite a few people of an undeserving organization... It was the GFJ that they didn't want the money to go to. But people didn't make any distinctions. Generally, S20W is a difficult name for people who aren't familiar with it."

A number of respondents agreed that a barrier to the fuller recognition of S20W was co-locating organizations being engaged in their own corporate relationships: "S20W had a really strong identity right up to the point it was built. People just kind of lost a sense of identity once it was built." According to a co-locator, the enterprise was "just largely service provider and then participant" such that "people come to Quint to get a résumé and leave. Or they'll come to Kids First for whatever service they're being provided and leave. There's never a sense of, 'I should spend some time here because my buddies are here,' or, 'I should spend some time here because there's interesting stuff happening'."

When asked what could be changed in the model, awareness, or the services, a service user

suggested getting the message out with infographics and introducing programs to high school students as a part of training for university so as to raise community awareness about S20W. In addressing a thirst for knowledge, one co-locator recommended free Indigenous Studies courses in a sort of Liquid Librarian model taking knowledge to where people are. Another recommendation was to enhance research support for CBOs through “collecting a database of what the research needs are. Starting to pull out from partners what areas, what research they need at their fingertips more often.” Another suggestion was for a pop-up library to “provide a different type of service, to provide opportunity for students who are interested in but don’t have the resources to study at the library.... Sometimes what matters is the physical presence of being able to go to somebody and say, ‘I’m looking for this. I’m doing a paper on this.’”

Despite the many challenges, one participant summed up what makes the co-location valuable in this way: “And that’s the wonderful thing about this place, it’s filled with chaos. It’s filled with pains and.... There’s a large amount of tolerance for both, and that’s what makes this place unique”.

Developing and documenting impacts or measures of success remained a work in progress. As one co-locator said, “it is a question of collecting statistics before and after, but I don’t know if anybody’s doing that.” Nor is it “sufficient to just collect the number of bodies through the door.” As another suggested, “It would be helpful to tease out why are you here, what kinds of programs are you accessing, are you accessing services at other organizations at the same time as this one, and if so, why, when, etc.?” Another commented how familiarity among co-locators has added to their effectiveness in service delivery: “It’s helped us, too, because we now have a better awareness of what each of us does. That makes a smoother transition for folks, too, when you’re trying to help navigate the human service system and to point them in that direction.... I guess, it’s also an appreciation of the different perspectives that co-locating partners have and how that can broaden conversations and be really helpful that way, as well.”

One of the commonly agreed drawbacks was the relative lack of information on ‘who is responsible for what,’ and determination and enforcement of the co-locators’ responsibilities. And one service user called for greater transparency, a monthly newsletter in paper form, that people could pick up, and open S20W board meetings, for example. But the Quint anniversary celebrations and the Truth and Reconciliation events had done much for access, accountability, and transparency. The election forum was similarly a “huge” resource. People were “comfortable coming and speaking up.” But the ‘cold design’ of the building and the lack of orientation to the various services was a barrier, according to one professor: “I find it very cold when you first walk in. I find that is a barrier. Can you go upstairs? Can you not? People have that question. I know that a lot of my students will come there and wait in the lobby until I get there and tell them where to go.” While one University person wished that someone would drop “money out of the sky so that there could be an administrative, welcoming person that directed you or welcomed you,” art on the walls was one solution to try to make the building more welcoming, especially when the café is shuttered.

Representing Community

Despite the hub successes, there was concern about whether the co-locating organizations could represent the community in all its diversity (Indigenous people, youth, and newcomers, for instance) rather than their respective organizations. For one community partner, a problem remained that many “just keep thinking from our own little romanticized world, how to make it nice. That’s not what people who can’t even afford transportation need.” Another community partner had lived in poverty, however, and was not much of a fan of S20W and didn’t like the concept of “being fixed.” That person was clear that “it’s not about an Indigenous mural on the wall’ and recommended “cultural competency training for people who work here,” something that is of course available. The person also recommended learning from how the United Way transformed itself from an elitist organization to one with Indigenous people in diverse roles. While many assume co-location means collaboration, it was important to consider how conflict resolution was handled. For people with disabilities, the building did not seem readily accessible (many did not know about the elevator) and the only accessible parking spot was reserved for CHEP, which was problematic for those addressing poverty and an aging population.

There was a confusion in terms of which populations S20W served, especially if “they’re not Aboriginal, not in poverty, or not from the neighbourhood”. The introduction of a fitness program at S20W illustrated the problem: it “started off as a neighbourhood thing, and then it just evolved into this philosophy [without clear boundaries], which happened to be in conflict with the Core neighbourhoods.” It was quite a “let down” as “Core neighbourhood residents don’t have a place of their own yet.” And there is a huge need for a fitness program when “people are getting older here, this is the highest rates of suicide, disability and chronic pain. To me, this is where the fitness should have been addressed.” Another challenge, experienced by a service user when she endeavoured to bring in more people to the building was that “it’s down 20th Street. They’re not saying it out loud, but I have to do a little bit more work, or I won’t see them.”

According to one University representative, “it’s an interesting place to be because you represent two worlds. You represent the University campus, and from that perspective, you have to show the community that it’s an accessible place with resources and that, despite power imbalances, it can be used by community members. And then you need to represent the community; you situate yourself in the community and represent, in a genuine and honest and respectful way the community and their needs.” Another University representative who also lives in the Core neighbourhood commented on challenges related to meaningful engagement with the community. While she was pleased to see the diversity of people attending the Riversdale Love event, she also noted that the next week when it came time for clean-up, none from outside the community turned up. It was the same people from Riversdale who have done it in the past. So she wants “to see some genuine interest in being a good neighbour. Developing meaningful relationships that are equitable, that are reciprocal, is absolutely critical. But for one faculty member, “it’s unrealistic to think that it could ever be representative of all the community... Quint and

CHEP and the Health Region, and the Mothers' Centre, they're great organizations doing great things, but they each have their own constituency. They're representative of their constituency, but not all of the community."

Competition for resources was a systemic issue for one community partner:

Sometimes, if there's a big call for proposals and everyone's competing for the same cash flow, then there's a little bit of animosity. And we saw that a little bit with HPS [federal government Homelessness Partnering Strategy] funding that came out. People start to get a little turf-y, particularly because the system has created that turf situation. For me, the only time I've really seen a relationship break down is around resources.

People's capacity to negotiate differences was another theme among University participants. One student, for example, acknowledged that, despite efforts to make the space accessible, there were those who "feel really comfortable at the Friendship Inn who "won't come to S20W because they don't feel welcome there, because they feel like it's more of an institution. They feel uncomfortable." And then there are those who "feel threatened" in the Core neighbourhood and "don't feel safe" in

"It's not a war on drug dealers, it's a war on people asking for help."

the café.... Some of us can readily change roles, but some can't.... It's impossible to effectively welcome everyone to a space."

Understanding the Core is hard for those who grew up in the suburbs, one faculty member argued, and they have very different understandings of neighbours: "In the Core everyone knows what everyone is doing. People have a good sense of what is happening,

but you might not know that in the suburbs. It's about knowing your neighbours; it means something different" in each context. For one service user, the Core neighbourhoods are a place to "find comfort here no matter where I am, because it's somewhere where my family is. It's where I grew up. I walk down the street in a ribbon skirt and a hoodie and someone will just stop and talk to me. Other places, people don't talk to me." You also need to know how to respond to people: "Just the nod of the head makes a total difference to people because then they're like, 'Oh, they see me.' Even gang members, even the women that have to work on the street, just the nod of the head changes their whole day."

In fact, people in the Core give and get advice about what might be better for their bodies than medication: "we have our own little community. People don't see that. They just see gangs, drugs and crime. It's not always the case." Despite what the media say about them that solidifies stereotypes and misconceptions, the service user pointed out, "There are a lot of hurt people here. A lot of people broken. We may not be able to fix them, but just listening to them makes their day. Taking time out of your day, to hear their story, makes a big difference." At one point, another service user had been

“that teenager, scoping for cars, drunk, looking for cigarettes. So, at [a recent] workshop, I told them it’s not a war on drug dealers, it’s a war on people asking for help.” People need to understand that they need resources rather than be shamed: “They’re stealing because they have no food. They’re fighting because they have to learn how to fight off their uncle at night. Or their auntie, or whoever is partying in the house.” So people need to understand their circumstances and the pressures they feel in the face of few employment opportunities and social pressures to “have nice clothes, and act a certain way.” For Indigenous peoples the pressures are even greater when “you have to look clean. And when you’re Indian, you have to look really good all the time or people think you’re begging for change.” For all these reasons “street smarts training is so important. The communication, the dialogue.” In this context the University has unusual obligations to learn, to educate, to collaborate, to build trust relationships, and to be scrupulously ethical in its research and engagement practices.

One student added that “it’s hard for people to get past differences. If you get plopped in a different place, it’s sometimes nerve-wracking. But just to look at people as people—I think that’s hard for people, to just realize that it’s just a person. Because the way that my energy is reflecting towards someone, that will reflect how they are towards me. So if I feel uncomfortable there, it’s important to put that down and it’s just another human being.” But one community partner recalled a student “in need of Street Smarts 101” arriving at White Buffalo in inappropriate dress and then being picked up by a cruising car instead of the car shop vehicle she expected. Fortunately, she was able to get away safely but it could have turned out otherwise.

A co-locator remarked on the neighbourhood being a “strong little cultural bubble” and “quite hostile to the idea that someone from school can come and teach them something,” which poses quite a challenge for the Office of Community Engagement and Outreach to connect with the community, have its antennae out, and live up to its responsibility: “when you’re working with community and you want to work in a meaningful way, and ensure that it’s something that community actually wants to do, you’re waiting for that gesture.... If we don’t know that there’s that interest, we’re not going to force it. That could potentially have a damaging effect, so there’s a fine balance to that.”

In view of this, University faculty and staff both urged spending time in the neighbourhood, attending events and volunteering. What if the University itself took such a stance?

Actually volunteered, got involved, instead of passively sitting back and waiting for people to come to them.... That would go along with sharing resources because the University is taking the first step, demonstrating their willingness to be in a space that is not commonly their space and saying you can come hang with us. I think that, being a big institution, people come out, but we don’t come out as the University. We’re there as partners, representatives, but not as the face of the University.

But for another the size of S20W remained a barrier: “I think there’s a big barrier in kind of the design of S20W and that it’s not really to human scale. it’s so large compared to everything around it—and people still don’t know enough about it and where they may or may not go.”

Also S20W is trying to be many things to many people (working offices, welcoming spaces) and what is the University role in that? From one student’s perspective, the research study was important in asking those questions, unearthing how much is happening, and encouraging reflection and deliberate action:

There’s lots of stuff going on that you’re not aware of. There’s lots of stuff, lots of moving parts. This is what’s so interesting about the Office, because it takes risks and invests in its staff and researchers. There are women coming from the community who want to share that experience of how to utilize S20W for their other community members, not just friends, but also family members. But that takes time. It takes spending time, it takes volunteering. In terms of being deliberate about that and taking on more than being self-aware in terms of the role of the University, I think it’s leading towards the reciprocity and egalitarianism overall. People need to know that it’s happening.

Co-locators were unsure whether formal Indigenous organizations were allies of S20W even though “we have staff members at every organization that would identify as First Nations, Métis, or Aboriginal or newcomers.” Nor could they assume that “Aboriginal organizations are homogeneous on their thoughts about S20W.” Lack of communication or improper delegation of responsibilities was an issue. An example was the ID clinic by Quint for treaty cards: “That was traditionally an STC [Saskatoon Tribal Council] thing, I believe. They felt like we were tramping on their territory. It’s unfortunate. I think there’s definitely ways those things could have been mitigated or negotiated.”

Another added that “I know that we’ve had Chief Felix Thomas here on a number of occasions and he’s been very warm and open about being at S20W, but there might be people in the tribal council who feel differently.” But co-locators get opportunity aplenty at events at S20W to sit at the table and chat informally with representatives from Indigenous organizations. As one co-locator put it, “That’s how we change people’s perceptions of organizations big and small, is that direct one-on-one contact. That’s been a really important way to look at strengthening relationships, but it’s often relationships between or among people, rather than organizations.” One community partner learned from their own organization investing from the beginning, in building relationships with Indigenous partners who now share generously with them, while another recalled the political fights over S20W funding as a barrier to relationship building creating ongoing suspicions of who gets to rent space and at what price.

Access to meeting space was an issue for one service user who understood the demands of the S20W mortgage but wanted space to be used more “for the community and not just for events that

people can pay for.” Another service user spoke on behalf of Saskatoon Breastfeeding Matters. The Children’s Centre has given them a “stable location for the first time,” which has led to “developments on the breastfeeding in restaurants program, for example” and more members coming regularly because the room also has child care.” For a community partner, the start would be “developing cultural safety and relevance in this building, and community ownership in this building. My stop would be stop charging for meeting space and for food. I think the prices need to drop or be eliminated. In terms of go, increased staffing of Aboriginal people, especially in positions of leadership.” One service user complained of lack of access to basic amenities such as water: “Most times, we’ve not had water for our events, which really makes it hard to keep people engaged.... it’s just too unaffordable at the GFJ.... just to get basic water to offer coffee, tea and water is quite a job.... and an expense.” The issue at times was so severe, that the service user had found herself hauling water for events.

One co-locator spoke to “a youthfulness about the building. I feel like, whether it’s the Mothers’ Centre where there’s children, or Kids First. CHEP constantly has kids running through there with their parents picking up the Good Food Box, to be present, to be volunteering or whatever. I think there’s a healthy level of youthfulness.... I don’t know if that’s changed from what’s before. Again it comes back to that model, the fact that the Mothers’ Centre is not far away from our office; somebody does multi-task when they’re in the building and going to a few places, so just making it easier for people with children. If somebody is busy, they have access to a few services over here.” And one co-locator mentioned, “classrooms of various ages coming in for tours, like high school and elementary. I’m not sure how common that was previously,” while another spoke about it being “a fairly regular thing. Sometimes engaging with us or not, sometimes on their own. Sometimes the kids come up and ask questions based on an assignment, sometimes they’re led by a teacher.”

