



# INDIGENOUS YOUTH LEADING YOUTH TRAINING GUIDE AND WORKSHOP PACKAGE

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Youth Advisory Circle Elders: Elsie Bissaillion (née Meawasige) and Sytukie Joamie

Barb Nolan stepping into the elder teams when needed.

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#### **DISCLAIMER**

This Indigenous Youth Leading Youth Training Guide and Workshop Package has been developed by the NORDIK Institute and was funded by the Ontario Ministry of Indigenous Affairs. The views expressed in this Training Guide do not necessarily represent the views of the Government of Ontario.







Welcome to Indigenous Youth Leading Youth (IYLY), an anti-racism program created by youth for youth!

The IYLY program was designed in consultation with a youth advisory circle comprised of Indigenous youth from across Ontario. Indigenous Elders were also consulted to ensure the incorporation of traditional knowledge and teachings. The result of the consultation process and research is what you now hold in your hands.

## **MEET THE YOUTH ADVISORY CIRCLE**

We are:

#### **OUR ELDERS**



#### **ELSIE L. BISSAILLION (MEAWASIGE)**

Elsie is Ojibway, Bear Clan, from Serpent River First Nation in Cutler, Ontario. She moved to Blind River in her pre-teen years and resides there now with her husband Romeo. Professionally, Elsie studied, became a nurse and retired from that profession in 1994.

In early years, Elsie's primary artistry focused on making baskets. When her mother, a renowned ash basket maker passed on, Elsie was given an old suitcase by one of her sisters. In this suitcase, were material and supplies owned and used by her mother to make leather crafts. From this gift, Elsie became interested in working with leather. She taught herself the art of moccasin making and enjoys it very much. With help from her husband, she later made jackets, vests and traditional dresses. Together they continue to work at making prize-winning crafts.

Elsie has travelled throughout the United States and Canada to pow wows, learning the culture of North America Natives. Her crafts have reached several countries in Europe, England and Australia. Elsie has developed a lifestyle that is rich, one that includes her culture. She is now a "grandmother" for the Union of Ontario Chiefs, sharing and passing on knowledge.



#### **SYTUKIE JOAMIE**

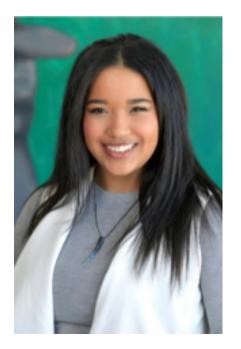
Sytukie was born in a tent in Tuapait, outside of Pannirtuuq, Nunavut when Inuit lived in their camps. As an infant his family was relocated to Niaqunnguut, where his father's parents had been relocated by the Department of Health. In the early years, they would travel by dog teams to their spring camps. On a trip to town, in front of his father and Sytukie, a RCMP officer shot and slaughtered his father's dog team. That was the end of their way of travelling by dog team. When he was very young, his father was sent to a Toronto Sanatorium for tuberculosis and he drowned trying to swim and for a large part of his life, Sytukie was in pain for the loss of his father. Sytukie grew up in Niaqunguut and lqaluit and in 2014 moved to Ottawa and now lives with his beloved granddaughter who was taken by the Children's Aid Society in 2007. He has two Inuit stepsons, who are proud to be Inuit.

Sytukie's grandmother is Cree and was originally from James Bay on the Quebec side. His mother remarried and his stepfather taught him the way of life when Inuit lived on the land. His stepfather also taught him the genealogy of people who lived in the Iqaluit region before Iqaluit became a community.

His stepfather's biological grandfather was one of the last to harvest a bowhead whale traditionally by himself. Sytukie was extensively involved in the planning of the lapluit 2011 bowhead hunt and was one the hunters. He has also been an offshore fisherman and was a chief negotiator to sell quotas to factory ship owners, he was called to testify as an individual to the Senate Fisheries Committee. Sytukie has interviewed the lapluit elders who lived the tradition lives prior to moving into communities. They shared how they lived the traditional Inuit way of life.

Sytukie has extensive experience in the Nunavut elections, in the National, territorial, regional and community levels and never shys away from any political discussions. Sytukie is involved in the Ottawa Inuit community by visiting Inuit students in the schools and camps. From time to time he is invited to conferences for the teachers and administrators in Ottawa. He regularly attends the Sweat Lodge near Moose Creek.

#### THE YOUTH



#### **JASMINE DOIG**

I am a Youth Worker for the Right To Play Program at the Ottawa Inuit Children's Centre (OICC). Using play-based learning, this program helps children and youth ages 4 to 21 develop skills they can apply to various situations in their life. This includes promoting a healthy lifestyle, building relationships between Inuit Elders and Youth, connecting children to their culture, and other initiatives. I also run the We Belong Program for Inuit Youth 13-21, preparing, enabling and empowering urban Inuit to access available education, employment and skills development activities and services.

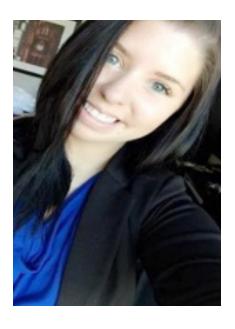
I see OICC as a home-away-from-home and a place where my ideas are valued. I'm grateful for the mentoring role that OICC enables me to play – to be the person I needed when I was young.

When I'm not working or volunteering, I enjoy writing, painting, and hanging out with my dog.



#### **MEGAN LOGAN**

I am Lenape and Pottawatomi and a member of the turtle clan from Eelunaapeewi Lahkeewiit (Delaware Nation). I have recently graduated from Georgian College with a diploma in Aboriginal Community and Social Development, with plans to pursue studies in Public Administration and Governance. Since 2012, I have served in the capacity of a youth representative for my home community, with opportunities that led me to serve the Association of Iroquois and Allied Indians (AIAI) on the Ontario First Nations Young Peoples Council, and eventually to represent Ontario, on the Assembly of First Nations National Youth Council. I also serve on the Board of Directors for Lunaapeew Development Inc, which oversees my community's sustainable business' corporation. Through my unique experiences and opportunities I have developed a passion for advancing political, economic and social issues in First Nations Communities.



#### SAMANTHA CROWE

Boozhoo! My name is Samantha Crowe and I am from Lake Helen First Nation, but I currently reside in Thunder Bay. I am a proud Anishnaabe Kwe who loves to learn and be a part of my culture, whether it is through being on the land, ceremonies, drumming, creating my first pair of moccasins, etc. I am a full-time Community Development Advisor for the Ontario Child Advocate's office; I have had the honour of being with the organization for almost six years and getting to work with amazing youth. I am a recent graduate from the Honours Bachelor of Social Work program, with a concentration on Indigenous Learning at Lakehead University. I am extremely passionate about young people in my work and everyday life because I believe that everyone should have equal opportunity to play, learn, and grow into the person they want to be. I have extensive involvement with my community, and I have a large history of playing, managing, and mentoring in a variety of sports throughout the community. My goal is to keep building advocacy and recreational platforms for all.



#### **DENISE MILLER**

My English name is Denise Miller and Gohedowehta is my Onkwehonwe Indigenous name meaning, she stands in the middle of the field observing where to plant the seeds. I am 23 years old from the community of Six Nations of the Grand River Territory, and am a Haudenosaunee woman from the Cayuga Nation and Wolf Clan. Currently I am finishing my honours degree in Indigenous Studies at Trent University and have graduated from the Foundations of Indigenous Learning Diploma Program. I work for the First Peoples House of Learning as a Student Mentor and Outreach Coordinator for Ontario Public Interest Research Group (OPIRG) Peterborough. The volunteer positions I am currently involved in are within the Ontario Federation of Indigenous Friendship Centres (OFIFC) Indigenous Youth Council as the Southern Liaison, Regional Youth Ambassador for the Indigenous Ontario Youth Leadership Program of the Aboriginal Sport & Wellness Council of Ontario, and Vice President for the Trent University Native Association. The main discussions throughout my experiences within my volunteer work have surrounded the topic of racism and discrimination. My passion is to address racism and discrimination through sport (lacrosse and hockey) and advocate for policy changes and further training.



#### **EDWARD NARCISSE**

Hello, my name is Edward Narcisse and I'm originally from Aroland First Nation but currently reside in Thunder Bay, Ontario. As of now I'm finishing my Ontario Secondary School Diploma and working with the Office of the Provincial Advocate for Children and Youth as an Amplifier. I have always felt strongly about giving back to the community by volunteering and participating in the Aboriginal Youth Leadership Program. This program helped motivate me and taught me how to be a leader in certain ways, gifting me with certain strengths I never knew I had. I am using these strengths to do everything I can to help my community, but most importantly the youth. During the last year I have been working to better understand what the youth struggle with most in Thunder Bay and how these things affect them. Now that I'm with the Provincial Advocate's Office it allows me to continue meeting youth and working closely with youth to motivate and empower them. I do my best to take every opportunity to help the community and youth in any way I can. Indigenous Youth Leading Youth is another opportunity for the community to empower youth by challenging discrimination and continuing to grow towards reconciliation.



#### **CLYDE MOONIAS**

Booshoo, hello, my name is Clyde Brandon Moonias, Turtle Clan, from Neskantaga First Nation. As a member of the Nishnawbe Aski Nation (NAN) Oshkaatisak Council, I've had the opportunity to hear many experiences of racism and discrimination from NAN youth. As someone who has also experienced racism first-hand, I bring to the table those shared experiences and my own to this work with the Ministry of Indigenous Affairs Ontario (IAO) & NORDIK Institute. I am excited to see the final outcome of this project.