In terms of University students, interest could also be a burden for some of the co-locating organizations: “CHEP has always been an interesting organization for University students to pay attention to, whether they’re from Nutrition, Community Health and Epidemiology, Social Work and Education, or whatever. So there has been an interest there, but we’re at the point that we’re overwhelmed with the requests that we get.”

Another barrier, according to a student, was that instead of “the community hub” that was originally envisioned for the building, an “office space” was created, where “if you’re going to go there, you’re going to work there or access a certain service. You’re not going there to spend time.” Even requiring a usask code to access Wi-Fi illustrated that “it’s not built to be a hub for anybody.” Similarly, the sameness of the student cohort at S20W was problematic: “It’s always the same group of people... who go to S20W and do that work.... But I feel like it’s an unquestioned glory.... it can end up being an obstacle because then that’s as far as we go.... like we can stop now because we’re satisfied with our community engagement.” Engaging diverse disciplines and challenging perceptions about who belong at S20W was also important: “if you’re a sociologist or if you’re in social justice or health, then yeah, there’s

every reason for you to be involved. But if I'm a geologist, chemist or physicist or an engineer, why would I do it?"

There was a concern that "the makeup of employees there [S20W] isn't reflective of the people that they're serving" even though the Boxcar Café and GFJ, the "commercial entities," both "tried to employ more local community members as much as possible.... To develop their skill sets and integrate them into the feeling of belonging at the S20W hub." One co-locator applauded efforts to maintain a culturally reflective staff even if there might be no formal policy: "the management team are very cognizant and aware of the objectives.... for each organization, they have their inner workings. I think they've been very strategic in their hiring for staff that they feel would be the best fit, to have a positive presence in the social enterprise model"

There were unspeakable realities, according to one participant: "There's a lot of racism coming from disenfranchised angles, and one of them is untouchable in a sense. We've decided that our priority is, largely, First Nations-based" who can be "pretty hostile to newcomers." Still, it was unclear whether the co-location hub represented the Indigenous population: "It might be an explanation for why some of the organizations who co-locate there, like the GFJ, didn't draw in the participation of the community quite in the way they had hoped.... it's a building that may not feel as comfortable for a First Nation person.... I don't even know as far as the type of food that's being carried in the grocery store. I don't see a lot of bannock being sold there. Or blueberries. Or white fish. Or something that might feel like home."

In efforts to decolonize or Indigenize S20W, the Office of Community Engagement and Outreach is committed to "embracing different epistemologies and leveraging them" as well as "honouring, embracing, and leveraging Indigenous methodologies." There have also been experiences where "it's necessary to step back and learn": "When they were doing the Poverty Costs campaign at S20W, there was a discussion about why is it always Indigenous women that are highlighted when we're talking about poverty. So, that's interesting.... that's coming from an Indigenous community member."

In support of decolonizing efforts, one University member suggested "adding another organization that was dedicated just to First Nations or Métis.... checking to see the representation within the staff and leadership of the organizations themselves. Because that's going to speak volumes, too, as to whose interests are being served." If S20W is truly to be the "centre of healing," then decolonizing efforts need redoubling as part of the University responsibility.

Evaluating Community-Campus Engagement: Impact of the Office of Community Engagement and Outreach

Among discussions specific to the role and impact of co-location, the presence of the University's Office of Community Engagement and Outreach was of particular interest to participants, including documenting the history of academia's involvement and its investments in CCE at S20W. What does the presence of the University's Office bring to the community? Does it have potential for different relations

with community among the various co-locators? Many felt that it was important to understand how the University presence impacted the research relationship and cycle, and to further define the responsibilities of the University within its unique co-location position. How was the University chosen and what was the process for identifying co-locators? In asking and answering the questions, there was admittedly significant slippage as people found it difficult always to confine comments to the Office rather than the larger institutional presence. Indeed, some study participants resisted such separations and insisted that evaluating the Office meant evaluating how well the larger institution resourced, supported, and promoted the Office.

Managing Multiple Roles and Responsibilities: Buffer, Bridge, Guest, Host, and Ambassador

The University Office was tasked with multiple roles: expected to be a buffer or filter managing relationships and workloads as well as a bridge between the clients and co-locators and the University. It was to assist the co-locating and local organizations in strengthening their work capacity, to facilitate access to University resources (money, equipment, researchers, and instructors), and to make research understandable and usable. A student remarked on the shifting roles (as relevant to the Office as to students) associated with working at S20W as compared to the other community organizations: “you’re a little bit of a guest at S20W, because of the nature of the relationship with the University; you’re also a bit of a host to those people that aren’t also partners there. And then, host and ambassador and a little bit more of a gracious, outgoing source of contact.”

One University representative spoke of the Office’s role as “producer, visualizer, mentor and also just a buffer”: “I ended up working fully with these two young women who are undergrad students. In terms of, say, ripple effects, one of the students’ mothers started working in the GFJ. Her sister is a coordinator at the Mothers’ Centre. On top of that, given the skills that she gained through the project, but that she also had,

“A lot of lip service is paid to this notion of knowledge translation, which in reality does not go very far. Where’s the engagement, the uptake, within the community that you’ve studied, and the responsibility researchers have?”

instinctively within her... You know, she was part of a transit campaign on a municipal campaign. ... She’s gained support from staff, like me, through the Community Engagement office, helping her academically in terms of practice interviewing for her social work program.”

Questions revolved around the Office’s roles and responsibilities to the community enterprise and the community. According to one co-locator, “There’s been a lot of demonstrations of fairly stellar, good projects. What’s the responsibility on the part of the University to see the uptake on that research? A lot of lip service is paid to this notion of knowledge translation, which in reality does not go very far. Where’s the engagement, the uptake, within the community that you’ve studied, and the responsibility

researchers have?” For another co-locator, as “a large and entrenched institution,” the University “carries a lot of dogma” and thus “a lot of times will fog up the actuality of need.” In addition, a student commented that although the University recognizes the limitations in the “traditional University setting,” there is a risk that they might “think that they’ve done enough by setting [the Office] up”. One community partner asked why they were here as the community was “sick of being studied to death,” while a student recalled how the Office had to learn to respond to people less interested in University than in access to grade 12 or GED diploma.

Another community partner had seen firsthand “how the S20W Office facilitates CBR. It’s poised to make a social impact. For my purposes, academic research isn’t worth anything unless it has a social utility or community impact.” That person gave the example of a committed University researcher getting “U of S funding and ethics approval to work with four or five other CBOs concerned about restrictive policies at provincial correctional centres, and it’s moving forward, in part, because of the University partnership. We wouldn’t have the funding to do what we’re doing, and it’s poised to make a difference for very vulnerable inmates who are experiencing these restrictions.” That initiative in turn spawned others, including with Elder Maria Campbell and a class that brought together “a diverse group of community activists and leaders, people with lived experience of poverty and marginalization, STR8 UP members and a very small handful of University students. We have the most incredible dialogue and it can really lead to resistance and social change strategies.” This gave hope to another community partner who was still “fighting the silos and lack of transparency” and wanting relevant research findings that community can use—something the Office works hard to help with, including the research shop project in partnership with CUISR (Wāhpāsiw, Findlay, & Erickson, 2015), about which others were interested to learn and how it might support research that the community wants and needs.

According to a student respondent, the University had a two-way responsibility in terms of providing educational opportunities to “people from the University to venture off campus and do learning somewhere else” as well as “provide learning opportunities for people in that community that would like to have a middle ground”. Being the “more powerful co-locator” in terms of access and resources, the University Office was expected to facilitate, to “flush out ideas between the more frontline organizations” and present “in a way that’s non-threatening and that is inclusive to community members in the Core.” Using the resources, one researcher argued that University researchers should be less concerned with “being objective and distant” than with their responsibility to the community:

We’ve got too many university researchers who feel that the most that they need to do is do their research and, if a little tidbit of it gets out to a practitioner or somebody who would be able to apply it, good. But they don’t have any obligation to try to share information, or even work as a peer with researchers in the community to move the organization or project, or address the social issues.

From the perspective of another from the University, it was the University Office's relative "stability and long-term permanence in the community" that allowed people "to come together and spend time there and become experienced, so that we can become mentors for people who are new." But this feature is a strength only so long as the University has a long-term vision and invests in the Office to ensure that staff "get enough reward and successes to stay, because another thing that will harm all of that is turnover. Because it's so much about relationships and trust and working together." For other University personnel, the University itself was something of "a systemic barrier" invested in "five-year projects." Rather than give "lip service," the University should be "pro-active" about "community-engaged research." One University member related her own experience working with a research centre to a "professional development opportunity" while another described the University as "largely data-oriented" while conceding that the Office was also "fostering... critical thinking in the building."

Legitimizing Community Initiatives and Supporting Capacity Building

The extent and success of collaboration was especially important, and not strictly confined to other co-locators. Participants wanted to understand from multiple perspectives in diverse settings the dynamic of University presence in relation to CBOs and institutions, such as health and government bodies.

Some of the success of the University presence within the community enterprise model was that it legitimized the work of the co-locators and service users, provided opportunities for research and skill-building for the staff and clients, and connected CBOs to researchers or funds to assist them with their work. One co-locator, for example,

University research skills "allow community groups to access ways and means to evaluate what's happening, so that they're with that light being shone on the kinds of relationships that affect their lives that allows other resources to come in to the community."

—service user

commented: "The part that I see that the University brings to the community is the research skills that allows community groups to access ways and means to evaluate what's happening, so that with that light being shone on the kinds of relationships that affect their lives, that allows other resources to come to the community." In particular, the Mothers' Centre has benefited considerably from having the University here from the number of evaluation projects that have happened. "Those have made a real difference to the abilities to attract additional funding. I certainly appreciate that the University is engaged in food security issues and doing that kind of research. That makes what's invisible, visible." A service user agreed that university research skills "allow community groups to access ways and means to evaluate what's happening, so that they're with that light being shone on the kinds of relationships that affect their lives that allows other resources to come in to the community." For another co-locator, the University presence

is “a great model for women who come to the Mothers’ Centre. A lot of the women who come to the Mothers’ Centre are at a place or time in their lives where they’re removed from a university setting, they’re not going to be on the University campus. So for them to know that there are University classes meeting here, that there’s the University office in their milieu, I think is pretty powerful.” Yet another co-locator commented on the legitimacy the University as well as Building Health Equity provided: “If you think of both the Health Region and the University, I would consider them largely conservative organizations or institutions, well-entrenched institutions. If they chose to be here, we’re not as kooky as we might have been first perceived.”

One co-locator spoke of the ways in which reciprocity between the University and the community can be enhanced through the mediating role of the University Office: “You build up, through the Community Engagement and Outreach Office and the connections there and the staff that we knew on campus, the faculty there. We were able to put our feet into the University campus to discuss, and kind of promote, what was happening at S20W in terms of the co-locators, and how members of the University campus could better support those programs in order to have a ripple effect that would provide more funding.”

The impact of the University Office on other co-locating organizations was clear in the case of CHEP’s gardening program: “I think, for the neighbourhood, CHEP’s presence is seen quite a bit, because they do the gardening and have the backyard garden program. I’ve noticed, just coming to the neighbourhood, you see the number of gardening spaces increased over the years.” Although CHEP had long-standing relationships with the University, interest has become more consistent: “This summer, there’s about seven or eight University students.” In one gardening project, some are paid and some are not: “They are developing a lot that’s not garden-able and they’re converting it with gardening bins to be a garden-able lot. So, you see, the beautification of the community, more investment in the community. I think that helps the community feel better about seeing good things happen in the area.”

For a University member, the University’s “physical presence” pulled “audiences that we don’t normally get to talk to when we’re cloistered away here on campus”. The connection of S20W with the University opened doors for other community organizations as well, according to a co-locator, especially those working with youth, like White Buffalo Youth Lodge (WBYL) that has been interested in getting involved with activities at the University because of researchers connecting to the Indian and Métis Friendship Centre (IMFC): “the IMFC has been very aware of our office presence here at S20W and the community engagement initiative and has been very open to engaging. Central Urban Métis Federation Inc. has outreach workers, and they’ve hooked into sessions we’ve had about what we’re doing, our Office and academic advising.” In the case of Core Neighbourhood Youth Co-op, “our academic advisor goes to speak at their organization. WBYL has requested the same thing. I think organizations that I know of in the neighbourhood have been very receptive to being able to access the University more. They are wanting to be very open to potential to partner more and develop a closer relationship.”

For a student, it was important to make the University “more accessible to the Core neighbourhood, because it can be intimidating to come over here” especially when one service user pointed out that even when University events were free, it cost a lot to park on campus. For another student, that meant “using University resources to support small organizations at S20W” and “leveraging institutional infrastructure.” The University’s potential to share logistics was on the mind of one professor: “logistic issues around the safety discussions that have been ongoing at S20W or the occupational health, those are things the University has done, has gone through; it’s a process that’s already well underway in the University.” Being able to share the learning would be useful.

“Research is an important part of changing the community. Policy especially, when it comes to government programs.”

While University students acquired enriching experience from the co-location model, the same was true for the community in benefiting from the services within the enterprise. A University representative shared his story of how the network in S20W had made it possible for a community member to enroll in university: “One of them, hopefully she’s successful, but even the fact that she went from not seeing herself as a University student to then connecting with someone from Quint who was trying to get her employment, to that person suggesting that she come to the University Office and see an academic advisor and explore university. For that person to then become a student, for a two-year time frame, is huge.”

Another University member highlighted the University’s relationship with S20W, which resulted in many public events organized within the enterprise that engaged communities who regarded the enterprise in a “in a more collective or communal” way helping “make in-roads into other communities.” The Office helps “educate the educators,” helping “flesh out ideas with more frontline organizations. . . . To that extent, they’ve been invaluable.” It similarly has brought “attention to this space in terms of research which “not only helps the outside understand what’s going on here, but helps us understand ourselves maybe”.

The Office’s “long-standing, established relationships” provided many opportunities for researchers: “If you were coming new into the community, you’re a new researcher coming into a faculty position, and this is what you like to do, CBR... I think there’s amazing possibilities, especially if you’re coming with a SSHRC. And you’ve got resources. Then that’s when that real benefit can be experienced, because they’re coming with not having developed those things, when we already have them.” It has also had an impact on the perception of qualitative research: “Here at S20W, I mostly see researchers doing almost only qualitative. For me, it’s impacted me to think that qualitative information has just as important a role to play, because I don’t think people just want to be on the quantitative side. The data and info and product helps to reach people at the heart level, the emotional level. I think you need both.”

A co-locator was enthusiastic about University researchers and what they bring to CBOs: “I love that there’s research happening. The quest for digging deeper, asking those difficult questions and that thirst for knowledge, why people do what they do, how they do—I love that stuff.” Given CHEP’s need to know what “impact we’re making on our community and on the user-ship of our program, I very much welcome students and that kind of engagement with University. And having someone down the hallway, like [a professor and graduate student], your interest areas are completely aligned with where CHEP’s at. It’s frequent where, if I know that [professor] is in the building, I’ll run down and ask her something to put in a letter or whatever, so it’s helpful to have that knowledge hub within the building.”

Reconciling Different Worldviews

Supporting the future of research, a University representative described “welcoming and embracing and actually moving within a different worldview than what is considered the Western dominant worldview of academic research.” It’s about “living in these different worlds, different worldviews, and different epistemologies in terms of how we approach research....That includes duality and moving beyond the binary and all these things that we hear about in research... For instance, if you’re working with Indigenous communities,... there’s so much of this research design that is founded in place-based, decolonizing practices.”

Students and faculty focused on actual or potential advantage. One faculty member talked about teaching at S20W “as an intentional desire to better equip our students to get the context in which they’re living.” And she was not talking only about international students, but about diverse students coming to issues of health equity. Another faculty member was less concerned to add knowledge than to “try and inspire students to be interested in the social justice topics that are important to all of us here. So, it’s important to put the theoretical and experiential learning together and introduce students that way.” The students “must have some kind of interest in community or volunteering to sign up for the class. But often times they don’t have a background in the particular issues, like homelessness, or white privilege.” Another faculty member confirmed that experience can be “life-changing,” which was confirmed by a co-locator who found that the students who had courses at S20W become more aware of the enterprise and consequently got involved in other communities. An example was the Murdered and Missing Indigenous Women event organized by a student group: “they planned an event here at S20W to raise awareness of that issue. I think some of the students, even, they’ve become more aware and, working with their student organizations, have rallied behind some of the social justice issues in the neighbourhood.”

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Another faculty member took “a lot of pride” to take students down to S20W and invite the

U of S office to welcome them and explain their role: “Even if it’s the perception and the optics and things aren’t perfect, it’s still an important message that students find their way to S20W and then are welcomed by a University representative.” For the faculty member, it has proved “an extremely positive and validating kind of process.” Still, capacity and continuity were issues for the Office: “people who are employed through the Office come and go or have different responsibilities at different times.”

Yet another student emphasized that classes in S20W encouraged “a feeling of inclusivity” and “mixing”: “I feel that the experiences I’ve had with the Wahkohtowin class and the CSL class are much more unique than a lot of other classes I’ve taken on campus.” Especially, “being in the space where you don’t have a teacher and a chalkboard at the front, that you’re all around a table together... that helps to open up that feeling of inclusivity... you have members from Oskayak and STR8 UP, and having us all spend time together, I think that was pretty cool.”

Demystifying and Humanizing the Ivory Tower

Respect and reciprocity in CCE was important to another co-locator who was struck by “how respectful researchers were in acknowledging that there are many ways of knowing. Like, you don’t have to be ‘book smart’ to really have something to offer; you don’t have to have had a formal education to be able to tell a story that’s compelling.” Community-based researchers would seek advice: “‘If we’re going to do CBR, what do we need to be thinking about and what do we need to be sensitive to?’ And I think just having that door opened and feeling like our perspectives and experiences were really supporting their continued growth and understanding in their own area of work was really important. I think there’s a lot of reciprocity there.”

Affirming the importance of the University Office presence, another co-locator commented on “the huge variation of people coming to meetings here, bringing in speakers, just really broadens our conversations in a way that wouldn’t otherwise happen. It helps us think more deeply about our work. People are challenging us a little bit more about what we’re doing and how we’re doing it. It is helping us think about things we may never thought of; we hear about things happening in other places.” In these ways, “research adds a huge dimension to the work we’re doing. We can get pretty insular in our work, in development work and inner city. You can be so focused, so much pressure to get your services out, and you’re never exposed to anything broader unless you deliberately seek it out. But oftentimes you get so busy here that you don’t do that.”

The perks of University involvement also included supporting the community in navigating the educational system, translating the academic materials into usable information for frontline organizations, and making visible poverty, homelessness, and food security. For a service provider, it brings “a caring kind of profile to the University that isn’t necessarily there when it’s in the Ivory Tower.” And the same person volunteered for the homeless count and “loved” that the consultations, training, and debrief on findings were all at S20W. The volunteers were also “impacted doing the interviews, but it also impacted

those they were surveying: ‘You really want to hear from us?’ That’s huge for people who have never been heard before, or never thought people wanted to hear from there before.” This helped the person “see that research is an important part of changing the community. Policy especially, when it comes to government programs.” One co-locator summed up the University presence in this way: “It knocks down the ivory tower notion and puts it in an everyday-scape, takes away some of the mystique of what the University is supposed to be about, for some people.” Another respondent confirmed that view: “For a lot of the people who’ve used our respective services, thinking about University and thinking about continuing their education is the furthest thing from their mind. And yet, here we are in a building where we can sow the seeds that maybe that’s possible. That’s really powerful.”

If knocking down the ivory tower was important, so was Station 20 West space to the success of community-based research, teaching, and learning. One University researcher never schedules meetings on campus because his “office is inside of a building hidden inside another building. It’s confusing from a community perspective. Maybe not from our perspective or anyone who’s familiar with large institutions. But otherwise, it’s a big barrier. None of my community members would meet with me regularly if I was on campus.” Another spoke of “the validity with a lot of community members” that came with “being situated at S20W. “I could go in and talk about my good credentials and they’d be impressed. But the fact that I spend my time in the community and we do all our work in the community, I think it helps people recognize my investment.... It’s facilitated a huge part of my work. People really like coming to S20W. It’s a space away for them, but it’s comfortable and safe. I wouldn’t trade it for anything because it has been so helpful.”

Another faculty member hosted a conference at S20W because of its accessibility and ease of parking, but found that Media Access and Production (eMAP) could no longer support activities off campus. Ironically, S20W is a campus space without that campus support. Another faculty member reported the space’s advantage to teaching: “having [the class] at a location that was a University-space, but also a community space, helped that program to be successful. And it brought our University students out of their comfort zones into the neighbourhood, which was valuable, because it was a really rich exchange of knowledge that happened, when we talked about justice and community members, all of us as community members, and perceptions about justice.” Another professor reinforced the learning associated with getting students across the river to the west side, underlining the “huge endeavour to get people to make that journey over.” Another professor had “participated in the needle pick up a couple of days ago, organized by the Saskatoon Health Region, and two MPH students came along, and it was their first time seeing a needle. And they’re Masters Students of Public Health! They said that this topic had only been briefly been touched on in the class room. We need to be able to apply what we’re teaching at the University in a very tangible context.”

Pushing Boundaries

During the discussions, the Office of Community Engagement and Outreach was praised for its contributions to S20W and community alike. For one University person, the Office was “really valuable”: “They’ve found a way to support some staff and some researchers that are pushing those boundaries, but working within that system in a way that is both overt and covert, looking at it really creatively. So the trust in their staff is something that has been really beneficial for that office, and as co-locators as well, indirectly.” A co-locator confirmed the Office’s role in connecting “my community-based work with University, not necessarily even research, but other people who may have information that I need access to. So it’s not necessarily that I’m having someone do research for me, but it’s so I can phone a professor and say, ‘You have 55 years of research. Can I have this piece?’ There’s a dissemination piece that happens.” And there was general agreement that the Office personnel were “awesome.”

The Office of Community Engagement and Outreach was acknowledged as the “go-to” place whether it was Building Health Equity “trying to do a first-ever immunization opportunity in the inner city” or Quint “trying to get voter participation to increase” or “resources.... getting allocated” to build a library by ordering books to help educate staff of other organizations. Another example of “enhanc[ing] the [enterprise’s] synergies, was when Building Health Equity wanted to “increase the cultural capacity of their staff” and collaborated with the University Resource staff to plan sessions. Being in proximity with the University has not only helped initiate “organic conversations” but has also led to the enterprise being “more in tune with the community-type endeavours”. It has definitely helped create a closer bond between the co-locating groups, so much so that people have spoken of “S20W as the umbrella.”

“It’s not just about the Office helping people navigate, but it’s also the University understanding how members of the Core navigate their lives for success however they define it.”

For one student, the importance of the Office went beyond what any text on the S20W website could readily capture: “You see these things happen that are synergistic and you can’t necessarily always pinpoint them but the ripple effect is happening.” For example, “in terms of navigating, it’s not just about the Office helping people navigate, but it’s also the University understanding how members of the Core navigate their lives for success however they define it.” For this student, it was important that “they’ve been able to welcome that kind of thinking, that kind of honouring, that kind of strength. Let’s say resilience.” That there is not only learning about “the strategies of these young people, or not, who are living in the community, who are living in the Core, but that they are recognized from a campus perspective and, on top of that, included in decision-making—that’s important.” What it gives is “a more sophisticated understanding of what is meaningful social change research or [participatory action research] PAR. It’s those things. In that space, right now.”

The mark the Office had on S20W was evident throughout the focus groups:

I hear it a lot, from some of the leadership and some of the organizations that tour through here, they're just amazed and impressed and floored by our office and the number of different arms or core pillars of what we're trying to achieve. We often hear people blown away by the fact that the University is engaged in the way that we are engaged.

Changing Community-Campus Culture

Another University representative commented on their “mentorship, not just in terms of working with specific participants, but . . . for ethical research practice, for laying the groundwork... They're models or mentors for what good CBR can look like. It would be about discussing their experiences or finding ways to represent their experiences on campus so that more community members felt that it was more inclusive.” The ultimate goal of the University Office, for one University member, was about “solidarity-making or ally work” as not separate from but a part of research: “Creating more community on campus—aside from inclusivity and shifting internal practices and policies to be more inclusive and less about tying our hands behind our back, is creating and cultivating a deeper empathy among staff.” Then making research more inclusive might help “community people feel they could participate in decision making on campus.”

Additionally, the University presence was beneficial in accessing resources as well as addressing issues related to marginalization: “I guess a recent one was the homeless count. That was really helpful. It explained what's going on with my friends. I quite often volunteer because my friends were having this problem. Having research back up what I'm seeing with my friends does help. A lot of times, it's just my word, “This is really serious! Something needs to be done!” And it's not good enough. So, having a researcher provides credibility.” One community partner, however, was critical of the homeless count for not showing reciprocity, for not giving food to people who were starving, and was especially critical of the thinking that suggested “if we were carrying a wagon full of granola bars, that somehow our personal safety was in jeopardy. Like we'd be mugged for our granola bars...”

Others acknowledged the University needed to be even stronger in the inner city: “The University.... has been this institution in constant change.... there has been strong leadership for the University to mandate its community-engaged activities and initiatives.... both faculty and admin teams and leadership roles at the University have supported, and supported in a way that the Community Engagement and Outreach Office has the fluidity and flexibility to be organic and understand that building relationships takes time.... the University respects the time it takes to do community-engaged type of work.”

The Office of Community Engagement and Outreach was again appreciated for its acts of reciprocity: “Lisa suggested having oranges at Christmas time for every meeting that we would go to on

campus, and bringing oranges from the GFJ. Or, I would take fliers from the GFJ. So a lot of University people that we got going in terms of ordering the Good Food Box, would come here to the house. And we would also supply, at that time, fliers for the GFJ as well as magnets.” Such small initiatives “stay in our minds as a means of also demonstrating our support and promoting what’s going on at S20W. But it’s because of our involvement with the Community Engagement Office, indirectly having a visual imaging, a symbolism of reciprocity in those specific ways.”

In terms of knowledge translation, the University co-location had a positive impact on the community: “By our office being situated here, a number of different faculty have used it for a variety of things.... A number of different awareness events have not just reached typical Indigenous populations that are already aware of it and want to support it, but there’s also been other pockets of community members.” At some events, there are “tricklings of interaction and creating more openness about those types of issues. From our office, we’ve had lunch-and-learns for the building. So, for the staff that are working in certain areas, they benefit. With SHARE [Saskatchewan HIV/Aids Research Endeavour], getting first-hand info about that research into the hands of frontline workers benefits frontline workers.” Andrew Hatala’s research presentation was opened up to a broader community that could benefit from his findings on strategies of resilience and mental health among inner-city Indigenous youth. Such knowledge mobilization benefits “people doing community development” with up-to-date research.”

The University opened doors for students in terms of “a lot of flexibility for knowledge and learning opportunities.” One student found opportunity in “faculty talking about the STARS program at the University, or someone speaking about gangs.” Similarly when the Office hosted book launches (with John Ralston Saul or Priscilla Settee or other academics), “I’ve come to be on par with books. It’s opened up, it’s provided access to individuals creating new knowledge.... With my academic studies, I’ve benefited from.... working around researchers.”

Navigating University Bureaucracy

University bureaucracy far removed from clients’ lives was a significant challenge: “For me, because it’s still a big institution, similar to the health region, you’re still tied to your own internal rules, policies, and procedures. S20W, whether its co-location or whatever, and you want to have an event, you’re still tied to the bigger powers that be... From the perspective of a worker, that could be a little bit of a struggle. We’re all on the same page and we all want the same thing, for example the Open House, but limited resources or limited ability to work outside certain parameters can be a deterrent.”

For a service provider the history of exploitative research relationships was top of mind and “the onus is on the University to re-establish trust when, in the past, it has gained access to lots of information and individual researchers have benefitted, but the community has not been given the same kind of benefits for its participation.” Equity and power imbalances were also concerns for co-locators—“Not just S20W, but a lot of collaborations with University and CBOs, that has to be well thought out because

there is a power imbalance there.”—although one felt it was less an issue of power than of flexibility to act in the case of CBOs. One University researcher underlined the University’s “set structures and committees and approvals and rules. And there’s very little flexibility in being an equal partner with the community. I think that’s changing. I hope it’s changing.” In particular, “the Office of Community Engagement and Outreach has helped to mediate that kind of power imbalance.” But there still remain “huge barriers to really being flexible and egalitarian enough to be a good partner and a good neighbour. I’ve just had some difficult experiences where it felt like the university was not prepared to respect the quality of our relationship. It was like, ‘It has to be this way. No, we can’t give money to them because there isn’t this purchase order.’”