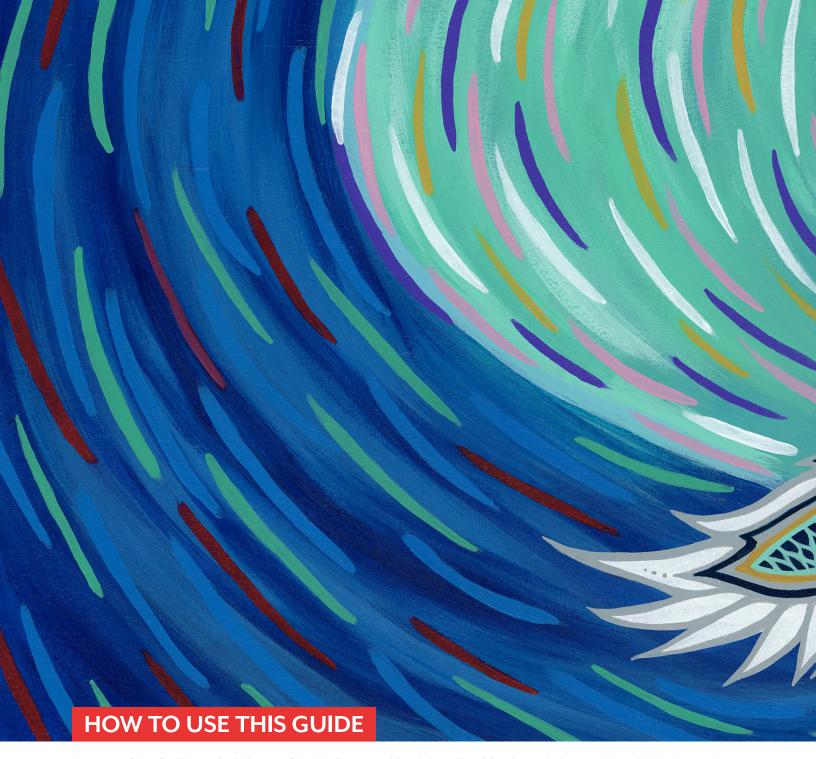
#### STEVE RICKARD

Waachay, Aanii-Boozhoo, and Hello there! My name is Steve Rickard, from Taykwa Tagamou Nation, just outside of Cochrane, ON. I'm of Cree and Ojibwe descent. My family and I are originally from Moosonee, Ontario, deep in the Treaty No. 9 territory. I am a recent graduate of the Police Foundations Program with my second diploma at Canadore College. I will be returning for my fourth year with the Youth-At-Risk Program in the fall, including Canadore student council as the campus/ student representative. I am extremely humbled and excited to be a part of this team. I look forward to seeing what is in store for our Youth Advisory circle.



#### WAABISHKIGAABO (WILL LANDON)

I am a citizen of Wauzhushk Onigum Nation, which is on the northern shores of Lake of the Woods in Ontario. Waabishkigaabo is my spirit name. I am of the Lynx Clan, and am Seventh Generation from the signing of Treaty #3. I am the proud father of a 7-year-old daughter. I have studied Political Studies at the University of Manitoba. While at the University of Manitoba, I represented the Indigenous Student voice as the Aboriginal Representative on the Student Union. I pushed and unanimously passed a position statement for the Student Union on the Relationship with First Nation, Inuit, and Métis on Reconciliation, with the Union Respecting the Spirit and Intent of Treaty #1 as the paramount position. Currently, I sit on the Treaty #3 Youth Executive Council, have participated and advocated in high level discussions with federal and provincial Ministers, made presentations to leadership, technicians, service providers, industry leaders, and to the Standing Committee on Indigenous Suicide at Parliament. I was the first ever First Nation person to attend the Y7 Summit as a part of the Young Diplomats of Canada.

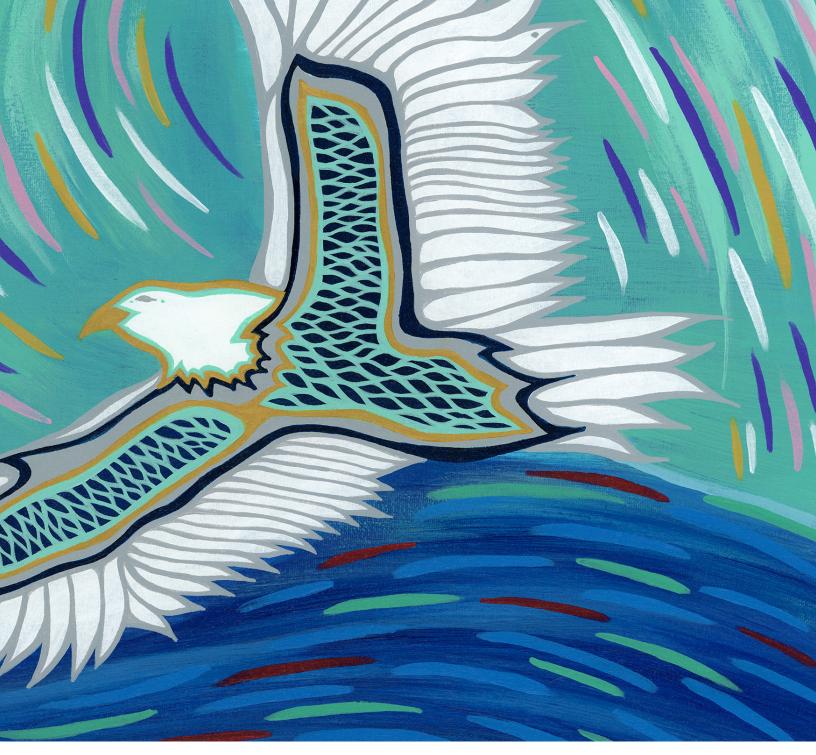


As part of the facilitator's delivery of the Indigenous Youth Leading Youth workshops, this guide is the tool that you will use to host conversations and activities while your workshops are in progress.

#### Remember to breathe, be positive and have fun!

This guide identifies:

- An outline of the Indigenous Youth Leading Youth program;
- · Learning objectives behind each activity;
- Tips for organizing and facilitating workshops; and
- Templates, activities and web/video links that are needed to present the workshop in its entirety.



The program is broken down into six sessions (lessons) that are expected to last about an hour and a half each. These lessons can be combined in a number of different ways to suit the schedule of whatever school, post-secondary institution, organization or group is hosting you. Each section of this guide corresponds to those lessons, contains a description of the lesson, and provides resources to find more information on relevant topics. If any presentation materials are needed, each section will highlight where to find them in the appendices.



#### **KEY WORKSHOP ACTIVITY TOOLS**



#### WHAT ARE LEARNING OBJECTIVES?

Learning objectives are the key points of an activity or exercise. They describe what will be learned as a result of the activity or lesson. Each activity included in the training guide includes one or more learning objectives. These objectives help you remain focused on the purpose of the activity and serve as a speaking point to relate to when you are wrapping up an activity.

You will also notice that each activity has recommended grade levels noted to help you tailor the delivery of your workshops to your audiences. Generally speaking, this program is appropriate for the grade levels between 7 and 12 in the Ontario school system, as well as college and university settings.

As a facilitator, you will become a leader in Anti-Racism education. You will gain many needed skills and develop various techniques to be able to navigate through this challenging and rewarding journey.

Please note: Delivery of workshops should NOT be done alone. A minimum of two facilitators is required for the delivery of these workshops. It is suggested that three facilitators be trained within each Indigenous organization to ensure that two facilitators are always available to deliver the workshops.

#### **TERMS AND DEFINITIONS:**

A **glossary of definitions** and terms is included in the attached workshop package on page 177. You will need to define some of the important language and concepts used throughout the workshop so that everyone may begin at the same pace.

As much of this terminology will be new to some of the participants, it's important for you as a facilitator to be able to explain these concepts in straight-forward language. Familiarize yourself with as many of these terms as possible, but especially common terms such as: *colonization*, *oppression*, *Indigenous peoples*, *discrimination/stereotype* and any others that you anticipate using often.

Much of the ignorance about Indigenous peoples stems from a lack of familiarity with our collective histories. To provide meaningful clarification to participants, it's important to draw on what you learned from your training about the history of Indigenous and settler relations. You are also encouraged to learn more about this history through your own research.



#### IMPORTANT NOTE FOR USERS OF THIS GUIDE:

The Indigenous organization that is delivering the program is responsible for supporting your emotional and mental well-being during delivery of the program. Information included in this guide may evoke strong emotional reactions. If this should happen, please make sure that you find someone who you can talk to, such as your organization's representative, a teacher or instructor, a guidance counsellor, an Elder, or any other adult that you trust and would be able to provide you with assistance. If you are not near someone you can talk to, please seek support through your organization, or if they are unavailable when you need them, from any of the phone numbers and resources that are listed on **Appendix B** in the workshop package.

If you do not feel safe enough or emotionally prepared to present the information contained in this guide, please let your organization know and they will be able to provide you with assistance and a plan to move forward.

#### A NOTE ON CONTENT WARNINGS FOR PARTICIPANTS:

Just as some of the information in this guide may evoke a strong reaction from you, so too might some of the content of the program evoke strong reactions from the participants in your workshops.

While it is impossible to anticipate what will trigger each individual, common triggers of emotional distress include discussions of violence or death. Remember to provide both your audience and hosts a warning about such content and be sure to highlight the wellness supports that have been provided on site, as well as the list of resources from **Appendix B** of the workshop manual or the list of local resources that you and your organization develop. Your hosts, whether they are a teacher at a school, a supervisor at a community agency or an instructor in a university or college classroom, are required to ensure that appropriate resources are present to provide emotional and mental health support (e.g. a school counsellor, local Elder, or staff from a mental health agency) to participants, should they need it. Your hosts are responsible for ensuring the emotional and mental well-being of the participants.

The process for informing hosts of their responsibilities and of your organization working with hosts to arrange such supports is discussed further in the Organizing a Workshop section on pages 21-24. Generally, however, when a school, community agency, college or university contacts your organization to set up sessions, the staff person at your organization who is a point of contact for the program should remind the host of this responsibility and ask what kinds of supports exist at that organization. These supports may include counsellors, Elders-in-residence or Elders who work frequently with the organization, or there may not be any resources immediately available on-location. Staff should:

- · Ask that those supports be present for the sessions.
- In the event that there are no existing on-location supports, staff should provide the organization with contact information for agencies that may be able to provide that support during the program.
- Conduct some research to identify the resources that are available in or near the community, and list them in **Appendix A** so that so that the information can be provided on an ongoing basis, both before and after the sessions.

The process for informing hosts of their responsibilities and of your organization working with hosts to arrange such supports is discussed further in the Organizing a Workshop section on pages 21-24.

## **VISION AND OBJECTIVES**

Throughout the development of this program, the Indigenous Youth Advisory Circle was guided by the common vision to see Indigenous youth leaders deliver culturally-safe, Indigenous focused anti-racism education to promote a shared responsibility in creating respectful community relationships with all youth living in Ontario.

The Indigenous Youth Leading Youth program objectives are:

- 1. Educate non-Indigenous youth about the impacts that historical and contemporary racism has had on Indigenous Peoples.
- 2. Build cross-cultural relationships and allies between Indigenous and non-Indigenous youth.
- 3. Support youth change makers as anti-racism educators by strengthening their skills and knowledge of anti-racism strategies.
- 4. To be guided by holistic, culturally-appropriate approaches suitable for the development of Indigenous youth leaders and workshop participants.
- 5. To have Indigenous and non-Indigenous youth dialogue that is engaged in a healthy, respectful environment by creating a safe space for both the Indigenous youth educators and workshop participants.
- 6. To be representative of the diversity found within Indigenous populations.

#### **PROGRAM OUTCOMES**

As a facilitator of the program you will learn how to present information to a group, engage in and promote group discussion, practice active listening and self-reflection, effectively create safe spaces and share Indigenous cultures with other youth. You will teach other youth how to speak up and speak out against racism directed towards Indigenous people.

Workshop participants will learn about the bystander approach to racism that emphasizes how they can challenge long-held beliefs, effectively handle situations of racism, understand racism in its many forms, and utilize active listening, sensitivity and empathy towards others as a means of combating racism.





#### STRENGTHS-BASED APPROACH

The program utilizes a strengths-based approach in training Indigenous youth to become well prepared to speak about racism. The workshop itself is built upon the principles of a strengths-based approach, which is critical when discussing a sensitive topic like racism. A strengths-based approach creates hopes for youth to envision a future where racism against Indigenous people can be eliminated. This includes the facilitator becoming a part of the solution and responsive to the spaces you are working in. This positive approach helps foster a belief that you and the workshop participants can and will make change work together towards a society free from racism. <sup>1</sup>

#### **BYSTANDER APPROACH**

The term "bystander" refers to someone who is present and witnesses a situation that is taking place. <sup>2</sup> A bystander to an act of racism would be someone who is present and sees or hears racism taking place but is not the direct target of the act of racism. The "bystander approach" to racism however, *IS* an active process and *requires action and speaking out* against interpersonal or systemic racism. Bystander anti-racism can de-escalate a situation, prevent any harm that may arise (this can be physical, psychological and/or social harms) and can help change the social norms that promote or excuse racism and intolerance.<sup>3</sup> The Indigenous Youth Leading Youth program challenges the individual to be an effective bystander against acts of racism directed towards Indigenous people, armed with the knowledge gained from learning the history and experiences of Indigenous peoples living in Canada. In this way, Indigenous peoples will have life-long allies who will be able to confront racism while it is occurring and build positive cross-cultural relationships.



Being a good facilitator requires an understanding that facilitation does not mean leading or teaching. <sup>4</sup> Rather, it means helping participants engage in the process. The facilitator has as much to learn through discussion as the group of participants do. Youth facilitators need to be outgoing, patient and understanding, as well as able to deal with difficult topics and discussions. As a facilitator you need to be confident that what you are doing is important, and ready for the fact that it may be difficult at times. If there are any questions regarding your role as a youth facilitator, please speak with your organization to get a clear understanding of what is expected, as well as supports they can provide to assist you. See the *Organizing a Workshop* section on pages 21-24 for more details about the expectations on your organization and how they will support your work in the program.

For the delivery of the program, you will be working as part of a team of *at least two facilitators per session*. This helps break down the perceptions that come along with conventional western teaching methods where an "expert" leads and everyone else is expected to listen passively. It also allows you a chance to share responsibility with each other, to build on each other's contributions, and to take turns to avoid exhaustion.



The role of the facilitator is to ensure a safe, welcoming, accessible and inclusive space to empower individuals and/or groups to learn for themselves. Facilitation also encourages learning by getting participants to work together using their own ingenuity and cultivating participation. Utilizing a variety of approaches in sharing information is key, as people learn in many different ways.<sup>5</sup>

The workshop structure is important to follow as it serves as the grounds from which knowledge and skills can be developed. However, it is also necessary to be flexible and ready for rapid change. It is okay to deviate from the agenda if you notice a shift in the group's levels of engagement or participation.

It is vital that the facilitator stay calm and composed and to encourage discussion. It is also necessary to intervene if comments are made that are hurtful or silencing. It is important not to criticize people who make these kinds of comments, but instead, to challenge the statement being made. The goal is to foster a positive education environment where everyone can learn equally, regardless of their previous understanding or level of knowledge.

After each session, it is important to debrief with your co-facilitators and any Elders that have attended the session. This gives you the space to process your experience of the session with the support of others who shared that experience and allows you to share strategies for processing those experiences.

More information about the responsibilities of hosts can be found in the *Organizing a Workshop* section, on pages 21-24.

As a facilitator, it is essential that you approach the workshops with an open mind and positive attitude. Depending on where you are from, use and practice the principles of living a good life that are in harmony with one another and with creation. These principles are entrenched in the teachings given to you by your community. If you need to find out more about these teachings, consult a local Elder, Senator or Knowledge Keeper.

A successful workshop entails that the facilitator knows when to speak and when to let the participants think about what they have just heard. Knowing when breaks in speech or topics are appropriate and when to continue discussion is an important skill you acquire over time. Non-verbal cues are also important ways to gauge and engage your audience.





## **KNOWING YOUR SPIRIT**

Racism is a topic that many people do not like to talk about simply because many people do not know what to say or how to address it when they are faced with it, particularly if it is not something that they experience on a daily basis. <sup>7</sup> As a facilitator, you will hear stereotypes and beliefs about Indigenous peoples that are untrue and false. Some workshop participants might use language that is not respectful towards you or others, while other participants might experience emotions like guilt, sadness or even frustration.

Since you will be working in a team, you will have the additional support of your co-facilitator and your organization if you find yourself having an emotional reaction that may prevent you from being able to deliver the program in that moment. If you do happen to have such a reaction while delivering the workshop, having a co-facilitator will allow you to leave the room if you need to regain your composure. Prior to delivering the workshop, try to create a "safe word" or gesture that both you and your co-facilitator will recognize to signal that you are experiencing an emotional reaction and need to leave. Prior to delivering the workshops, conversations between yourself and your co-facilitator are very important.

Elders, Senators or Knowledge Keepers and your organization's representative will also be present to assist with any potential emotional reactions, and to ensure you are not left alone in the space. This ensures your own safety as well as the safety of the workshop participants. As stated previously, the organization or school in which you will be delivering the workshop should also provide a counsellor or draw on other professionals from the community for the duration of the workshop and after the workshop ends.

As a facilitator who is encouraging discussion, you will need to make sure that you utilize self-reflection activities to prepare yourself for these conversations. Self-reflection helps you to identify what your limits are, what emotional triggers you may have, or your comfort level with sensitive issues and areas where you need to enhance your skills. You must also plan on how you will stay engaged and remain encouraging and positive throughout the discussions when these situations arise. Please refer to the support resources for facilitators (**Appendix B**) or speak with your organization to provide you with other resources or referrals.

Debriefing with your facilitation team (including your co-facilitators and any Elders, teachers/instructors, or other resource people that were present) after sessions is also an important part of processing your experiences and being aware of your own emotional well-being. After each session is complete, set time aside to speak with your team members, especially your co-facilitator(s), about how you felt at various points throughout the session. You may want to reflect on aspects of the program that worked well, aspects that generated resistance, strategies for engaging the audience that did or didn't work, and so on. Debriefing also allows you to plan and adapt your approach for future sessions based on your experience.



#### **SELF-REFLECTION ORGANIZERS**

The self-reflection organizer will help you to clearly understand how you can respond to strong emotions when they occur. Reflect on yourself, your workshop participants and local community to develop a specific and personalized plan. These self-reflection organizers have been adapted for use in the program from the Teaching Tolerance Project.<sup>8</sup> Please see **Appendix C** to print.

It's also possible that you will encounter *strong reactions*, such as a sense of being empowered or a sense of strength, excitement or hope. These are the kinds of emotional reactions that can motivate people to effect positive change and should be encouraged. You can provide positive reinforcement of these emotions by drawing parallels with your own similar emotions, and emphasizing that while combating racism can be challenging, it is also deeply rewarding.

#### **DIFFICULT CONVERSATIONS: A SELF-ASSESSMENT**

Avoiding conversations about race and racism can arise from our own fears of being vulnerable. As you prepare to engage in difficult conversations, consider this question: What will a discussion about race and racism potentially expose about me? Use the Difficult Conversations graphic organizer to list three vulnerabilities you worry could limit your effectiveness and three strengths you believe will help you to lead open and honest dialogue. Finally, list specific needs that, if met, would improve your ability to facilitate and navigate through difficult conversations. <sup>9</sup> Please see **Appendix D** to print.



## THE NITTY GRITTY:

# HOW TO GET YOUR WORKSHOPS UP AND RUNNING





Careful planning is essential to a successful workshop and in ensuring participants are focused and engaged. It is important to take the group's needs and goals into account. Participants vary in terms of their level of confidence, comfort, experience, language and learning styles. You can't please everyone, but it is important to take this into account as best you can.

Both your organization and your hosts have specific responsibilities before and during the workshop sessions.

Throughout your tenure as a Youth Leader in the delivery of the program, your main point of contact for assistance, logistics, planning, counsel, etc. should be your organization's representative(s). Your organization's representative is the person affiliated with the organization that has recruited you as a Youth Leader. They will serve as your main point of contact for a variety of issues identified below.

## RESPONSIBILITIES OF INDIGENOUS ORGANIZATIONS IN ORGANIZING THE DELIVERY OF THE PROGRAM:

- Assist in promoting the program, including supporting youth in reaching out to schools and local community organizations;
- Share local community knowledge and teachings with facilitators, including access to medicines and basic ceremonial knowledge;
- Support youth facilitators in fielding questions about the program from prospective hosts;
- · Manage the pay and any reimbursements for facilitators;

- · Assist with scheduling sessions;
- Provide facilitators with access to the materials needed for delivering the workshops (this can include providing photocopies, office materials, etc.);
- Outreach to school boards and their Indigenous Leads/ post-secondary institutions and their Indigenous
  Student Centres or services, specific schools and/or youth organizations to deliver the program, share
  information about community-based wellness supports (including connections with Elders, Senators or
  Knowledge Keepers) and ensure that all safety precautions are completed in advance, namely those
  required by the hosts as well as ensuring that the hosts have discussed with the facilitators and the
  organization offering the training how to address disrespectful or inappropriate behaviour, and how
  and when to intervene;
- · Arrange wellness supports for facilitators, including connections with Elders, Senators or Knowledge Keepers;
- Consult host organizations about the consideration of any accessibility needs of workshop participants, and how to support these if needed;
- · Remind hosts of their responsibilities;
- · Debrief with facilitators after workshops; and
- · Accompany facilitators in the delivery of the workshops to provide additional support.

The above-mentioned list is not exhaustive but serves to illustrate that your organization's representative is the first person you should contact if you have questions or need assistance. If for any reason your organization's representative becomes unavailable to support you in the delivery of the program, your organization will provide you with another contact to assist you with the delivery and facilitation of the workshops.