In addition, since the University is “a part of a bigger institution or machinery, some of the bureaucracy” could “slow things down... or prevent organizations from exploring in a different way, or putting capacity towards things that might not meet the mandate.” The connection of the University Office and S20W could also be perceived from a “competitive angle” in that “access to the University” is like “getting free cookies every day,” which may bring benefits in accessing resources, but it could also create “friction” in the community.

For others, academic jargon could be a real barrier, although less at Station 20 West than elsewhere in the Core: “I’ve been in meetings in the Core with more academics around the table than CBOs or folks living it. The conversation rose above everyone’s head because they got into academic gobbledegook.... But within this building, there’s still a fairly good conscientious group that come here, that are aware of that language.”

The Office staff were also critical in addressing issues that University policy does not address or not well, as is the case when, “as part of the ethics process, we are consulting with Elders about a particular topic in the study and we need someone to tell me how I buy tobacco and have that covered.” Too often there isn’t written policy that is clear. “Usually, it’s every person who does it has to figure out all over again how to do it. And [the office staff] can explain to me how to do the right thing that also satisfies the University.” Given the problems around paying honoraria for elders and study participants—whether or not you can use petty cash, how much private information you need, and when and how payments can be received—the University “needs to be more humble, more open and more willing to adjust to rules or approvals of community,” added a staff person. For a faculty member, it was important to know that the Office could connect her with partners but not offer administrative support for which she had to go elsewhere.

Adding to the difficulties of CBR were financial considerations: “It’s really hard to resource anyone that’s off-campus, financially or otherwise. Having the University understand the fact that payment needs to be made, gift cards need to be bought, time needs to be purchased from individuals, would be really helpful. Because I think the University is so rigid in their rules and regulations. It really hampers people’s reality.”

Another University person commented on the University's inflexible application of ethical guidelines in the context of Indigenous research where the research group was required to develop and sign a formal research agreement, consistent with the Tri-Council policy Chapter 9, when they had "been working together as a group for a number of years, and were very comfortable with what we've arranged.... everybody in the group got really angry that the University was dictating how to do things, and they pushed back. And now we're stalled. The study is not going forward. We're having lots of dialogue, cohesively trying to find a way to work together." In light of such challenges, guidelines and checklists from the Office of Community Engagement and Outreach would be really useful for all those teaching and researching in and around S20W.

Another respondent remarked that the connection between University and the communities wasn't "broad-based" enough: "My concern about the University having that one small portal into the community through S20W is that it is just one community that is exposed to the University. Or that the University is exposed to one community." In addition, a student expressed concern that the Office was still in a sense "siloed." There was limited networking or open discussion because it was more of a "closed office space" than a social gathering place. As a result, community members are often unaware of the opportunity to socialize and explore the place: "It doesn't matter if you're socializing, you're there with a specific group of people, you're there for a certain purpose. Same thing upstairs, in their meeting room... There wasn't opportunity to meet anyone else in the building unless you got a tour or something," especially when "everyone's just working in their very closed office spaces." Similarly, when people "enter that building, they don't know if they're allowed to be there. People who go to the grocery store don't know that they go can go to any of the other services in the building."

One of the systemic barriers faced by the students was the ability to obtain "student-friendly spaces", which was difficult due to the Office still not offering "a collaborative working environment." Access to information, from a student's perspective, was also challenging when they cannot afford the time to "weed through all these steps and people" to find what they need.

Burdening Community-based Organizations

The co-locating partners (and arguably University personnel) were not equally clear on the brokering and buffering responsibilities of the Office of Community Engagement and Outreach and the extent to which they filtered or vetted requests to reduce burdens on CBOs when University participation could be less than sensitive. One co-locator reported cases where they are told, "We've got a class," as part of an assignment or whatever. They say, "We want to spend some time working with organizations in Core neighbourhoods. Oh and by the way it's every second Tuesday from 2-4 p.m. Can you provide some volunteer opportunities for this?" To the co-locator, "that's ridiculous!" Another acknowledged the difficulties of scheduling but "as an organization, we're required to meet their needs.... We're the ones they need information from. Why should we adjust our schedule to suit their needs?"

Capacity issues were highlighted by another faculty member who stressed how much was happening on 20th Street and at S20W that was of interest to students and faculty. But exhausted CBOs responded, “Please, not another group of students coming down 20th asking more questions. Go bother them on 33rd.” Another University staff person stressed what it feels like to be exploited for career or other advantages as was the case when some pre-med students arrived to help with neighbourhood cleanup as their volunteering credential to “step into medicine.”

Another pointed to organizations who often have to take on research and other extras off the side of their desks: “When you have a number of different organizations with a number of different mandates, different visions, missions, principles, sometimes the layers or zones where all principles can hit that sweet spot doesn’t always match.” Even where there is potential to partner on a project that could benefit the community, organizational capacity might limit that organization’s ability: “Maybe the principles of whatever that organization is trying to achieve doesn’t match up, so they can’t invest in that project in the way that community might. Sometimes that could be a hindrance to fuller, meaningful ability to explore relationships.”

A solution to special burdens felt by CBOs was “to create an actual template that you have to fill out. You have to give us a month’s notice so that we have staff in place to manage or supervise.” Instead, sometimes CBOs receive “a 3-page document that we have to fill out for other supervisors—that’s a lot of work! We’re not given five cents to do it. And nor do I always look for recompense, but it’s one of those things where there has to be the acknowledgement that this is considerable work on the part of the organization.” Reciprocity might take the form of a “[CBO] ambassador on campus, and it would maybe be a volunteer role of a student, and maybe that could be their CSL block, and get credit for that. But we would train them, and they would deliver a lot of the information that we otherwise get requested to do.”

The burdens on co-locating organizations were exacerbated by training demands associated with placement students doing CSL: “It’s really clear what is in it for the University. They’re getting their students trained. The question has always been what’s in it for the community? For CBOs? We’re just taking on more work.... We’re not being funded to train those people; the University is.” While several acknowledged that University presence importantly brought students who might not otherwise visit S20W, more could be done to “connect the Arts and Science Transition Program more to S20W, because that would be more inroads for our folks to get in.”

One service provider commented on S20W not being suitable for students without supervision: “it’s too difficult for them to interact with clients here, in this field of poverty. Culturally sensitive interactions.... they’re not necessarily able to adjust to what the clients are going through.” So, the service provider sees “a big divide for some students when they come into this area.... It’s about safety for the clients themselves.” Clients “notice it when someone’s not catching on to what’s going on in their life. There’s a concern that putting a person with vulnerabilities in the hands of a student is not always the best thing.”

Expanding Educational Opportunities

In addition, the University might do more to support initiatives such as “the University of Winnipeg’s Inner City and Urban Studies, offering classes here and there. . . . that are relevant to conditions in the Core area.” What happened to the Free University, asked one co-locator. Another responded that “it wasn’t sustainable” when professors “did it on top of their regular jobs.” Yet another agreed that “It would be great to see the building used in the evenings to offer courses, like history stuff. A lecture in plain language, please. That kind of opportunity to engage with scholars would be awesome.” If the University comes to S20W just because “they don’t have the space on campus,” that’s not good. “But if the intent is to create that connection to the community, then that’s perfect.” More emphasis on transitioning to the University and supporting people to be successful” is needed.

Asked to identify their start-stop-go priorities (what should be done that isn’t, what should be stopped, and what should be continued or expanded), service users stressed continuing research and engaging the community; continuing “funneling resources such as research, skills development, educational access;” “sponsoring innovative biz approaches that are experimented with, that involve the Core neighbourhood to become part of the production, development and innovation of ideas.” Engineering might “look at innovative ways and means to make life on the street easier.” Links might be strengthened with the City so that policy and other changes, such as a leisure centre and “a lot more culture that is not tokenized” could benefit the community; it could be “a channel for the Core neighbourhood to have a voice at City Council.”

In addition, instead of token opening prayers, there should be “a list of community elders, who can connect with ceremonial medicine keepers.” Elders such as Danny Musqua. “People they can talk to when they want to go to sweats, to sundance. That should be part of their case planning when it comes to people asking for help.” They should be subject to record checks to build trust too so that people know their confidentiality will be respected and that they will be safe as there had been cases of abuse in the past.

They could build on programming at the Mothers’ Centre such as the non-violent communication workshops and book clubs. These initiatives are “what help people understand what people are saying and recognize feelings and needs” and respond to requests rather than communication “that aggravates and agitates differences in groups. This is a way to ameliorate those differences.” With language classes and treaty workshops too, S20W can usefully “bring groups together and find the skills and means” to find solutions together. People need to understand “why treaties are important, our connections to the land,

“Collaborative research models are a beacon, like a champion for rigour and ethics, appropriate ways of engaging in collaborative research. . . . You are responsible to participants, to the research project and to, say, staff, even co-locators.”

and why we need to understand the government, whether we want to vote or not.” A partnership with Wanuskewin would be important to teach culture for that broader understanding of our shared histories.

To increase educational opportunities and address the “cultural identity of the University,” its long colonial history embedded in issues of “class, race, and gender,” one student recommended “community pillars” or “community role models that can collaborate with the University.” They could be “Indigenous artists and elders or groups like STR8 UP” or those who “who hold a lot of cultural and Indigenous and non-written knowledge”.

Promoting Community-engaged Research Priorities

Community members also questioned the hierarchy of research valued and prioritized in the institution, especially in terms of top peer-reviewed journals that are less likely to be open to CBR. While the University has “strong orientation toward delivery of courses or training, or workshops,” it still struggles with “this idea that any kind of collaborative research is a good thing.” While some researchers are conscientious and committed, others with funded research are “kind of voyeurs. They just got some research dollars, want to do research, and get out... That’s not good CBR. That’s the opposite.”

One participant underlined institutional barriers, tensions, and contradictions associated with participatory action research (PAR) in particular:

I think PAR is a perfect example. Because you have to submit your ethics application and it’s supposed to be 28 pages and say exactly what you’re going to do and with who, and what the forms are, then you’re actually blocking PAR because you don’t know what participation is going to do to change the questions. So, there are systemic barriers that are not meant to encourage a kind of responsiveness. It’s hard to know how to even challenge it or deconstruct it because you can’t even go out there without that ethics approval.

Another University representative elaborated on academic peers’ undervaluing of CBR: “If you want to do really effective CBR, you really need to put a lot of power in the hands of the community, and your research question may evolve or change direction entirely.” The way that’s assessed by your peers is “that you’ve lost focus or you don’t have a really strong plan for where you’re going with your research. So, it’s never judged as a positive thing; it’s judged as some inadequacy on the part of the researcher.” Another faculty member commented on peers’ failure to distinguish community-engaged scholarship (partnering on research design and direction, for example) and extension work. Without “a clear understanding of CBR and how it should be evaluated, then we’re not going to see a great change. We’re going to continue to see people offering classes and people doing workshops, because they know what that is. But we’re not going to see a big increase in the number of people who are actively involved in community engaged scholarship.”

A faculty member emphasized the struggles in relation to CBR and PAR at the heart of the Office of Community Engagement and Outreach research initiatives related to “critical social change”: “if we’re working with Indigenous populations in particular, in terms of looking at things from a decolonizing framework, expectations might then be that we’ve created, through a process, learned moments and teaching opportunities for activism, or activation or self-awareness in terms of collective change.” Sometimes, “given all the social barriers and life challenges” participants face, it can be “overwhelming and sometimes unrealistic” for researchers to expect such transformative outcomes.

For another University representative, “collaborative research models are a beacon, like a champion for rigour and ethics, appropriate ways of engaging in collaborative research.... You are responsible to participants, to the research project and to, say, staff, even co-locators.” Part of that responsibility includes “participating in their programs and projects. That may take a long time and so, in terms of publishing and everything else, you can’t necessarily fit that in to the same mould that would be a typical research project.” As social science researchers, we’re working from a deficit in health and CBOs and community development.... but in terms of rigour, I would argue that qualitative social science and health research is far more rigorous than some other forms of research.” That rigour comes from “constantly and explicitly being aware of our own biases; we are focused on appropriate and respectful relationship practice and we’re continuously reflective.”

“Nothing About Us Without Us”: Surveys at YXE Connects

To complement the focus group findings on CCE by learning from those who are underrepresented and underserved, surveys explored reasons that participants used or did not use Station 20 West services and invited suggestions on improvements to meet the needs of the community. A total of 70 surveys were collected at the YXE Connects event held on May 16th at City Centre Church, the results of which are discussed in four (4) sections:

- Demographic Information
- Station 20 West Service Use
- Perceptions of Station 20 West Services
- Participant Voices

Demographic Information

Out of the 70 survey respondents, 45% were 50 years or older, 40 % were between 26 to 50 years, and the remaining were under 25 years (15%), with only one participant refusing to answer. The majority of the response group (60%) identified as female; the rest identified as male. The largest percentage of respondents were of Aboriginal descent (76%) followed by 9% Canadian (Other North American), 6%

South East Asian, and 3% each were French and British (see *Table 1*).

Table 1. Respondent Ethnicities

Ethnicity	Percent
Aboriginal	76%
Other North American	9%
French origins	3%
British Isles origin	3%
European origin	1%
Latin, Central and South American	0
African	1%
West Central Asian and Middle Eastern	1%
South East Asian	6%
Other	0%

87% of the survey participants were from Saskatoon, while the remaining 13% were from places such as Regina, Love, Vancouver, Allen, Big River, Montreal, La Loche, and Buffalo River. When asked how long they have lived in Saskatoon, 74% responded that they had lived in Saskatoon for more than 5 years, 10% between 1-5 years, 6 % between 6 months to 1 year, and 7% and 3% staying for 3-6 months and fewer than 3 months respectively. 79% of the respondents were attending YXE for the first time.

Station 20 West Service Use

Of the 70 participants, 44 (63%) claimed that they or their family had used the services of Station 20 West. When asked how they heard about S20W (Table 2), some identified more than one source, although not explicitly asked to check multiple options. Thirty-five percent reported hearing through friends and family; 12% reported posters; 8%, CHEP; 4% each, Friendship Inn and Quint; and two percent each, Saskatoon Health Region and social media. The largest proportion (46%) mentioned these (other) means of hearing about S20W:

- Living in the vicinity
- Volunteering
- Knowing about the grocery store
- On TV and in the newspaper
- Participating in developing/ promoting S20W

- Having friends or family working in S20W
- Learning from Social Services
- Hearing about controversies related to government withdrawal of funds
- Hearing from newcomers
- Learning from Social Justice at St. Joseph with Tony Harris

Table 2. Sources of Information on S20W

Options	Percent
Posters	12%
Friends and family	35%
City Centre Church	0
Saskatoon Food Bank & Learning Centre	0
Friendship Inn	4%
Saskatoon Health Region	2%
Quint	4%
CHEP	8%
Social media	2%
Other	46%

Interestingly, 17 percent of participants reported being personally connected with the beginning of S20W, either promoting it actively or participating in its launch. Another interesting feature is that word of mouth remains a critical source of information; only 12% learned about S20W through posters and a mere 2% as a result of social media. The following participant's comment confirmed the importance of getting the word out through personal contacts to ensure people benefit from S20W services: "I liked it when I went there but they need to get the word out more. We need to learn from friends or we miss out."

Responding to the question about services (Table 3) accessed by the respondents where they could check all that applied, 79% had used the Good Food Junction Co-operative, followed by 62% utilizing Quint along with 56% and 47% accessing CHEP and the Neighbourhood Health Centre respectively. 27% of the participants had used the Boxcar Café while the Mothers' Centre was used by 23%. A total of 17% accessed the University's Office of Community Engagement and Outreach, and 12 % benefited from the KidsFirst Program. In addition, 26% of the participants had accessed the building for washroom facilities or just for a place to go. As one participant simply put it, "I like going there; it's for people in community."

Table 3. S20W Services Accessed by Respondents

Services	Percent
The Good Food Junction	79%
Quint	62%
Mothers' Centre	23%
The KidsFirst Program	12%
The Boxcar Café	27%
CHEP Good Food Inc.	56%
Neighbourhood Health Centre	47%
Office of Community Engagement and Outreach	17%
Other (washroom facilities, shelter)	26%

Perceptions of Station 20 West Services

The level of satisfaction with S20W services was high among participants, with 56% regarding it as good and 28% reporting excellent. Only 11% considered it fair, and 4% said poor. Sixty-seven percent of those who reported their experience to be fair or poor commented on the prices of the grocery store and 33% on it not being community-positive: “Some haven’t been helpful (housing). Believing in values would be better. Negotiating better workplace programs.”

Among those who had not used the services, 74% had not known about the services, while 8.6% said they didn’t need the services. 17.4% of the respondents had (other) reasons such as:

- The prices being too high
- Having heard about it only the day of the survey
- Having never stopped by
- Not thinking it was relevant

The numbers total more than 100% because some respondents also gave specific (other) reasons for not using the services.

Participant Voices

Most of the response group attributed their good experiences to the S20W staff, describing them as “helpful,” “friendly,” “patient,” and “fantastic.” They also appreciated how informative and accessible the organization was. Forty-two percent of participants reminisced about the grocery store and expressed disappointment at its closure. One participant, for example, commented, “The grocery store was a huge connection and it was a loss. Lost a lot because people on the street find it hard to get groceries. Other

options are too far or too expensive.”

When asked about good experiences of S20W, participants raised seven (7) themes (Figure 1):

- *Grocery Store*

14 percent attributed their good experiences to the Good Food Junction Co-operative:

- “Healthy food is important”
- Lower prices and local produce
- “The grocery store was handy for last minute shopping”

- *Friendly Staff*

Forty-two percent of respondents reminisced about the friendliness and efficiency of the S20W staff members. Typical were these comments:

- “People are very good, very nice and helpful”
- “Efficient and informative”

- *Access to Information*

14% of the respondents emphasized that S20W was both accessible and helpful in providing information they needed on programs and services. One of the respondents said, “They have everything you need and ask for.”

- *Resources*

23% of respondents complimented S20W resources, such as computers and Xerox, conferences and events. One of the participants commented on his feeling of a “personal connection with the interesting conferences, events, and programming.”

- *Employment services*

19% of respondents praised the S20W as being extremely helpful in terms of searching for jobs and preparing and sending résumés.

- *CHEP*

9% of respondents mentioned the benefits they received from CHEP in these terms:

- “Has been useful with food available. They come to the seniors building.”
- “Assisted in getting gardens, thereby helping to get tomatoes and fresh food.”
- “Programs at CHEP are continuing to be a major support.”

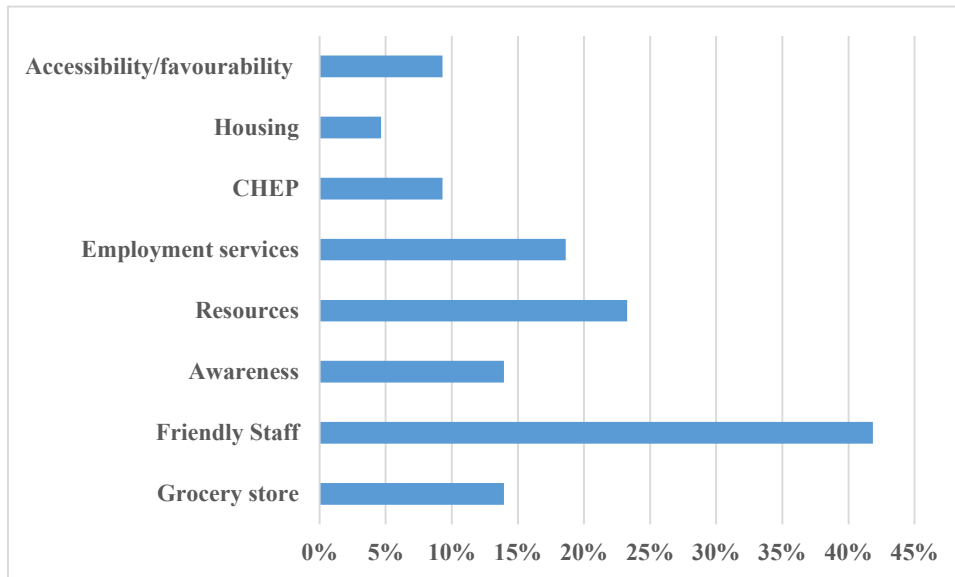
- *Housing*

Out of the respondents, 5% talked about the housing support provided by Quint: “I like how they help with resources and jobs and housing upstairs.”

- Accessibility

9% of the respondents commented on the accessibility of S20W within their neighbourhood which made it especially worthwhile.

Figure 1: Factors Contributing to Positive Experiences of S20W



In terms of how S20W contributes to the community, 93% of respondents agreed that it was beneficial. In their responses, they highlighted six (6) themes (see Figure 2):

- Services

A total of 44% reported that S20W benefits the community in terms of the services provided, which included:

- Connecting to the services, educational opportunities, and addiction education
- The housing support
- The drop-in
- “People need S20W, and especially a grocery store though prices were too high. We go miles for groceries.”
- Delivering food that is very good for the community
- Supporting baby health
- The Mothers’ Centre

- Employment

20% of the respondents regarded the employment services as an asset, mentioning the help in sending out résumés, getting their ID and driver's license.

- Helpfulness

24% of the respondents termed S20W helpful:

- “It's definitely there for people who need it.”
- “It connects with the community.”
- “They give help if you seek help.”
- “Staff treat people well and are very friendly.”

- Security

9% of the people mentioned that S20W made them feel safe:

- “It is a community centre for the neighbourhood.”
- “Safe place—helps a lot of people in the Core.”
- “Programs and special events make us feel safe and lively.”
- “People feel good there.”
- “I think the security is important.”

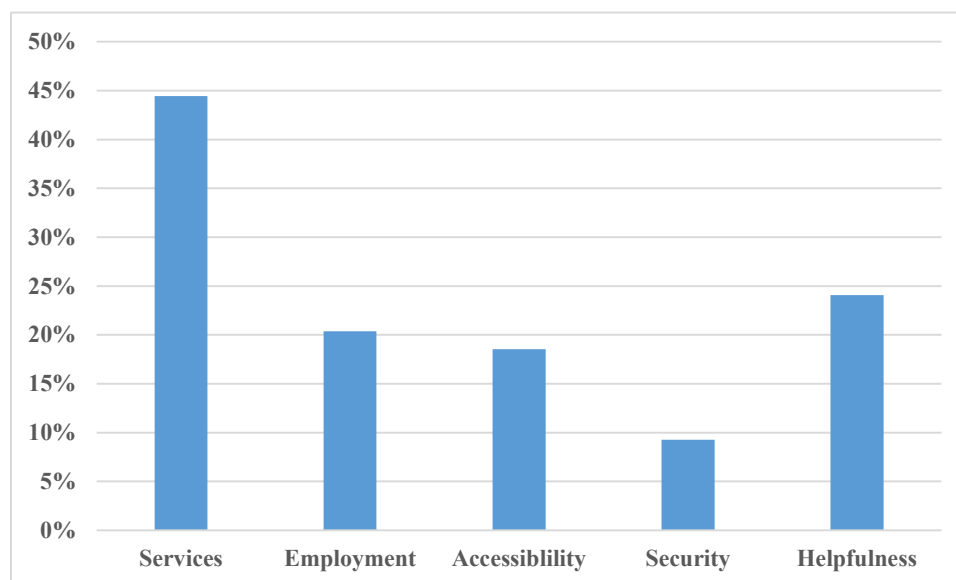
- Accessibility

19% of the respondents appreciated that S20W is accessible and convenient:

- “It is nice to go to one place for all services.”
- “Equal access and equal opportunities.”
- “Helps individuals who do not otherwise have access to programs to meet needs.”
- “Having food right in the area.”

While overwhelmingly S20W services, including employment ones, and helpfulness were identified, S20W is also a critical source of equity, security, food security, and accessibility for the community. Participant comments included these: “Yes, I think security is important. I feel safe there” and “Yes, safety of the people; people need it in S20W and especially a grocery store.” For one person, accessibility was importantly related to that feeling of security: “Not much else where you can get everything in one place. It's especially hard for those of us with disabilities to get around.” Yet another respondent commented, “For me it's about equal opportunities and equal access. My problem is that a lot of resources have discontinued.”

Figure 2: S20W Benefits to the Community



When asked about how S20W might better meet people’s needs, participant responses generated five (5) themes (see Figure 3):

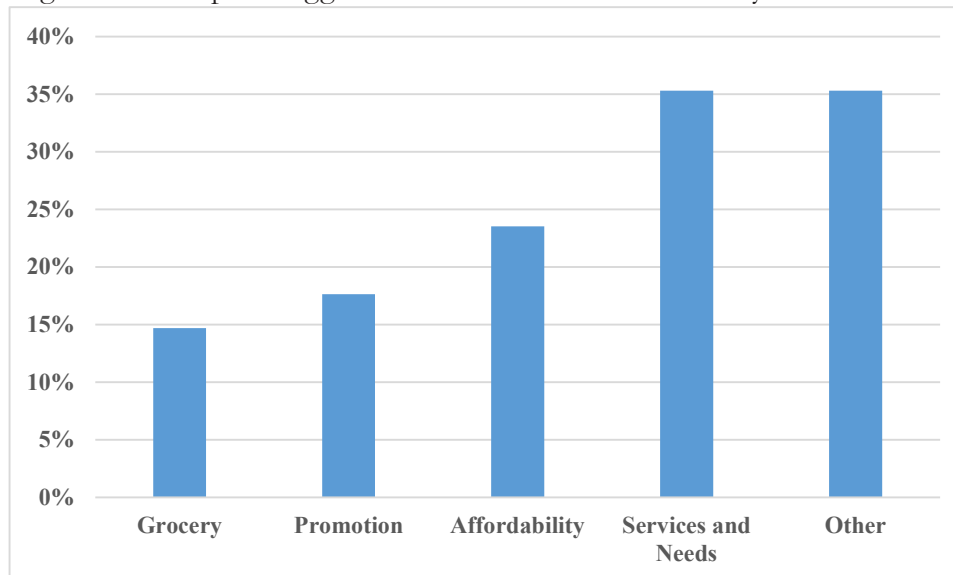
- *New Services and Programs:*

35% of the respondents suggested expanding the building and services in S20W and introducing new programs:

- “More drug help”
- Open educational classes
- Schools and playground
- Groceries and more coffee shop
- Room open for hygiene products
- Cooking classes
- “It could be bigger because there are lots of needs”
- “Need more for younger people—teenagers. Next to library location is great.”
- “More collective kitchen and employment opportunities for people with disabilities.”
- “More to-do educational classes, upgrading courses”
- “Would like healthier food—more streamlined, non-GMO, organic food I can trust.”
- “Employing the people in the neighbourhood”
- “Teach younger kids to defend themselves. Be more involved with CNYC (Core Neighbourhood Youth Coop)”
- “More group sessions like the job fairs and surveys”

- *Affordability:*
24% of the participants suggested providing cheaper, more affordable services, especially the food.
- *Promotion:*
18% of the respondents emphasized the need for increased advertising and awareness of S20W services available to the public:
 - “Advocacy is important.”
 - “The surveys promote awareness.”
- *Grocery:*
15% reiterated the importance of bringing back the grocery store.
- *Other*
Other suggestions included a more receptive call centre, improved services for birth certificates, cleaner facilities, as well as demanding government accountability for what was done with the funds previously promised to S20W. One of the participants commented, “Go to Brad Wall and ask what they did with the S20W money; they didn’t listen.”