These organizations are responsible for the recruitment of facilitators such as yourself and for ensuring you have the support you need to deliver the workshop. Ultimately, however, you are responsible for delivering the workshops with your co-facilitator(s). You will need to discuss with your organization's contact how they can assist you in the ways you need them to. If you require special or specific cultural supports (i.e. medicines, culturally specific knowledge, etc.), please let your organization or host know.



#### **RESPONSIBILITIES OF HOST ORGANIZATIONS OR SCHOOLS:**

- Arrange wellness supports (e.g. counsellors) to be present for participants (they may wish to draw on the expertise of the Indigenous organization coordinating the program locally);
- Ensure that teachers/instructors or appropriate adults are present for the duration of each workshop to support the Indigenous Youth Leaders who are invited guests in the host organization;
- · Intervene to support facilitators or diffuse conflict if a participant engages in disruptive behaviour;
- Ensure the logistical needs of the facilitators and wellness support people are met (e.g. audio visual equipment is present and functioning, presenters have access to water, other specified needs or accommodations are met, etc.);
- · Check in on participants who have left the room;
- Debrief with participants after the workshop and assist them in connecting with any wellness supports they may need;
- · Optionally arrange for refreshments to be available to all (ideal for community-based sessions).

With the support of your organization, you will need to reach out to the different schools, post-secondary institutions or organizations in your community to let them know that you are available to deliver this program. Your organization can help identify potential hosts and may even initiate contact, but most organizations or schools will want to speak with the person delivering the workshops. Regardless of who initiates contact, make sure you keep your organization up to date on discussions with any potential hosts, either by copying them on e-mails or providing regular updates. Many schools, organizations or community groups have websites that list contact information for their organization, which may help you to determine to whom you should address your correspondence. Others might not be so easy to track down. If you know of a school, post-secondary institution or organization that could benefit from the program but that does not have contact information available online, feel free to call or drop by their main office to get the appropriate contact information, if you are able.

Once you have the appropriate contact information, send an email introduction using the template in **Appendix E**, along with your contact information. You can also adapt this template to be a script for a phone call or to remind you of the key points to communicate in a face-to-face meeting with potential hosts.

Remember that the people to whom you will be reaching out are very busy, and they may lose track of correspondence. You may need to follow up with further emails or calls if you don't get a response from your initial introduction. As you work with these schools, groups, or organizations, keep in mind upcoming holidays and school breaks that may interrupt scheduling your workshops, and remember that it may take a few visits or discussions to build trust.

Attach the brochure to your emails as well and highlight the outlines of each session in the brochure with the school, organization or group so that they have an idea of the topics to be covered and the time spent on each component. If the school or community has less than the 1.5 hours required per session, work with them to develop a new workshop outline that ensures the content you both want to discuss is included within the new timeframe. The outline schedules the appropriate amount of time to each activity or discussion, keeping the workshop focused and moving forward. Keep in mind that the outline needs to be flexible and allow for changes in participation and levels of engagement.

Youth facilitator teams and your organization must arrange a pre-workshop meeting with representatives from the school, post-secondary institution or organization. This meeting will ensure that the participating staff, teachers/instructors, mental health workers, or any other wellness supports involved in the delivery of the program fully understand their responsibilities in hosting the workshops. This includes outlining how staff, teachers/instructors and support workers are responsible for the well-being of the participants, how they can intervene when the participants are dealing with strong emotions, and what supports they need to provide so that the workshop is a safe and respectful space for everyone, including your Elders. Hosts should also be sure to arrange all supports ahead of the workshops being delivered as this helps with the creation of a safe space. This information and expectation is clearly stated in the email template going out to all involved within the program.

Note that for many schools, teachers will wish to become familiar with the program first before bringing it into their classrooms. This should be encouraged, as it will help them support the facilitation team as well as their students throughout their learning experience. School representatives in particular should also confirm the appropriate wellness supports they have for their students, and how they plan to share these with their students before, during, and after the workshops.

Before any workshop, be sure to prepare the outline of the Seven Grandfather Teachings ground rules (see **Appendix F**), a brief agenda of the workshop sessions or other items you wish to display for the workshop participants in advance. Have your facilitation resources, materials and handouts ready well ahead of time. Preparing in advance will give you time to troubleshoot if any problems emerge (e.g. your printer runs out of ink or your computer crashes). Work with your organization's representative to ensure all the expected details have been planned and arranged (e.g. presence of an Elder, availability of refreshments, etc.).

An effective method of getting evaluation/feedback is also essential. This allows you to review and revise your workshop so that it is better suited to the participants' goals and desires the next time around. In the program, you will need to make sure that there is enough time before and after the program to have participants fill out evaluation forms - please refer to **Appendix G** to print and for more details on the evaluations.



## PROGRAM STRUCTURE AND INTRODUCING CONTENT

Before getting into the content of the workshop, let's take a look at how the framework of the workshops is laid out and the considerations that are necessary when designing your workshop sessions.

The program was designed to be delivered in six sessions. Each session lasts approximately 1.5 hours. They are as follows:

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- Introduction and welcoming participants
- Group agreement
- Ice breaker
- · Intro to bystander approach

#### 15 minutes

15 minutes

10 minutes

15 minutes

### **SESSION 2**

- · Recap Group Agreement
- What is Racism?
- · Real Life Examples in Ontario
- Debrief

#### 10 - 15 minutes

15 - 20 minutes

60 minutes

10 minutes

### **SESSION 3**

- Recap
- · Oppression and Privilege
- Activities
- Myth Busting
- Debrief

#### 10 minutes

15 minutes

25 minutes

20 minutes

15 minutes

#### **SESSION 4**

- Recap
- · History and impacts of racism and resistance
- Treaties
- · Debrief

#### 10 minutes

25 minutes

10 - 20 minutes

10 minutes

## **SESSION 5**

- Recap
- · What is an Ally?
- Intervention
- Debrief

#### 10 minutes

20 minutes

60 minutes

10 minutes

#### **SESSION 6**

- Recap
- · Creating a Common Vision
- Self Care
- Sharing Circle

#### 10 minutes

30 minutes

10 minutes

30 minutes

The workshops can be customized to the setting or community you will be working in. You will need to know how much time is available to you for the workshops. Do you have one hour? One morning? One class? Two classes? Knowing the amount of time and the grade levels of the participants will help you determine which activities you will do with the group. To conduct all six sessions would take nine hours, or approximately two full school days. Some hosts simply won't be able to accommodate the amount of time needed to deliver the workshops over six sessions, so work with them to tailor the session(s) to best reflect the needs of the audience.

## PREPARING FOR THE WORKSHOPS

The workshops are designed to be delivered to groups of ideally 10-30 people, but may include up to 40 students in each session. Since there are at least two facilitators working together, you will need to identify between each of you who will be leading a session or activity, and who will be assisting. To complete all six sessions would be a total of nine hours. That could be accomplished in back-to-back sessions if you have two full days available, or you may want to spread the sessions out over a longer period of time. The program is intended to be customizable to the community, setting and age group to which it is being delivered.

Chairs should be set-up in a circle, which helps to equalize the power dynamic for the workshop participants and yourself, as well as emphasize equal participation. If the space does not allow for a larger circle, then try to create smaller group circles.

It would be useful to create a 'parking lot' in the room. The parking lot allows workshop participants to ask questions without interrupting the workshop; it also allows participants who do not feel comfortable speaking in front of others the option to ask questions. These questions can be written on post-it notes and placed in the parking lot. To create a parking lot, take a posted flip chart paper and write the words "Parking Lot" across the top or on a chalkboard or whiteboard. At the beginning of each workshop, explain to the participants how to use the parking lot. Before moving into the closing phases of the session, be sure to respond to the questions in the parking lot.

Before you begin facilitating the workshops, please keep in mind that the following materials are recommended to help you in your delivery. Depending on how you intend to deliver the workshops, you may not need all these materials, or you may need different materials. Be sure to discuss these needs beforehand with your organization's representative. You will need the following materials:

- A flip chart, chalkboard or whiteboard
- · Markers, dry erase markers or chalk
- · Pens, tape and paper
- · Post-it notes
- · Any prepared handouts such as the community resource list
- Evaluation forms
- A laptop and appropriate software program for presenting material, if required
- · A projector for the laptop and a screen for projection, if required
- · Optional: Refreshments



### CULTURAL & ELDER/SENATOR/KNOWLEDGE KEEPER PROTOCOL

#### WHAT ARE CULTURAL PROTOCOLS?

Cultural protocols are the ways of doing things that are specific to Indigenous peoples when requesting or delivering cultural information to or from other Indigenous persons. For example, it is customary in Anishinaabe and Cree societies to offer tobacco to an Elder before requesting help or information about something, but this may not be the practice of your own people or of the people where you live. Be mindful of and research your own cultural protocols and the protocols that are followed in the local area. There are many different ways to ask or give that are embedded within the practices of Indigenous communities.

#### **ELDER/SENATOR/KNOWLEDGE KEEPER PROTOCOL**

Elders, Senators or Knowledge Keepers carry many teachings that have been passed down inter-generationally, and they are often involved in community work. The organization that you are working with may have Elders, Senators or Knowledge Keepers who you can contact in the local community to support you and attend the workshop with you. If you are requesting an Elder/ Senator/ Knowledge Keeper, find someone with whom you feel comfortable and that fits with the needs of the workshop. You may need to visit and spend some time with them to build a good, trusting and safe relationship and to understand the teachings they carry. For example, you may want to have a male and female Elder/Senator/Knowledge Keeper present for balance or someone who is supportive of and carries the teachings of 2spirit or gender diverse persons.

It is important that you make sure that the needs of the Elder, Senator or Knowledge Keeper are met and that they are treated in a respectful way by you and the workshop participants. Workshop participants and the organization or school should be reminded of how we treat Elders/Senators/Knowledge Keepers. This means that they are given a comfortable seat, spoken to and surrounded by respectful language, provided water and food and are helped if mobility is an issue. You may wish to ensure participants are aware that when a guest speaks, we all listen.

## **WELCOMING YOUR PARTICIPANTS**

When you welcome the participants to the space you may want to begin with a traditional opening and acknowledge the territory and land that the workshop is being held on. You may want to have an opening prayer, light a qulliq, smudge or drum or follow other Indigenous protocols familiar to you. You may want to use your spirit name and clan in your introduction if they are known to you and you feel comfortable sharing this with others. Including these cultural protocols in your introduction allows the spirits to come and help us in the space.