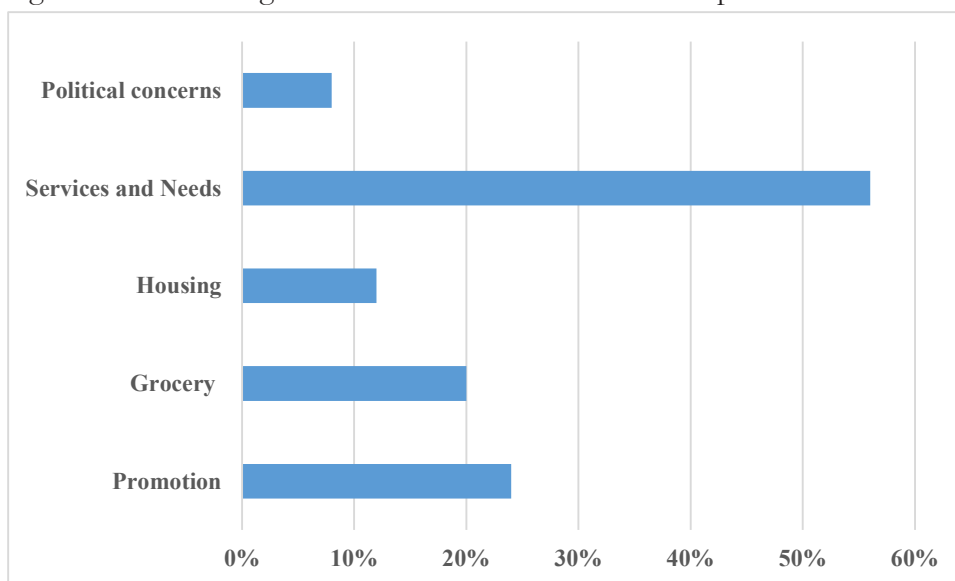
Figure 3: Participant Suggestions to Better Meet Community Needs



When asked for anything that they would like to add that was not previously mentioned and that could make people’s lives better, 56% stressed expanding S20W and its services as well as introducing new

programs. While 24% emphasized promoting of S20W, 20% reiterated the need to bring back grocery store, and 8% highlighted the need to lobby for the return of the funds for S20W withdrawn by the Government (see Figure 4).

Figure 4: Final Thoughts on How S20W Could Make People's Lives Better



More than half of the respondents emphasized “more of S20W,” whether it was in terms of schooling, coffee shop, open educational classes, upgrading courses or services for younger people. Fifty-six per cent of the participants remarked on improving services and addressing needs by employing community members within S20W as well as helping with transportation, access to phones for emergency situations, and daycare. While only one individual suggested those answering calls at S20W “be more receptive,” another participant commented on making it “better at birth certificates.” Although 24% remarked on making the services and food more affordable, 15% - 20% stressed bringing the grocery store back. One of the participants said, “Start the store again. I miss that little store. Don’t know if they will build another co-op.”

“It matters that [S20W] belongs to the community.”
—YXE Connects participant

Improved advertising or promotion of Station 20 West was another theme that kept recurring. One of the comments stood out: “A few outreach meetings are needed to help newcomers know about S20W. An environment where newcomers are reached should be in more than one language,” Another recommended more initiatives like the survey itself: “more

group sessions like this [survey] about what programs S20W has.” In addition, several respondents again expressed disapproval of the provincial government withdrawal of the funds previously allocated to S20W; for example: “I was disgusted by the Government when they took the money away. Still would like the grocery store back. We are looking forward to it.”

Overall, diverse responses made clear that S20W provided respondents with a sense of belonging, as one of the participants so aptly said, “Everything is here and people are nice and will treat you well; it is a community centre for the neighbourhood.” Another participant echoed the opinion: “A new building the community supported and paid for. It would be bad if McDonald or Walmart moved there. It matters that it belongs to the community.”

CONCLUSIONS AND LESSONS LEARNED

This community-based research project, part of the larger Community First: Impacts of Community Engagement (CFICE) action research project, examines the impact of Community-Campus Engagement (CCE) in the context of Station 20 West poverty reduction efforts. Like the larger project, it aims to contribute to efforts “to build more successful, innovative, prosperous, and resilient communities.” In particular it explores (a) how effectively CCE **animates innovation** that can **strengthen and sustain community**; (b) how co-location affects service, how co-locator mandates influence, how **synergies** develop or not, and how **academic presence impacts** the model; and (c) how we can best measure the **impacts and outcomes** of innovations for knowledge, frameworks, and tools applicable to urban centres across Canada.

The interviews, focus groups, and surveys helped provide an in-depth view of the S20W community enterprise co-location model and the particular role of CCE. The study reinforced the extent to which the story of S20W did not emerge overnight but grew importantly out of community expressed needs and desires and social innovation over a decade or more and, in the face of government withdrawal of funds, a historic expression of popular resolve to innovate and drive the change to build an inclusive, healthy, sustainable community. Co-location of services engaged diverse community members in an inclusive, holistic development process to address the root causes of poverty and the determinants of health. It is pre-eminently a story of people, passion, and place committed to social, economic, cultural, educational, and health equity.

(a) How effectively CCE animates innovation that can strengthen and sustain community

The role of CCE within the community social enterprise in building human and social capital has driven fundamental rethinking about the social context, constitution, and consequences of economic activity, highlighting S20W investments in and impacts on diverse community potential, and what they mean for how sustainable development is or could be done.

Lessons learned

- Managing effectively the multiple roles—buffer, bridge, guest, host, and ambassador—of the Office of Community Engagement and Outreach is key to CCE success.
- Resourcing, supporting, and promoting the Office is a key University responsibility.
- The Office legitimacy and stability is the foundation of trust, relationship building, and capacity building at the heart of innovation for strong, sustainable communities.
- CCE legitimizes service provider and user initiatives, shining a light on what shapes people’s

lives, helping attract investments, and extending people's imaginative horizons to recognize educational, employment, and other possibilities.

- CCE helps outsiders understand the Core and the Core understand itself.
- The “knowledge hub” that is CCE at S20W helps reconcile different worldviews, democratize knowledge, and decolonize frameworks for transformative outcomes.
- CCE demystifies and humanizes the Ivory Tower in ways potentially enabling to all.
- The Office nourishes safe spaces where Indigenous peoples and allies can work together.
- The Office pushes boundaries in overt, covert, and creative ways that sustain critical thinking, expanded educational opportunities, and social innovation.
- The Office mentors for “solidarity-making or ally work” at the heart of good CCE.
- The Office helps navigate University bureaucracy and undue burdens on CBOs.
- The Office addresses ongoing challenges of ethics, equity, power imbalances, and academic hierarchies that prioritize peer-reviewed articles and undervalue CBR rigour.

(b) How co-location affects service, how co-locator mandates influence, how synergies develop or not, and how academic presence impacts the model

The co-location model was widely associated with innovations in providing multiple points of access to various organizations, reducing the cost of access and inclusion, as well as facilitating community partners and the University in informal collaboration, relationship building, and resource sharing. Overall, YXE Connects survey participants, many of whom had helped mobilize and promote S20W, underlined the success of S20W in imparting a sense of security and belonging within the community as well as bridging the realms of community and academia. Still dismayed by the withdrawal of S20W funds by the Government in 2008 and at the closure of the GFJ Co-operative in 2016, participants recommended expanding services, especially for youth and people with disabilities, and promoting the remarkable story of S20W to the public.

Lessons learned:

- Synergies develop in planned and less planned, formal and informal, direct and indirect ways.
- Relationships, respect, and reciprocity are key resources building equity.
- Community ownership and engagement are critical to S20W success.
- Social justice is the thread that ties people together.
- People, passion, and place importantly converge in this “symbol of hope.”
- Reconciling diverse cultures, “honouring the truth” is at the heart of “a place of healing” and “centre of learning and reconciling.”
- “Cognitive justice” is the foundation to socio-economic justice.
- Cultural capacity and ceremony are critical.

- Collaborative learning in “a safe space” reduces isolation while building trust /capacity.
- Food nourishes healthy bodies and minds, healthy individuals and communities.
- The Office strengthens CBOs, facilitating access to resources, education, and employment.
- The Office and CCE is at the heart of a “culture of learning,” deep listening, critical thinking, democratized knowledge, and social innovation.
- Governing a “solidarity community” is a work in progress.
- The co-location model has decolonizing responsibilities and an impressive record of innovative projects that truly respect relationship building.

(c) How we can best measure the impacts and outcomes of innovations

Phase two will build on this preliminary sketch of metrics and measurement tools.

Lessons learned

- Qualitative data importantly complement and flesh out quantitative measures and can equip partners with a refreshed and current narrative.
- Metrics need to capture direct and indirect, intended and unintended, short- and long-term impacts within the University and the larger communities.
- Statistics on immunization rates, housing affordability, inclusive employment, funding increases, economic activity, cultural events, educational attainment, numbers through the doors matter.
- Stories of legitimacy, security, belonging, engagement, and efficacy matter.
- Democratized and intercultural research produces effective performance metrics and reward systems, expanding what counts in community and university.

The study itself proved an important site of learning, relationship and capacity building, identity formation, and community (academic, activist, artistic) renewal. Incorporating the voices of participants importantly respected their expertise and engagement—and reinforced that without reconciliation, there can be no end to inequality and the poverty it reproduces. And while there are yet opportunities unexplored in strengthening the bridge between the University and the communities it serves, CCE at S20W provides hope of a future built on inclusive, holistic knowledges.

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APPENDIX A



FOCUS GROUP	Participant Consent Form
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Project Title: Impacting Community Strength and Sustainability: Community-Campus Engagement at Station 20 West

Researchers:

Co-Principal Investigator: Dr. Karen Schwartz, Associate Professor, School of Social Work, Carleton University, (613) 520-2600 x3514, karen_schwartz@carleton.ca

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Research Assistant

Sugandhi del Canto, Community-University Institute for Social Research, University of Saskatchewan, (306) 261-3130, sugandhi.delcanto@gmail.com

Purpose and Objectives of the Research:

The one-year research study explores (a) how effectively the community-campus engagement supports innovative capacity building that can strengthen inclusive and sustainable communities; (b) how co-location affects service,

how co-locator mandates influence, how synergies develop or not, and how academic presence impacts the model; and (c) how we can best measure the impacts and outcomes of innovations for knowledge, frameworks, and tools applicable to urban centres across Canada.

Procedures:

Focus groups will be used to collect data for this study. A focus group guide has been developed by the CUISR research team. Data collection will occur in Saskatoon. The focus group will consist of approximately 10 to 15 people and will take roughly 90 minutes. If participants agree, the focus group will be audio recorded for transcription purposes.

Please feel free to ask any questions regarding the procedures and goals of the study or your role.

Funded by:

The project is funded by the Social Sciences and Humanities Research Council (SSHRC) and managed by Carleton University, the Canadian Alliance for Community-Service Learning and Community-University Institute for Social Research.

Potential Risks:

There are no known or anticipated risks to you by participating in this research. If any question causes discomfort, this minimal risk is addressed by your ability to choose not to answer any questions you feel uncomfortable answering.

Potential Benefits:

Benefits may include expanded knowledge and understanding that could lead to strong community-campus engagement yielding mutual benefits, improved programming, better measurement tools, and increased public and government support, though we cannot guarantee those benefits.

Confidentiality:

Although the data from this research project will be published on CUISR's website and submitted as a final report to Carleton University and the Canadian Alliance for Community-Service Learning, the report may also be presented at conferences and form the basis of peer-reviewed articles. The data will be presented in aggregate form so that it will not be possible to identify individuals. All personal data will be removed before the responses and interventions are analyzed and reported. This means that any direct quotes, opinions, or expressions will be presented without revealing names. Confidentiality will be further protected by allowing only the research team access to the recordings of the focus groups and by storing the signed consent forms separately from transcriptions. Recordings will be destroyed once transcripts have been approved. The only case where confidentiality will be waived is when the participant has agreed to have their contributions acknowledged.

You have the right to withdraw from the study. Your data will be deleted if you request it. Identifying factors

(such as names, specific locations) will be removed and individuals will be given pseudonyms where necessary. The researcher will undertake to safeguard the confidentiality of the discussion in the focus group, but cannot guarantee that other members of the group will do so. Please respect the confidentiality of the other members of the group by not disclosing the contents of this discussion outside the group, and be aware that others may not respect your confidentiality.

If you agree, the focus group will be audio recorded for transcription purposes. You may request that the recording be turned off at any time.

After the focus group and prior to the data being included in the final report, you will have the opportunity to review a summary of the transcript.

- **Storage of Data:** Data will be securely stored at CUI SR for a period of seven years after publication at which time it will be destroyed. Electronic files will be kept in password protected computer files. Hardcopy data will be stored in locked filing cabinets and, as mentioned above, transcripts will be stored separately from signed consent forms.

Right to Withdraw:

Your participation is voluntary and you can answer only those questions that you are comfortable with. You may withdraw from the research project for any reason, at any time without explanation or penalty of any sort. Whether you choose to participate or not will have no effect on how you will be treated.

Should you wish to withdraw, you may do so at any point. It will not be possible to remove data gathered at a focus group prior to withdrawal since individual interventions will be difficult to identify and may affect the ability to understand the remaining contributions.

Follow up:

To obtain results from the study, please contact CUI SR by phone (306-966-2120) or by email (cuisr.research@usask.ca) or visit our website www.usask.ca/cuisr.

Questions or Concerns:

Contact the researchers using the information at the top of page 1.

This research project has been approved on ethical grounds by the University of Saskatchewan Research Ethics Board. Any questions regarding your rights as a participant may be addressed to that committee through the Research Ethics Office ethics.office@usask.ca (306) 966-2975. Out of town participants may call toll free (888)966-2975.

Consent

SIGNED CONSENT

Your signature below indicates that you have read and understand the description provided; I have had an opportunity to ask questions and my/our questions have been answered. I consent to participate in the research project. A copy of this Consent Form has been given to me for my records.

A copy of this consent will be left with you, and a copy will be taken by the researcher.

____ Check the right to remain confidential in contributing to this research (name will not appear in the publications)

____ Check the right to being acknowledged for your knowledge (meaning your name will appear in the publications)

____ I would like to have the opportunity to review the transcript.

_____	_____	_____
<i>Name of Participant</i>	<i>Signature</i>	<i>Date</i>

_____	_____
<i>Researcher's Signature</i>	<i>Date</i>

APPENDIX B

Community-University Institute for Social Research (CUISR)



PARTICIPANTS NEEDED FOR FOCUS GROUP AT STATION 20 WEST

**Tuesday, October 27, 2015, at
noon**

This focus group will explore Station 20 West's connection to the university and an overall look at how Station 20 West is (or is not) meeting your needs.