Make sure that you provide an explanation of what protocol you are following to the group so you can begin to create an understanding. (i.e. smudging is done for purification, cleansing and calming as well as inviting spirits to help us.) Please ensure that the venue is set up for such ceremonies, for example by turning off smoke detectors if you plan on smudging and ensuring that the ventilation systems are adequate to prevent alarms in other parts of the building.

Alternatively, you may want to ensure that there is outdoor space available for you to do these activities. Some institutions have specific policies about where and when smudging, or other protocols that might involve flames and flammable material, are permitted. Be sure to check with the institution beforehand if they have such policies so that you are prepared.

If you are unfamiliar with the different groups of Indigenous peoples found in your area, please ensure you research this beforehand. All Indigenous communities that are found within the territory you are on should be acknowledged. If you are uncertain about which traditional territory you are presenting in, you can find out from an Elder, Senator, Knowledge Keeper, or local Indigenous community or organizational representative.

As part of the welcome, you will review the agenda of the workshop so that participants will know what to expect throughout the session, the intent of the workshop, and that you will be working and learning alongside the workshop participants. Once this is complete you will move into creating a safe space.

#### SAMPLE WELCOME SCRIPT

our workshop welcome cou	Id look like this:		
to take the time to acknow	I am a member of the ledge that we are on ith you experiences and knowled d before.	_ traditional territory.	I would like to thank you
That means <u>(Senator's nar</u> about things we value as N respect. I always give her c	te a couple of people that I have me) has a lot of knowledge and Métis people. As an Indigenous parcomfortable seat, let her enter of that you treat her with the same	teachings that she is person I treat people a room before me and	able to pass on to others like <u>(Senator's name)</u> with

I also have <u>(name of organizational representative)</u> who works with the Timmins Native Friendship Centre and he is here to support us as we learn about racism. These people are here to help us. If you leave the room please give me a thumbs up before you leave that way we know you are okay and if we don't see one, someone will follow you to make sure you are alright.

With that said, so you have an understanding of what is going to happen over the next few days, I will show you the plan or agenda for today.



The daily workshop agenda will change as each section of the workshop is presented. The Indigenous Youth Leading Youth program covers six sessions, approximately 1.5 hours each:

## INDIGENOUS YOUTH LEADING YOUTH WORKSHOP SESSION OUTLINE

- · Creating a Safe Space
- What is Racism & Real Life Examples
- · Oppression & Privilege; Myth busting
- · History of Anti-Indigenous Racism; Treaties
- · What is an Ally?
- Sharing Circle & Debrief

Sessions are flexible enough to suit the needs of your host. For instance, if you arranged to deliver the program over three days (covering two Sessions each day), your Day 1 agenda might look like this and cover the material from Sessions 1 and 2 in this Guide:

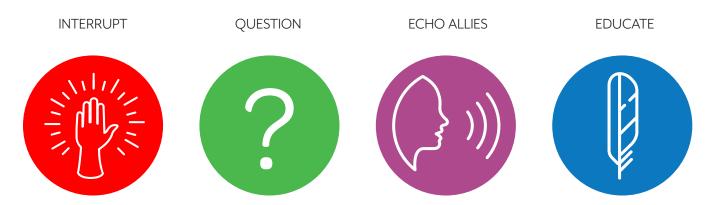
## INDIGENOUS YOUTH LEADING YOUTH AGENDA DAY 1 (SESSION 1 AND 2)

- · Welcome and introdution to IYLY!
- · Creating a Group Agreement
- · Ice Breaker Activities
- · Health Break/Lunch
- · What is Racism?
- · "Real Life Examples" in Ontario
- · Debrief
- Closing

## INTRODUCING THE BYSTANDER APPROACH TO RACISM

Once you have welcomed the workshop participants, you will need to introduce the concept of the bystander approach in anti-racism work. As mentioned previously, an active "bystander" will intervene, de-escalate situations or prevent harms that may arise. As a facilitator you will need to be **positive** and **uplifting** when you are delivering the message of the importance of taking action when witnessing acts of racism. Repetition of the importance of this approach will help the participants understand their individual role in preventing racism and how important it is to do something to speak up and act out against racism.

You will need to be able to reiterate that a good bystander tries their best to INTERRUPT every racist remark and action, QUESTIONS hateful remarks, EDUCATES others AND ECHOES allies when they are speaking up.



It is also key to remind participants of the importance of the individual's safety and that of others surrounding them when using the bystander approach. Bystanders should gauge the situation before interrupting racist remarks as this could put that person and/or others in dangerous situations. It is also important to remind the workshop participants that by educating themselves about the history and experiences of Indigenous peoples, they can effectively respond to racism with the truth, challenge misconceptions and promote respectful relationships. <sup>10</sup> An example of what you might say during the first session of the workshop:

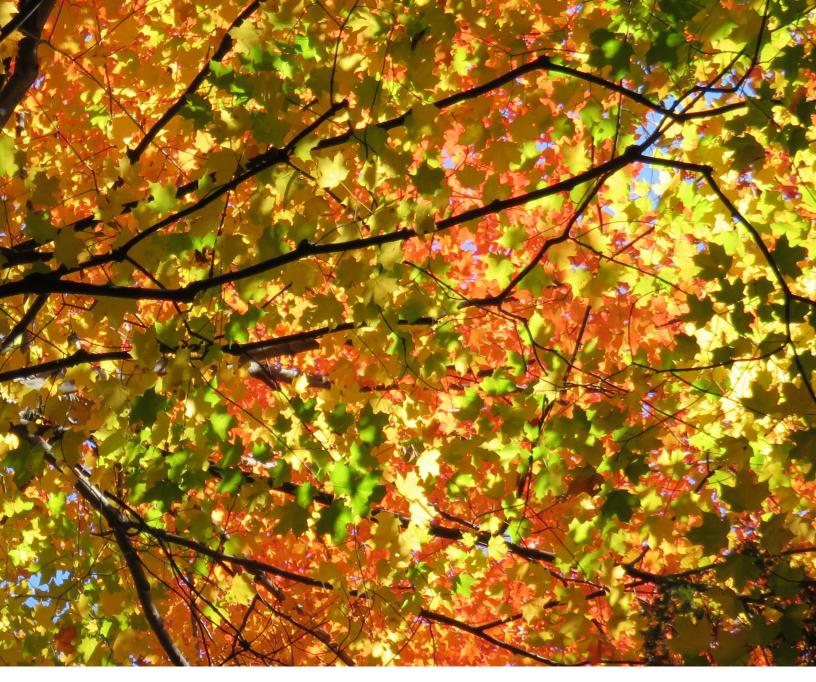
"What I want you to keep in mind as we are having conversations and you are learning more about Indigenous peoples and their experience of racism, is that you can be a friend who can speak up and act out against racism. This is known as being an active bystander, someone who witnesses racism and acts to stop it by INTERRUPTING, QUESTIONING, EDUCATING and ECHOING. Stopping the person if you hear a racist remark being stated, questioning why the person made the offensive comments, educating the person on why their statement was offensive and echoing or joining others who are being an active bystander. This is the place to learn more about Indigenous peoples so you are informed, so you can inform others and be confident in speaking up.

We will help you understand the different types of racism that exist so you can identify them when confronted with them, understand how racism is related to oppression and privilege, share the history of Indigenous peoples and the impacts of racism as well as talk about some of the common myths people have about Indigenous peoples. What you will learn is meant to help you speak up and we will practice speaking out in one of the later sessions. We hope to increase your knowledge, confidence and skills in order to be an ally. Before we begin learning, we need to start by making sure that while we are in this space, we are looking out for one another and we do that by creating some ground rules on how we treat one another...".



There are ways that you can interact with participants that are non-confrontational or that will de-escalate a situation of significant tension when addressing racist remarks, such as:

- Asking open-ended questions to help explore why they believe in their statement. Examples of these
  types of questions are: "Why do you say that?" "What point are you trying to make by saying that?" or
  "Tell me more..." Otherwise we can ask questions that can help educate the person by asking, "Are you
  familiar with the history of that word?" followed by factual information.
- You may want to stop people in the moment when they say something offensive. This can be done respectfully and in a way that provides the speaker the opportunity to "save face," or in other words, for the speaker to change their mind without feeling contradicted or put down. For example, interjecting to say "I'm sorry to interrupt, but I think what you're trying to say is..." followed by rephrasing what they have said, or your perceived intention of what they have said in non-racist terms, and then followed up with factual, explanatory information.
- Make sure you remember to breathe and remain calm before you speak and you may need to encourage participants to do the same.  $^{\rm II}$



• You may defer to Elders, teachers or instructors, administrators, or support workers who are present to ensure a continued safe space or to diffuse big disagreements or disruptions. If you fear doing so because you worry the audience will perceive you as weak, you can signal to these supports that you want their back-up in a number of ways that affirms an equal relationship between you, such as by saying "I'm going to enlist" or "I'm going to invite my colleague/friend/co-worker/associate to weigh in..."

If a participant insists on holding on to a racist belief after a number of attempts to challenge their assumptions in constructive ways, ask them to hold in their comments until after the workshop or even until after the entire program is complete. Phrasing such as "I know you have a lot of questions, but I'm going to ask you to hold that thought until later in case some of these questions or assumptions are addressed later in the workshop," signals that you value the learning of the participant, but that it's time to move on. This may also be something you want your supports to offer. You can enlist them to do so in the ways outlined above, or you can discuss with them beforehand situations where you expect them to interject to keep the workshop moving smoothly.

#### GAUGING THE TEMPERATURE IN THE ROOM — GROUP CHECK-INS

This technique can be used when there appears to be a general discomfort in the space or the participants seem restless or bored. Workshop participants may seem to be uneasy about the topic presented during or after a discussion. This technique will help you understand how well your participants feel and if they can move on.

You will need to ask workshop participants if they are fine with the content and ready to move on. You will also need to ask participants to give you a 'thumbs up' to indicate that they are feeling okay. If you do not see a 'thumbs up' from a participant, you or your co-facilitator for the workshop should go to them to check in on how they are feeling and evaluate the situation. This may be stated in your welcome.

#### THUMBS UP/THUMBS DOWN 12

This is a simple strategy to gauge the group. This technique works well with all grade and age levels.







**THUMBS DOWN** 

Whoa! That doesn't feel good.

THUMBS TO THE SIDE

Huh? I need some help.

**THUMBS UP** 

I am ready to go!

#### SUPPORT RESOURCES FOR YOUTH LEADER

Your first point of contact should be your organization's representative. They already have an idea of the work you do, the situations you are in by delivering the workshops, and will be aware of the services available not only at the organization itself but in the community at large. Should you feel that you require additional support throughout the delivery of the workshops or after your training, there may be crisis counseling services available in your community, whether it be through a local women or family shelter, the Canadian Mental Health Association or a local hospital that can help you. Other resources are also available, including the following that are accessible by phone everywhere in Ontario:

## FIRST NATION AND INUIT HOPE FOR WELLNESS HELP LINE

Toll-free, 24-hour, confidential helpline for Indigenous peoples. Though the title of this program does not include a reference to Métis peoples, it does offer mental health counselling and crisis intervention to all Indigenous peoples, including Métis people.

www.hopeforwellness.ca

1-855-242-3310

# GOOD 2 TALK – POST-SECONDARY STUDENT HELPLINE

Toll-free, 24-hour, confidential helpline providing professional counselling and information and referrals for mental health, addictions and well-being

good2talk.ca

1-866-925-5454

## KEEPING IT RIEL – MÉTIS NATION OF ONTARIO WELL-BEING PROGRAM

Provides information and connection to Métis Nation of Ontario Family Well-Being programs across Ontario.

keepingitriel.com

#### KIDS HELP PHONE

Toll-free, 24-hour, bilingual and anonymous telephone and web service. Provides counseling for all youth up to and over 20 years of age.

kidshelpphone.ca 1-800-668-6868

#### **LGBT YOUTHLINE**

The LGBT Youth Line is a toll-free Ontario-wide peer-support phone line for lesbian, gay bisexual, trans-gender, transsexual, two-spirited, queer and questioning young people.

youthline.ca

4:00 - 9:30PM Sunday to Friday

1-800-268-9688

Text: 647-694-4275

# MÉTIS COMMUNITY WELLNESS WORKER PROGRAM

- · Community support services
- · Health and wellness contact
- · Victim services

Note that the specific contacts for the Métis Community Wellness Worker Program will vary in different communities. Make sure the information provided reflects the nearest service provider.

#### RESIDENTIAL SCHOOLS CRISIS LINE

Toll-free, 24-hour crisis Line for residential school survivors and their families

canada.ca/health 1-8866-925-4419

#### **TALK 4 HEALING**

Toll-free, culturally safe telephone help line for Indigenous Women living in Ontario. Talk\*Chat\*Text, services in English, Oji-Cree, Cree and Ojibway.

talk4healing.com 1-855-554-HEAL

## SUPPORT RESOURCES FOR WORKSHOP PARTICIPANTS:

As a facilitator, you are not responsible for the emotions or reactions of participants, particularly after the workshops are complete. In settings such as schools or post-secondary institutions, teachers/instructors, guidance counsellors and other supports will provide after-care should it be necessary, and in community-based settings where the relationships between participants and hosts is less regularized (or even non-existent), your hosts can direct participants where to go for additional support.

Still, you are able to signal to the participants that their emotional well-being is important by sharing information about options for support. Included in **Appendix A** is a template for community resources like the ones listed above that should be handed out to workshop participants. This list is important to ensure that each participant has the option to seek support after the workshop is over. As part of the workshop preparation you will need to add local community resources to this template. If you are presenting at a school or an organization with staff that could offer appropriate support, be sure to include them on the list. If you aren't sure if the resources are available or appropriate, always consult with your host. Try to add at least three additional local resources, depending on what's available in your area.



# **WORKSHOP ACTIVITIES**

The following pages are your guide to delivering the workshop activities. These next pages include resource links, explanation of workshop activities and all the pieces of information that help make you a great facilitator!







Creating a safe space is necessary for making sure that you and the workshop participants can contribute to and discuss openly the topic of racism and its impacts. Safe spaces ensure that not only are we physically safe, but emotionally and culturally safe too. As part of the agreements between organizations and schools to create a safe space for you, *they are aware and prepared to support you!* A checklist is available in **Appendix H** which your organization will provide to any prospective host for the workshops. Remember that the checklist and icebreaker activities (below) are tools for helping to create a safe space, but that in the end everyone has to consent that they feel safe – a safe space can't be imposed. Make sure that the Group Agreement you develop during your first workshop acknowledges that everyone is ready to participate in the workshops, and that everyone agrees that they feel safe in the workshop space.

As a facilitator, you will need to make sure that this safe space occurs at the very beginning of every workshop and provide a clear description of why this is needed to your group participants. To create a safe space for the workshop, begin with an activity that will get your group participants active and become more comfortable in the space with one another. These types of activities are called "ice-breakers". Ice breakers can be used throughout the workshop to speed up the energy, combat restlessness and provide enjoyable breaks between workshop topics. They also allow people who may not have met before to get to know and begin to trust one another. Resources are provided in this guide for you to access and integrate throughout your workshop.



Everyone involved in the program has a responsibility to provide and support safe spaces for each other. Indigenous organizations should provide supports to facilitators and to hosts by documenting the support services that are available locally, by connecting facilitators and hosts to local Elders, Senators, or Knowledge Keepers, by dialoguing with hosts and providing them the checklist in **Appendix H** to help them prepare to host workshops, and by familiarizing themselves with the content of the workshops. Schools and other host organizations should provide supports for participants, including counsellors, mental health workers, or other professional emotional supports, recruit Elders with the support of Indigenous organizations, as well as ensure the facilitators are being respected by stepping in when asked or when they feel a participant has crossed a line. Facilitators must respect workshop participants, hosts, and any support service providers who are present. However, a lack of familiarity may mean that one or more of the above-mentioned may not automatically know how to provide that support. Remember to be kind, but vocal when you feel that something is missing or that there should be additional supports present. Ensuring preparedness will improve everyone's experience of the workshop(s).

#### THE SEVEN GRANDFATHER TEACHINGS

In the beginning of the session, a group agreement must be created. This agreement is like a contract between all participants and facilitators, which includes basic rules to follow and be displayed while together. The group works together to brainstorm these rules that every group participant will agree to, and that will guide the conduct of each individual participant. This agreement holds the group accountable for its conduct while in the workshop. Some examples of typical group rules might include: treating one another with respect, listening to one another and being mindful of differences, agreeing that participants' personal experiences are not to be gossiped about outside the room or after the session. Participants should be able to pass on speaking if they are uncomfortable. It is also important to ensure participants understand that there is support available throughout and after the workshop, should anyone feel the need to talk with someone.

The Seven Grandfather Teachings can guide this discussion and can be explained to the participants as guiding principles in everyday life. As relayed in The Mishomis Book by Eddie Benton-Banai, Grand Chief of the Three Fires Midewiwin Lodge, the Seven Grandfather Teachings were gifted to the first Elder to help Indigenous people live a good life and understand how to respect all living things. Indigenous peoples have learned to apply these seven gifts to ALL things as well as in our care for Mother Earth. The Seven Grandfathers told the First Elder that, "Each of these teachings must be used with the rest; you cannot have wisdom without love, respect, bravery, honesty, humility, and truth... to leave one out is to embrace the opposite of what that teaching is." <sup>13</sup> These gifts can be seen as Anishinaabe laws that are to be taught, practiced and passed on; however different Indigenous peoples practice different principles – some of which are similar to the messages in these teachings, for example, the Inuit Qaujimajatuqanqit (IQ). <sup>14</sup> In order to have balance we must remember to use ALL of these gifts together. These gifts of the Seven Grandfather Teachings are used in daily life for all that we do and can be applied to our learning and teaching of racism.

The Seven Grandfather Teachings can help build relationships between Indigenous peoples and non-Indigenous peoples. Those of us who are Indigenous people, regardless of ancestry, may incorporate variations of these teachings in order to live a good life. To treat one another and ourselves with these teachings creates balance. We know this to be true and have the expectation that even non-Indigenous people can utilize the teachings to build positive relationships with us. We need to learn how to be kind to one another. As the workshop facilitator you can state that your expectation for the space will be built upon these Seven Grandfather Teachings. You may wish to post these teachings for everyone to see so that the group can reflect on them throughout the workshop. The workshop participants may provide additional rules they feel need to be included in the agreement, until there are no other suggestions from the group.



## THE 7 GRANDFATHER TEACHINGS

The 7 Grandfather teachings  $^{15}$  are as follows:



## **INUIT IQ PRINCIPLES**

#### The Inuit IQ Principles <sup>16</sup> include:

## Pilimmaksarniq/ Pijariuqsarniq:

Development of skills through observation, mentoring, practice, and effort.

## **Aajiiqatigiinniq:**

Decision making through discussion and consensus.

## Pijitsirniq:

Serving and providing for family and/or community.

#### Inuuqatigiitsiarniq:

Respecting others, relationships and caring for people.

#### **Tunnganarniq:**

Fostering good spirits by being open, welcoming and inclusive.

## **Qanuqtuurniq:**

Being innovative and resourceful.

## Piliriqatigiinniq/ Ikajuqtigiinniq:

Working together for a common cause.

## Avatittinnik Kamatsiarniq:

Respect and care for the land, animals and the environment.



## **ACTIVITY 1: CREATING A GROUP AGREEMENT**

#### **EDUCATION LEVEL**

• Grade 7+

#### **MATERIALS**

- Flip chart paper, chalk board or white board
- Marker or chalk
- Tape

#### **TIME LENGTH**

 Depending on number of participants, ensure that each person gets a chance to contribute/or speak.

#### **GROUP SIZE**

· Any amount

## **GUIDELINES**

- 1. Hang up flip chart paper on wall.
- 2. If using the Seven Grandfather Teachings or Inuit IQ Principles as a group agreement, go through each teaching and what it means to the group.
- 3. At the beginning of each session, display these teachings and review briefly that they are to be used together as a group.

#### Alternatively, to create generalized group rules:

- 1. Hang up flip chart paper on the wall.
- 2. Invite participants to offer 'group rules' that the entire group should follow while the workshop is taking place.
- 3. Some examples that you can provide are: being respectful, one person talks at a time, listen etc.
- 4. When a participant suggests a rule, ask the rest of the group if they would like that to be included. If general consensus occurs, write the rule on the paper as a list (1,2,3,4 etc.)
- 5. At the beginning of each session, display these teachings and review briefly that they are to be used together as a group.



## ICE BREAKER ACTIVITY 1: EVERYONE HAS A STORY TO TELL....<sup>17</sup>

#### **EDUCATION LEVEL**

• Grade 7+

#### **MATERIALS**

- Red ball of yarn
   (long enough to be tossed to multiple people)
- · Chairs or sit on floor

#### **TIME LENGTH**

- Depending on number of participants, ensure that each person gets a chance to speak.
- For minimum number of participants: 10 minutes

#### **GROUP SIZE**

• 5-20 people



## LEARNING OBJECTIVE

Each participant has an opportunity to share a personal story about them that connects us to one another and that exemplifies how similar we are.