The focus group will take place in the Community Outreach and Engagement Office and a hot lunch will be provided.

For more information or to RSVP please contact Sugandhi:

Tel: 306-261-3130

Email: sugandhi.delcanto@gmail.com

**This study has been reviewed by, and received approval
through, the Research Ethics Office, University of Saskatchewan.**



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APPENDIX C

Station 20 West Focus Group Question Guide: **Co-locators**

Key areas of inquiry

- A preliminary evaluation of the co-location model from the perspective of co-locators: successes, challenges, moving forward
- Impact of university presence on the work of co-locators

Section 1: Evaluating co-location

1. How would you describe the co-location model of Station 20 West?
2. Does this model affect who is using your services, and how?
 - a. Follow up: Is the hub model meeting their needs? Why or why not?
3. What is the added value of co-location in the case of organizations already serving their own communities?
4. What is the added value of co-location for individual staff and stakeholders based out of Station 20 West?
5. What new relationships have been forged as a result of the hub model?
 - a. How are these relationships benefiting the community?
 - b. What existing relationships have been strengthened?
 - c. Have any relationships been hindered?
6. What is the role of *corporate citizenship* at Station 20 West? (Loosely defined as ethical standards of business practice, efforts towards community development and working towards social/environmental sustainability.)
7. What hiring opportunities are offered and what procurement policies are in place?
 - a. How have these benefitted the community (or not)?
8. How might the community hub model nurture and/or impede *social cohesion*? (Loosely defined as creating a sense of belonging, promoting trust and fighting exclusion/marginalization)
9. How does the co-location model affect relationships with neighbouring communities?
10. What sustainability efforts (from an environmental perspective) are in place for the building?
11. Moving forward, what would you like to see?
 - a. Prompts:
 - i. What is currently happening that you would like to see more of?
 - ii. What would you like to see less of?
 - iii. What new ideas would you like to try out?

Section 2: University presence

1. What does the presence of the university bring to the Station 20 West community?
2. How would you describe the responsibilities of the university within its unique co-location position? What should/could they be, and what is it currently?
3. How does co-location of the university impact
 - a. Community-university collaboration
 - b. Research relationships
 - c. Connections with students, instructors, teaching/learning
4. How does or doesn't the university's presence and activities add value for your organization/work?
5. Moving forward, how can community-university relationship be strengthened to maximize the value created for community-based organizations?
 - a. Prompts:
 - i. What is currently happening that you would like to see continue or more of?
 - ii. Is there anything that you would like to see less off?

What new ideas would you like to try out?

APPENDIX D

Station 20 West Focus Group Question Guide: **Community Partners**

Key areas of inquiry

- A preliminary evaluation of the co-location model from the perspective of community partners: successes, challenges, moving forward
- Impact of university presence on their work (with a focus on community engagement and research)

Section 1: Evaluating the impact of co-location on your work and the broader community

1. Which organization(s) at S20W do you partner/collaborate/work with
 - a. Were you working with this organization before they relocated to S20W?
 - b. Has your relationship changed since they relocated? If so, how?
2. How does the co-locating hub model affect your work?
 - a. Prompts:
 - i. Does it affect *who* uses your services? How?
 - ii. Does it affect *who* you collaborate with?
 - iii. Does it affect *how* you collaborate with others?
3. Does this model create or support innovation in your work?
 - a. Keyword prompts:
 - i. Mutual learning
 - ii. Equity
 - iii. Relationship building
 - b. If not, what do you identify as barriers, and how might they be overcome?
4. Has the co-locating hub added value to the community?
 - a. Promoting trust and social inclusion?
 - b. Creating new relationships and socio-economic, cultural, environmental, or other opportunities?
5. What is the role of local businesses? What do you think their role should be?
6. What would you like to see moving forward?
 - a. Prompts:
 - i. What is currently happening that you would like to see more of?
 - ii. What new ideas would you like to try out?

Section 2: University presence

1. What does the presence of the university bring to the Station 20 West community?
2. How does the presence of the university impact your work?
 - a. Follow up: How does the work of researchers, instructors, and/or students working with Station 20 West impact your work?
3. Thinking of the responsibilities of the university within its unique co-location position, what do you think those responsibilities should be, and what do you think they are in practice?
4. Moving forward, what would you like to see happen in the university's relationship with Station 20 West?

APPENDIX E

Station 20 West Focus Group Question Guide: **Service users**

Key areas of inquiry

- A preliminary evaluation of the co-location model from the perspective of service users: successes, challenges, moving forward
- Impact of university presence on service access and availability

Section 1: Evaluating co-location -> focus on what they want to see going forward

- Were you using the services of any of the co-locating organizations *before* they moved to S20W?
- Does the hub model bring services together at S20W that meet your needs?
 - Prompt: What has this model done (if anything) to make services easier to access or fairer?
- How does S20W do things differently from other service providers you access/have accessed?
- What role do local businesses have or could have within the hub model?
- How might the St20W co-location model contribute to and/or block a sense of community?
 - Prompts: Feeling welcome/respected, feeling like a part of the process/decision-making, being heard, being included
- Have you seen new ways developed to address your needs and/or respond to your capacities?
 - Do you feel included and involved?
- How does the co-location model affect relationships with neighbouring communities?
- What new relationships have resulted from the co-location model and how are these relationships benefiting the community?
 - If they're not benefitting the community, why do you think that is? How can it be improved?
- What do you see happening at S20W that you would like to see more of? Less of?

Section 2: University presence

- What does the presence of the university bring to the community?
 - Resources, visibility, legitimacy, people, programs, or what?
- Has university presence impacted you in any way?
 - Involvement with studies
 - Increased interaction with researchers, staff, and students

- Input into research direction/design or community-university collaborations
- Attendance at university events at St20W
- Benefit from research outcomes
- Change in services delivered/received
- Thinking of the responsibilities of the university as a co-locator at Station 20 West, what do you think those responsibilities should be, and what do you think they are in practice?
- What would you like to see, moving forward?
 - Prompts:
 - What is currently happening that you would like to see more of?
 - What new ideas would you like to try out?

APPENDIX F

University Community Focus Group Question Guide:

Researchers, Instructors, students and university employees

Key areas of inquiry

- Impact of university co-location with community groups in terms of engagement, collaboration, research or other opportunities.
- A preliminary evaluation of the co-location model from the university community's perspective - Equity, reciprocity, and meaningful relationships.

Section 1: University engagement

1. What do you see as the responsibility of the university as a co-locating organization at Station 20 West?
2. What do you see as your responsibility as a representative of the university?
3. What are some systemic barriers to meaningful engagement with this model, and how can the university overcome them?
4. How does co-location affect community-university engagement with respect to:
 - a. The type and scope of projects/studies/collaborations
 - b. Populations served
 - c. Research design and rigour
 - d. Community development
 - e. Stakeholder engagement
 - f. Knowledge translation/dissemination
5. What are the challenges with a co-location model? How can they be overcome?
6. Should all research within this model be framed as participatory action research (PAR). Why or why not? What happens if it's not? (PAR: systematic inquiry, with the collaboration/direction of those affected by the issue being studied, for purposes of education and taking action or effecting change)
7. How does your work benefit co-locators and the broader community in which Station 20 West is located?
 - a. Follow up: Should it be a requirement that research benefits co-locators?
8. Does this model create or support innovation in your work?
 - a. Keyword prompts:
 - i. De-colonization

- ii. Reciprocity
 - iii. Equity
 - iv. Relationship building
- 9. What would you like to see moving forward?
 - a. Prompts:
 - i. What is currently happening that you would like to see more of?
 - ii. What would you like to see less of?
 - iii. What new ideas would you like to try out?

Section 2: Evaluating co-location

- 1. How would you describe the co-location model of Station 20 West?
- 2. What are the strengths of this model? Are they replicable in other settings? (Why/not?)
- 3. What is the role of *corporate citizenship* at Station 20 West? (Loosely defined as ethical standards of business practice, efforts towards community development and working towards social/environmental sustainability)
- 4. What is the added value of co-location in the case of organizations already serving their own communities (who are not currently located at Station 20 West)?
- 5. How might the community hub model nurture and/or impede *social cohesion*? (Loosely defined as creating a sense of belonging, promoting trust and fighting exclusion/marginalization)
 - a. Keyword prompts:
 - i. Social innovation (new strategies or concepts)
 - ii. Social bonds/bridging/exclusion/capital
 - iii. Cultural safety, dimensions of culture, diversity
 - iv. Addressing inequities and reducing disparities
 - v. Sustainability (environmental, socio-cultural, economic)
- 6. How does the hub model affect relationships with neighbouring communities?
- 7. What new relationships have been forged as a result of the hub model and how are these relationships benefiting the community?
- 8. Moving forward, what would you like to see at Station 20 West?
 - a. Prompts:
 - i. What is currently happening that you would like to see more of?
 - ii. What would you like to see less of?
 - iii. What new ideas would you like to try out?

APPENDIX G



INTERVIEW

Participant Consent Form

Project Title: Impacting Community Strength and Sustainability: Community-Campus Engagement at Station 20 West

Researchers:

Co-Principal Investigator: Dr. Karen Schwartz, Associate Professor, School of Social Work, Carleton University, (613) 520-2600 x3514, karen_schwartz@carleton.ca

Co-Principal Investigator: Dr. Isobel M. Findlay, Professor, Management and Marketing, Edwards School of Business, University of Saskatchewan, (306) 966-2385, findlay@edwards.usask.ca

Co-Principal Investigator: Dr. Suresh Kalagnanam, Research Team, Community-University Institute for Social Research (CUISR), University of Saskatchewan, (306) 966-8404, kalagnanam@edwards.usask.ca

Ms. Colleen Christopherson-Cote, Research Team, Saskatoon Poverty Reduction Partnership, Coordinator, (306) 933-5030, colleen.christopherson.cote@gov.sk.ca

Mr. Len Usiskin, Research Team, Station 20 West, 306-978-4041 ext. 226, len@quintsaskatoon.ca

Lisa Erickson, Manager, Community Outreach and Engagement, Station 20 West, (306) 966-1780, lisa.erickson@usask.ca

Research Coordinator:

Joanne Hritzuk, Research Coordinator, Community-University Institute for Social Research, University of Saskatchewan, (306) 966-2121, cuisr.oncampus@usask.ca

Research Assistant:

Sugandhi del Canto, Research Assistant, Community-University Institute for Social Research, University of Saskatchewan, (306) 261-3130, sugandhi.delcanto@gmail.com

Purpose and Objectives of the Research:

The one-year research study explores (a) how effectively the community-campus engagement supports innovative capacity building that can strengthen inclusive and sustainable communities; (b) how co-location affects service, how co-locator mandates influence, how synergies develop or not, and how academic presence impacts the model; and (c) how we can best measure the impacts and outcomes of innovations for knowledge, frameworks, and tools applicable to urban centres across Canada.

Procedures:

Key informant interviews will be used to collect data for this study. An interview guide has been developed by the CUISR research team. Data collection will occur in Saskatoon. Each key informant interview will take between 60 and 90 minutes and will be conducted with 12 to 15 participants. If they agree, key informant interviews will be audio recorded for transcription purposes.

Please feel free to ask any questions regarding the procedures and goals of the study or your role.

Funded by:

The project is funded by the Social Sciences and Humanities Research Council (SSHRC) and managed by Carleton University, the Canadian Alliance for Community-Service Learning and Community-University Institute for Social Research.

Potential Risks:

There are no known or anticipated risks to you by participating in this research. If any question causes discomfort, this minimal risk is addressed by your ability to choose not to answer any questions you feel uncomfortable answering.

Potential Benefits:

Benefits may include expanded knowledge and understanding that could lead to strong community-campus engagement yielding mutual benefits, improved programming, better measurement tools, and increased public and government support, though we cannot guarantee those benefits.

Confidentiality:

Although the data from this research project will be published on CUISR's website and submitted as a final report to Carleton University and the Canadian Alliance for Community-Service Learning. The report may also be presented at conferences and form the basis of peer-reviewed articles. The data will be presented in aggregate form so that it will not be possible to identify individuals. All personal data will be removed before the responses and interventions are analyzed and reported. This means that any direct quotes, opinions, or expressions will be presented without revealing names. Confidentiality will be further protected by allowing only the research team access to the recordings of the individual interviews and by storing the signed consent forms separately from transcriptions. Recordings will be destroyed once transcripts have been approved. The only case where confidentiality will be waived is when the respondent has agreed to have their contributions acknowledged.

You have the right to withdraw from the study. Your data will be deleted if you request it. Identifying factors (such as names, specific locations) will be removed and individuals will be given pseudonyms where necessary.

If you agree, the interview will be audio recorded for transcription purposes. You may request that the recording be turned off at any time.

After the focus group and prior to the data being included in the final report, you will have the opportunity to review a summary of the transcript.

- **Storage of Data:** Data will be securely stored at CUISR for a period of seven years after publication at which time it will be destroyed. Electronic files will be kept in password protected computer files. Hardcopy data will be stored in locked filing cabinets and, as mentioned above, transcripts will be stored separately from signed consent forms.

Right to Withdraw:

Your participation is voluntary and you can answer only those questions that you are comfortable with. You may withdraw from the research project for any reason, at any time without explanation or penalty of any sort. Whether you choose to participate or not will have no effect on how you will be treated.

Should you wish to withdraw, you may do so at any point. Your right to withdraw data from the study will apply until the data has been pooled. After this date, it is possible that some form of research dissemination will have already occurred and it may not be possible to withdraw your data.

Follow up:

To obtain results from the study, please contact CUISR by phone (306-966-2120) or by email (cuisr.research@usask.ca) or visit our website www.usask.ca/cuisr.

Questions or Concerns:

Contact the researchers using the information at the top of page 1.

This research project has been approved on ethical grounds by the University of Saskatchewan Research Ethics Board. Any questions regarding your rights as a participant may be addressed to that committee through the Research Ethics Office ethics.office@usask.ca (306) 966-2975. Out of town participants may call toll free (888)966-2975.

Consent

SIGNED CONSENT

Your signature below indicates that you have read and understand the description provided; I have had an opportunity to ask questions and my/our questions have been answered. I consent to participate in the research project. A copy of this Consent Form has been given to me for my records.

_____ <i>Participant</i>	_____ <i>Signature</i>	_____ <i>Date</i>
_____ <i>Researcher's Signature</i>	_____ <i>Date</i>	

A copy of this consent will be left with you, and a copy will be taken by the researcher.

____ Check the right to remain confidential in contributing to this research (name will not appear in the publications)

____ Check the right to being acknowledged for your knowledge (meaning your name will appear in the publications)

I would like to have the opportunity to review the transcript.

Name of Participant

Signature

Date

APPENDIX H



CALLING FOR VOLUNTEERS

FOR A STUDY ON

Community-Campus Engagement at Station 20 West

We are looking for volunteers for a study that will ask you to share your views of Station 20 West, what services you have used or not and why, and your suggestions on how Station 20 West might help make lives better.



As a participant in this study, you would be asked to take part in a **5-minute** individual questionnaire.

In appreciation of your time, **refreshments and snacks** will be provided.

For more information about this study, or to volunteer for this study,
please contact:

DR. ISOBEL FINDLAY

OR Sana Rachel Sunny, CUISR RESEARCHER

306-966- 2385

Email: findlay@edwards.usask.ca

This study has been reviewed by, and received an exemption through, the Research Ethics Offices, University of Saskatchewan and Carleton University.



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APPENDIX I



Community-Campus Engagement at Station 20 West Survey Questionnaire

Hi, my name is _____ and I am a volunteer with the Community-University Institute for Social Research at the University of Saskatchewan. The purpose of this survey is to gather information about people's experiences with Station 20 West Community Enterprise Centre, its services and activities, to identify benefits it may bring to the community as well as any service or other gaps.

Would you be willing to answer a few questions? It will take about 5 minutes to complete.

If YES, complete questionnaire with respondent. If NO, thank them.

- ☐ Yes
- ☐ No

Thanks for agreeing to participate in the survey. You will be completely anonymous and only group data will be reported. Your participation is completely voluntary and you can skip a question or stop the survey at any time, for any reason.

Part One: *(First I'd like to ask some questions about yourself.)*

1. May I ask you how old you are?

- ☐ 25 years or younger
- ☐ 26 to 49 years
- ☐ 50 years or older

2. How do you describe your gender identity?

- ☐ Male
- ☐ Female
- ☐ LGBT
- ☐ Other (specify): _____

- ☐ Refused/no answer

3. How would you describe your ethnic or racial background? *(Read all options as necessary)*

- ☐ **Aboriginal** (First Nations, Métis, Inuit)
- ☐ **Other North American** (American, Canadian)
- ☐ **French origins** (Alsatian, Breton, French)
- ☐ **British Isles origins** (Channel Islander, Cornish, English, Irish, Manx, Scottish, Welsh)
- ☐ **European origin**
- ☐ **Caribbean origin**
- ☐ **Latin, Central, and South American**
- ☐ **African**
- ☐ **West Central Asia and Middle Eastern** (Afghan, Arab, Armenian, Assyrian, Azerbaijani, Georgian, Iranian, Iraqi, Israeli, Jordanian, Kazakh, Kurd, Kuwaiti, Lebanese, Palestinian, Pashtun, Saudi Arabian, Syrian, Tajik, Tatar, Turk, Uighur, Uzbek, Yemeni)
- ☐ **(South East) Asian**
- ☐ Australia, New Zealand
- ☐ **Pacific Islands** (Fijian, Hawaiian, Maori, Polynesian, Samoan)
- ☐ Refused/no answer
- ☐ Other (specify): _____

4. Where is home for you?

- ☐ Saskatoon
- ☐ Other (specify) _____

5. How long have you been/ lived in Saskatoon?

- ☐ Fewer than 3 months
- ☐ 3-6 months
- ☐ 6 months to 1 year
- ☐ 1-5 years
- ☐ More than 5 years

6. Is this your first time at YXE Connects?

- ☐ Yes
- ☐ No

Part Two: (Now I'd like to ask questions about your experience of Station 20 West.)

7. Have you or your family ever used services through Station 20 West (*can show the poster*)?

- ☐ Yes
- ☐ No (*Jump to 7d*)

7a. If yes, how did you hear about the services at Station 20 West?

- ☐ Posters
- ☐ Friends and family
- ☐ City Centre Church
- ☐ Saskatoon Food Bank & Learning Centre
- ☐ Friendship Inn
- ☐ Saskatoon Health Region
- ☐ Quint
- ☐ CHEP
- ☐ Social media (e.g. Facebook)
- ☐ Other (specify) _____

7b. What services have you used through Station 20 West (check all that apply)?

- ☐ The Good Food Junction Co-operative (Grocery Store)
- ☐ Quint (Housing and Employment programs, ID clinics, Status Cards)
- ☐ Mothers' Centre (Drop-ins, sewing, breastfeeding support)
- ☐ The KidsFirst Program (Home visits for infants and pregnant women)
- ☐ The Boxcar café (coffee shop/restaurant)
- ☐ CHEP Good Food Inc. (collective kitchen, community garden, school nutrition, good food box)
- ☐ Neighbourhood Health Centre (Outreach, drop-ins, flu shots, immunization, health equity)
- ☐ University Community Outreach and Engagement (Learning events, academic advising, networking, research relationships)
- ☐ Others (e.g. washroom facilities, to seek shelter or safe space) _____

☐ None (If none, go to 7d)

7c. What has been your overall experience of Station 20 West?

- ☐ Excellent
- ☐ Good
- ☐ Fair
- ☐ Poor
- ☐ Don't know

7ci. If Excellent/Good/Fair, how has your experience been good?

7cii. If poor, how could it have been better?

7d. If you have never used the services, specify the reason)

- Do not know about the services
- Do not need the services
- Refused to answer
- Other (specify) _____

8. Do you think Station 20 West benefits the community? If yes, how?

9. Do you have any suggestions that might help Station 20 West better meet people's needs?

10. Is there anything else you would like to add that we did not talk about that is important and would make your own or other people's life better?

Volunteer Closing Script (Please read):

That concludes our survey. Thank you for participating. Your answers could help Station 20 West to further enhance its services to meet people's needs.

Thank you again for your assistance.

**This study has been reviewed by, and received exemption
through, the Research Ethics Office of University of Saskatchewan and Carleton University.**

APPENDIX J



Participant Consent Form

Project title: “Impacting Community Strength and Sustainability: Community-Campus Engagement at Station 20 West.”

My name is ----- and I am the research assistant on this research led by Dr. Isobel Findlay, Professor, Management and Marketing, Edwards School of Business, who may be contacted at (306) 966-2385, or by email at findlay@edwards.usask.ca.

Purpose: This study aims to do the following:

- 1) To assess awareness of Station 20 West among YXE Connects attendees.
- 2) To learn about people’s service use patterns and needs.
- 3) To identify needs that may currently be unmet or under-served.
- 4) To gather information to help improve community services in the future.
- 5) To identify barriers in accessing the services by the community.

Procedure:

This study involves a voluntary interview. I will explain to you what the study is about, and what you may expect during this interview. Ask any questions at any point.

This survey will take 5 minutes. If you agree, I will give you this consent form to sign or you can signal orally that you agree and I will write down that you agree and understand. I will keep the copy for our records. Then, if you agree, we will start the survey. If you don’t want to provide your name for consent, we will consider your consent implied by participating in the interview.

Potential Risks:

The interview will create little or no risk to you, and I will try to make sure you are comfortable answering the questions. If you are not comfortable, you may refuse to answer any questions. You may stop and withdraw from the interview at any time and your forms will be destroyed. Your participation is entirely voluntary and there will be no penalty to you if you to stop. Your confidentiality is important, and I will make every effort to ensure it is protected. We will discuss limits to confidentiality in another section.

Benefits of your Participation:

This is an opportunity for you to share your experience, to tell us about your hopes and needs. Through this study, we hope to help organizations and individual better meet people's needs. The outcomes may allow better decisions by people in charge, and improve access to or delivery of service, although we cannot guarantee these results.

Confidentiality:

I will make every effort to ensure that you and our discussions are confidential. Your name will not be connected in any way with the information you share. Only the project researchers will see the surveys. When the final report is completed (or any information from the report is shared), your name will not be used, and no one will be able to connect your name to what you say. Your name or any identifying information will NOT appear in any publication or presentation. If quotes are used in reports, names will not be revealed; for example, "One woman said...", may be used to protect your identity.

The research findings will be shared in a report, in short summaries, on CUISR's website, social media, and at a community event that will be widely publicized. Findings may be used at conferences, or in articles. In whatever form, your identity will be protected.

Storage of Data: Dr. Isobel Findlay is the main researcher on this project and is ultimately responsible for safe keeping of the data. The consent forms will remain separate from the surveys, so that your confidentiality will be protected.

Right to Withdraw:

- Your participation is voluntary and you can answer only those questions that you are comfortable with. You may withdraw from the research project for any reason, at any time without explanation or penalty of any sort.
- If you are not comfortable answering any questions, you may skip them; if you are uncomfortable with the interview, you may withdraw. If you choose to withdraw, all information will be destroyed. Since we are not collecting any personal information, once the interview is complete we will not be able to identify your interview to withdraw your contribution.

Follow up:

You can learn about the results at a community forum or on CUISR's website.

Questions:

Please feel free to ask questions at any time. The study was reviewed and given exemption by the University of Saskatchewan and Carleton University Research Ethics Boards on April 21, 2015, and July 10, 2015. If you have questions about your rights as a participant, please contact the Ethics Office at ethics.office@usask.ca or (306) 966-2975. If you are calling from outside of Saskatoon, you may call toll free (888) 966-2975.

Consent to Participate:

I have understood the description and had a chance to ask questions. I agree and consent to participate in the study.

Participant

Date

(Signature of Participant)

(Signature of Researcher)

Oral consent

I read and explained this consent form before receiving the participant's consent, and the participant had knowledge of the contents and appeared to understand.

(Participant)

(Researcher signature)

(Date)

Implied consent

By participating in the interview, **YOUR FREE AND INFORMED CONSENT IS IMPLIED** and indicates that you understand the above conditions of participation in this study.

LIST OF PUBLICATIONS

Community-University Institute for Social Research: List of Publications

- Allan, Nancy, & Michael Gertler. (2006). *Remaking the Links: Fair Trade for Local and Global Community Development*. Saskatoon: Community-University Institute for Social Research.
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- Avis, Kyla, & Angela Bowen. (2004). *Postpartum Depression Support Program Evaluation*. Saskatoon: Community-University Institute for Social Research.
- Banks, Christopher. (2003). *The Cost of Homophobia: Literature Review on the Human Impact of Homophobia On Canada*. Saskatoon: Community-University Institute for Social Research.
- Banks, Christopher. (2004). *The Co\$t of Homophobia: Literature Review on the Economic Impact of Homophobia On Canada*. Saskatoon: Community-University Institute for Social Research.
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- Berntson, Ron. (2003). *Peer Victimization Experiences in High School*. Saskatoon: Community-University Institute for Social Research.
- Bidonde, Julia. (2006). *Experiencing the Saskatoon YWCA Crisis Shelter: Residents' Views*. Saskatoon: Community-University Institute for Social Research. Please contact Clara Bayliss at the YWCA at 244-7034, ext. 121 or at info@ywcasaskatoon.com for copies of this report.
-  Bidonde, Julia, & Catherine Leviten-Reid. (2011). *"A Place to Learn, Work, and Heal": An Evaluation of Crocus Co-operative*. Saskatoon: Centre for the Study of Co-operatives and Community-University Institute for Social Research.
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The Case of the Social Economy in LaRonge. Saskatoon: Centre for the Study of Co-operatives and Community-University Institute for Social Research.

Brownlee, Marilyn, & Allison Cammer. (2004). *Assessing the Impact of the Good Food Box Program in Saskatoon*. Saskatoon: Community-University Institute for Social Research.

Brownlee, Marilyn, & N. Chopin. (2009) *Evaluation Report: Snapshot of Collaborative Processes*. Saskatoon: Saskatoon Regional Intersectoral Committee and Community-University Institute for Social Research. Saskatoon: Community-University Institute for Social Research.

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Chopin, N., S. Hogg, S. McHenry, J. Popham, M. Stoops, S. Takahashi, & I.M. Findlay. (2012). *Fetal Alcohol Spectrum Disorder Awareness and prevention Strategies: Learning from the Reported Alcohol Knowledge and Behaviours of College-Age Youth — A Research Report*. Saskatoon: Community-University Institute for Social Research.

Chopin, Nichola, Bill Holden, Nazeem Muhajarine, & James Popham. (2010). *Ten Years of Quality of Life in Saskatoon: Summary of Research 2010 Iteration*. Saskatoon: Community-University Institute for Social Research.



Chopin, N., & I. Findlay. (2010). *Exploring Key Informants' Experiences with Self-Directed Funding: A Research Report*. Saskatoon: Community-University Institute for Social Research

Chopin, N., & S. Wormith. (2008) *Count of Saskatoon Homeless Population: Research Findings*. Saskatoon: Community-University Institute for Social Research.

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CUISR. (2003). *“We Did It Together”: Low-Income Mothers Working Towards a Healthier Community*. Saskatoon: Community-University Institute for Social Research.

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Daniel, Ben. (2006). *Evaluation of the YWCA Emergency Crisis Shelter: Staff and Stakeholder Perspectives*. Saskatoon: Community-University Institute for Social Research. Contact the YWCA at 244-7034, ext. 121 or at info@ywcasaskatoon.com for copies of this report.



Diamantopoulos, Mitch, & April Bourgeois. (2014). *Worker Co-operative Development: Problems, Prospects, and Proposals*. Saskatoon: Centre for the Study of Co-operatives and Community-University Institute for Social Research



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Dozar, Marsha, Don Gallant, Judy Hannah, Emily Hurd, Jason Newberry, Ken Pike, & Brian Salisbury. (2012). *Individualized Funding: A Framework for Effective Implementation*. Saskatoon: Centre for the Study of Co-operatives and Community-University Institute for Social Research.

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Dunning, Heather. (2004). *A Mixed Method Approach to Quality of Life in Saskatoon*. Saskatoon: Community-University Institute for Social Research.

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