When you really connect with someone you have just met, each of you tell stories - things that have happened, places you have been, people you know. Sharing stories connects people (friends, family, community, Nation). Stories can make us laugh. Through stories we can learn valuable lessons in life. Each person has a story to tell that can somehow relate to another person.



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## **GUIDELINES**

- 1. We all sit in a big circle with a large ball of (red) yarn
- 2. One person starts and tells a story: "I remember my first time being on a plane when ..."
- 3. Then another person, who has a story that somehow connects within the story that was just told, gets the ball
- 4. This goes on for as long as time allows, and by the end there's a large, wondrous and unique web made of yarn showing how we are all connected by our stories.



## ICE BREAKER ACTIVITY 2: THE BIG WIND BLOWS 18

#### **EDUCATION LEVEL**

• Grade 7+

#### **MATERIALS**

· Chairs or sit on floor

#### **TIME LENGTH**

- Depending on number of participants, ensure that each person gets a chance to speak.
- For minimum number of participants: 10 minutes

#### **GROUP SIZE**

• 5-20 people



## LEARNING OBJECTIVE

To demonstrate the similarities of ourselves with one another. This activity also allows participants to reflect on diversity and identity.

**NOTE:** While the activity is running, notice what information is being exchanged in the statements. Are they surface level or more personal statements? Is the group full of energy or hesitant to participate? Noticing these may indicate the level of safety the workshop participants may be feeling. If participants are still hesitant, you may want to continue the activities if you see them having a positive impact, or you may want to end them earlier if you see them having more negative impact.

#### **GUIDELINES:**

- 1. Arrange chairs in a circle so the group sits in a circle with nothing inside of it that could be tripped over. There should be one less chair or spot in the circle than people participating.
- 2. The facilitator stands in the middle of circle and explains the game.
- 3. One person is selected to sit in the middle of the circle. This person will say, "The big wind blows for...." and finish the sentence by stating something that is true about themselves. Some examples could be, "The big wind blows for anyone who knows how to swim" or "The big wind blows for anyone who has their driver's license." The person in the middle and anyone for whom the statement is also true stand up and try to move to find a seat somewhere else in the circle.
- 4. The person who remains standing while all others have sat down then becomes the person in the middle of the circle providing the statement that is true for themselves.
- 5. You may have to remind participants that it is not acceptable to push anyone out of a chair (or at all).
- 6. End the activity while the energy is still high and after most of the participants have had a chance to lead the group.



#### **DEBRIEF:**

You may ask the following questions to help in debriefing.

- 1. What feelings came up as you were playing the game?
- 2. What did you notice about what people were sharing about themselves?
- 3. How did you decide what to share or disclose about yourself when you ended up in the middle?
- 4. What would it be like to share a part of your identity that didn't come out in that game, what might be holding you back?







## **ACTIVITY 1: WHAT IS RACISM?**

#### **EDUCATION LEVEL**

· Grade 7+

#### **MATERIALS**

None

#### **TIME LENGTH**

Minimum 10 minutes

#### **GROUP SIZE**

· Small and Large Groups

#### WHAT IS RACISM?

You will often hear that racism is the discrimination against a person or group based on their race. This is indeed part of the problem, however there are different kinds of racism that are either different from or go beyond discrimination. Generally, we can say that racism is the belief (whether conscious or not) in the superiority of one or some racial groups over others. Sometimes this belief is subconscious and unrecognized by an individual, but comes out in actions and words that have been normalized by our society. Indigenous people also experience racism in many ways that may be different from other racialized people.



## **LEARNING OBJECTIVE**

Participants will be able to identify the different types of racism that exists and characteristics that comprise the many forms of racism.



#### **GUIDELINES:**

The facilitator will ask the audience what they think are the different types of racism that exist and provide the definitions and examples for the workshop participants on the following page. This will continue until the participants no longer have any suggestions. The facilitator will provide other forms of racism that were not stated by the participants along with their definitions.

For younger audiences, you can adapt this session by focussing on a smaller number of simpler forms (such as everyday racism, individual racism, stereotypes, and even environmental racism), but go into greater detail with your discussion.



#### WHAT ARE THE DIFFERENT TYPES OF RACISM?

#### **Individual Racism:**

Direct or one-on-one action(s) against other individuals because of their group membership and skin color to deprive them of some right, privilege, or opportunity (i.e.: employment, housing). <sup>19</sup>

#### **Everyday Racism:**

Involves the many and sometimes small ways in which racism is experienced by racialized and Indigenous peoples in their interactions with the dominant settler group (i.e.: glances, gestures, forms of speech and physical movements).<sup>20</sup>

#### **Cultural Racism:**

Discrimination based on the cultural differences between Indigenous and non-Indigenous peoples, or the practices or beliefs that suggest Indigenous cultural norms are inferior to or primitive compared to those of non-Indigenous people. <sup>21</sup>

#### **Systemic Racism:**

Systemic racism is based on the policies and practices entrenched in established institutions or the norms of society. The result is the exclusion or promotion of certain groups. Institutional and structural racism are a part of systemic racism. <sup>22</sup>

#### **Institutional Racism:**

Formal or informal policies that result in Indigenous or racialized people being excluded, further marginalized, or stifle their cultural expression in a particular setting (e.g. workplace dress codes that prevent men from wearing long hair; holding important consultations or events at the same time as locally significant ceremonies, resulting in few Indigenous people being able to attend both etc.). <sup>23</sup>

#### Structural Racism:

Racial inequalities rooted in the operations of a society at large that excludes vast numbers of members of particular groups from significant participation in major social institutions.<sup>24</sup>

#### **Environmental Racism:**

Racial discrimination in the creation and implementation of environmental policy, such as by the concentration of hazardous waste disposal sites in or near areas that are disproportionately populated by Indigenous people or people of colour.<sup>25</sup>

#### Stereotype:

A simplified and standardized conception or image invested with special meaning and held in common by members of a group: a fixed mental image of a group of people, ascribing the same characteristic(s) to all members, an overgeneralization. Stereotyping is the active process of attributing false generalizations about race, age, ethnic, linguistic, geographical, religious, social etc. to members or a group of people.<sup>26</sup>

#### Micro Aggression:

A subtle but offensive comment or action directed at someone from a marginalized group that is often unintentional or that unconsciously reinforces a stereotype. <sup>27</sup>

#### **Cultural Appropriation:**

The unacknowledged or inappropriate adoption or use of the customs, practices, artwork, beliefs, etc. of a minority group by members of the dominant people or society. This is particularly hurtful when that which is being appropriated is used for a purpose that contradicts the values or uses that would be acceptable in its original cultural context. <sup>28</sup>



## **ACTIVITY 2: REAL LIFE EXAMPLES IN ONTARIO**

#### **EDUCATION LEVEL**

• Grade 7+

#### **MATERIALS**

- Presentation
- · Computer and Speakers

#### **TIME LENGTH**

· Minimum 1 hour

#### **GROUP SIZE**

· Small and Large Groups

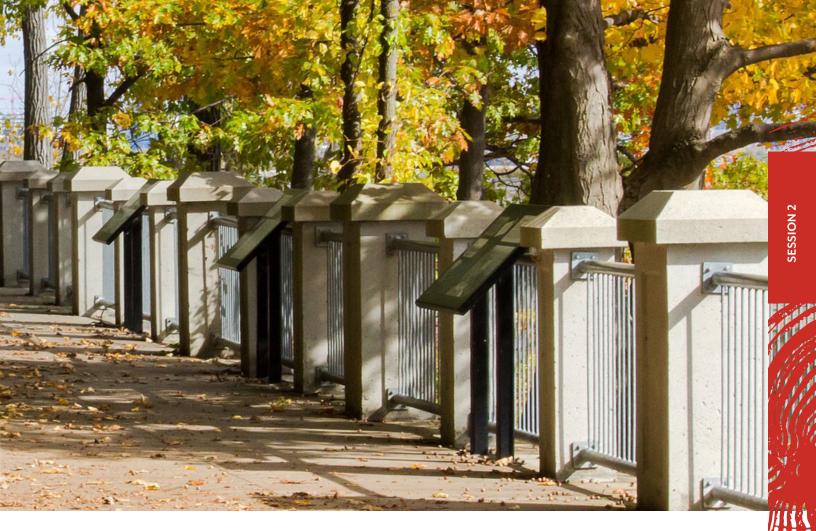


## LEARNING OBJECTIVE

To show participants the ways Indigenous people have been impacted by racism in their daily lives.

One way this program helps to create awareness among workshop participants is by illustrating the impacts that the different forms of racism have on Indigenous peoples. This guide provides 7 different case examples that you can present in the workshop that provide background information, a summary of what occurred and the impacts this has had on the individual/community, as well as questions to guide discussion and appropriate interventions. It is important that there is emphasis on the fact that this person is loved by others and that their experience is not unique, as many other Indigenous peoples have had similar experiences and have been and continue to be impacted by these stories. In each story you will find that there are identified types of racism that are usually compounded as well.

It is important to share real examples to help people understand and build empathy with respect to the struggle faced by Indigenous peoples, and the residual impacts that hurt everyone. This activity is meant to inform the individual bystander on the many facets of racism, and to have them begin to reflect on how best to intervene to challenge racism when they see it.



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#### **GUIDELINES**

- 1. Facilitators should select two or more examples from the list below to present to your audience. Use the accompanying age ranges to determine the suitability of each example to your audience.
- 2. Provide the overview of the examples as outlined below.
- 3. Use the accompanying questions to guide discussion.
- 4.If your audience has difficulty identifying appropriate recourses for intervention, remind them of the steps of the bystander approach <sup>29</sup>: **Interrupt, Question, Educate, Echo**

Visit several different scenarios with the audience as well: If someone has been injured and it is not safe to intervene, remind your audience to document as many details as they possibly can and to call emergency services. If it is safe to intervene and someone has been injured, remind them of the importance of delivering first aid, if anyone is aware of how to administer it.

You may choose to present two or more of these examples depending on the time you have for discussion. It is recommended that you select examples that highlight different forms of racism and vary between the severity of the impact on individuals. Focussing only on examples that end in someone's death, for instance, could give the impression that other acts of racism are not as much of a concern.

#### **EXAMPLE 1: HALLOWEEN COSTUMES AND CULTURAL APPROPRIATION**

#### (GRADE 7+)



Your non-Indigenous friend wants to 'dress up' to look like a "Native American" or "Indian" for Halloween. Many people don't realize the effects that the action of dressing up to impersonate Indigenous culture has on Indigenous people. Many of these costumes draw on stereotypes about Indigenous people, including the use of buckskin or feathered headdresses.

When a non-Indigenous person dresses up to impersonate an Indigenous person, whether in a store-bought costume or otherwise, it has a number of potential related impacts, including:

- · Dehumanizing Indigenous peoples by reducing Indigenous culture to a costume or cartoon;
- Erasing or hiding the diversity of Indigenous cultures;
- Emphasizing stereotypes of Indigenous peoples as primitive, aggressive, or exotic;
- Erasing or hiding the complex history of Indigenous peoples and cultures by equating what it means to be an Indigenous person to an (often inaccurate or distorted) image from the past, minimizing the place of Indigenous peoples in today's world;
- In some cases sexualizing these images of Indigenous peoples and cultures, emphasizing sexualized stereotypes of Indigenous peoples;
- Reinforcing that Indigenous peoples are "other" or apart from the rest of today's society;
- Demeaning or erasing the cultural or spiritual significance of certain articles of clothing from Indigenous cultures (such as headdresses).

Many of these impacts are related to a phenomenon called "cultural appropriation."

#### Definition of cultural appropriation:

"The act of taking and using things from another culture that is not your own, especially without showing you understand or respect this culture." <sup>30</sup>

When cultures have been oppressed, stereotypes and cultural appropriation can add to their negative experiences<sup>31</sup>. You can still walk into some Halloween stores<sup>32</sup> or go to a Halloween costume website and purchase Indigenous-looking costumes with demeaning titles or names.

While the harm done by this kind of act has some specific impacts for Indigenous people, there are also similar impacts if someone were to impersonate other cultures in this way.

Some have attempted to justify the practice of dressing up as another culture for Halloween, saying it shows appreciation for another culture, rather than an attempt to demean it. Genuine appreciation, however, would take into account the feelings of and impacts on the people supposedly being appreciated.



## **REFLECTIVE QUESTIONS:**

- · Do you think that Halloween stores should be allowed to sell culturally demeaning costumes?
- How is dressing up as an Indigenous person (or cultural appropriation) different from cultural appreciation?



#### FORMS OF RACISM AND RATIONALE:

#### Cultural appropriation:

What makes this example problematic is that non-Indigenous people have taken aspects of Indigenous culture and spirituality for the entertainment and revenue of non-Indigenous people, in addition to the other negative impacts outlined above. It is not wrong to engage with different cultures if you care about them and if you're invited to take part by people from that culture.

#### **Stereotypes:**

Halloween costumes may draw on a number of stereotypes, including representations of Indigenous peoples as primitive, aggressive, exotic, or hyper-sexualized. Affirming these stereotypes causes harm by erasing the complexity and diversity of Indigenous cultures, reinforcing negative assumptions about Indigenous people, and dehumanizing Indigenous people. The hyper-sexualization of Indigenous women has been linked by some to the disproportionate rates of sexual violence experienced by Indigenous women. 33



## **EXAMPLE 2: RACIST TEAM MASCOTS 34**

#### (GRADE 7+)



Caricatures of Indigenous people and names like Redskins, Chiefs, Indians, Braves, Eskimos or Redmen are being used in many sports arenas for names and labels across the Americas and even in Ontario. Examples are found in major, minor league, and high school baseball, football, and hockey teams, among others.

The use of Indigenous imagery for team mascots is harmful because rather than honouring Indigenous peoples, these caricatures often perpetuate negative stereotypes and contribute to the dehumanization of Indigenous people and the idea that Indigenous people are only part of the past – rather than people with living cultures today. <sup>35</sup>

Part of what makes this imagery appealing for sports teams are the very stereotypes that are harmful, including stereotypes of Indigenous peoples as primitive, savage, and aggressive. There has been considerable recent media attention on efforts to remove the harmful images being used.\*



#### **REFLECTIVE QUESTIONS:**

- In what ways is the use of Indigenous imagery for mascots harmful?
- Do you see any other cultures or ethnicities being used as mascots?
- · How would you change the use of Indigenous imagery in sport?
- · How would you feel to see a caricature of your culture or ethnicity on someone's jersey or as a mascot?

For more information, please consult:

https://www.cbc.ca/news/canada/ottawa/ban-indigenous-sports-logos-mascots-schools-1.4124497

https://www.cbc.ca/radio/thecurrent/the-current-for-thursday-february-8-2017-1.4524990/stop-caricaturing-us-why-removing-chief-wahoo-as-cleveland-indi-

https://www.theglobeand mail.com/sports/baseball/the-growing-movement-to-boycott-indigenous-team-mascots/article 32360099/2012.

https://www.thestar.com/news/gta/2017/01/19/gta-school-boards-to-review-indigenous-team-names-mascots-and-logos.html and the start of the start of

https://www.cbc.ca/sports/baseball/mlb/cleveland-removes-chief-wahoo-toronto-blue-jays-1.4813921

#### FORMS OF RACISM AND RATIONALE:

#### **Everyday Racism:**

The widespread visibility of racist team mascots on jerseys and other team merchandise brings Indigenous people face-to-face with examples of our own marginalization and devaluation on a daily basis.

#### Systemic Racism:

This example exhibits systemic racism by demonstrating how the devaluation of Indigenous people's lives and cultures can be normalized (made to appear normal or natural).

#### Stereotypes:

Mascots draw on a number of stereotypes of Indigenous peoples, including associations with being primitive, savage and aggressive. Similar to the example of Halloween costumes, they can draw on imagery that erases or masks the history and diversity of Indigenous peoples and cultures by equating what it means to be an Indigenous person to an (often inaccurate or distorted) image from an imaginary past, minimizing the place of Indigenous peoples in today's society.

#### **Cultural Appropriation:**

teams or organizations use Indigenous imagery often without any consultation with Indigenous communities and for the benefit and entertainment primarily of non-Indigenous people. This is especially harmful given the overlap with the stereotypes used in much of this imagery.



#### **EXAMPLE 3: FROM VERBAL TO PHYSICAL RACIST VIOLENCE**

(GRADE 9+)



History has shown us that there are many examples where racist beliefs can become violent verbal and even physical attacks on racialized people and communities, such as Indigenous people. Unfortunately, these kinds of racist verbal and physical attacks still happen in Ontario with alarming frequency! Physical violence motivated by racism is one of the most serious and egregious examples of racism and why it is so important to speak up against it.

We read in the news or hear about on social media how Indigenous people are often faced with racist insults in public. While the people making these statements – especially anonymously – might not think about the consequences of their actions, they can have serious, negative

effects on individual victims and communities at large. In some cases, what might have begun as racist insults hurled by passengers in passing vehicles has progressed into objects being intentionally thrown at Indigenous people – things like garbage, eggs, and drinks.<sup>36</sup>

In one extreme case, an Indigenous woman named Barbara Kentner was struck by a trailer hitch thrown at her from a moving vehicle on an evening in January 2016. <sup>37</sup> Barbara died five months later from her injuries at St. Joseph's Hospital, in Thunder Bay. <sup>38</sup> A non-Indigenous male was charged with 2nd degree murder, and on January 21, 2019 a judge decided that the man accused of Barbara's murder would stand trial. <sup>39</sup>

While this case garnered national attention because it resulted in someone's death, it is important to highlight that this kind of racially-motivated assault and harassment can happen all the time though we might not always hear about it. After presenting the information, use questions to remind your audience about their role as bystanders.\*

**About:** Barbara died on July 4th, 2017 at St. Joseph's Hospital, Thunder Bay at the age of 34. Barbara is a mother of a daughter. Barbara was born August 21st, 1982 at the Port Arthur General Hospital in Thunder Bay. Barbara had many joys in her life. She loved playing Bingo, and spending time with family, especially with children. She looked forward to watching the Food Network as well as Netflix. Spending time with all her friends was another long-time enjoyment of hers. <sup>40</sup> Barbara died after being struck by a trailer hitch thrown at her from a moving vehicle on an evening in January 2016.<sup>41</sup>

A non-Indigenous male was charged with 2nd degree murder and was released on bail with several conditions, including living with and being in the company of at least one of two designated guarantors approved by the court, not to contact or be near four of Kentner's family members, and not be in possession of weapons, drugs, or alcohol.<sup>42</sup> On January 21, 2019 a judge decided that the man accused of Kentner's murder would stand trial.

Use the inks below to learn more about Barbara Kentner's case:



#### **REFLECTING QUESTIONS:**

Have you heard or seen something like this happening before (objects thrown from vehicles)?

What do you think you could do to help stop these kinds of crimes against Indigenous peoples?

What could you do to help someone who was targeted like this in front of you?

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#### FORMS OF RACISM AND RATIONALE:

#### **Individual Racism:**

The violence that took place was a direct action of one person against another and is alleged to have a racial motivation.

#### **Everyday Racism:**

While this example had the most extreme and negative outcome possible, this type of harassment is experienced by many Indigenous people on a regular basis.

#### **Systemic Racism:**

This example exhibits systemic racism by demonstrating how the devaluation of Indigenous people's (and specifically Indigenous women's) lives can normalize harassment and assault that can (and in this case did) cause serious physical harm and potentially death.

These types of attacks can be motivated by or manifested in many of the different forms of racism, including others than those listed above, however it is important to encourage your audience to understand that such examples emerge from the normalization of racism and the devaluation of Indigenous lives, and that intervening when you see this kind of act take place helps challenge that normalization. This example is appropriate for audiences in grade 9+.



#### **EXAMPLE 4: ANNIE POOTOOGOOK - INUIT ARTIST**

(GRADE 10+)



The opportunities to intervene in this example are less obvious for the average citizen, but try to relate the discussion back to how stereotypes negatively impact the way people are treated. Because this example requires more complicated understanding of structural and institutional racism, it is better for more mature audiences.\*

**About:** Annie Pootoogook was a Canadian Inuk artist renowned internationally for her pen and coloured pencil drawings. In her art, Pootoogook often portrayed the experiences of those who lived in her community of Cape Dorset in Nunavut and occurrences that she herself experienced. Her family worked in multiple media and styles and Pootoogook became interested in art at an early age. Her mother Napachie Pootoogook was an Inuk draftswoman and her father Eegyvudluk Pootoogook was a printmaker and stone sculptor. Pootoogook was the granddaughter of Pitseolak Ashoona a renowned graphic artist, the niece of printmaker Kananginak Pootoogook and the cousin of draftswoman Shuvinai Ashoona. Annie Pootoogook was found dead in the Rideau River in Ottawa on September 19, 2016. The events leading up to her death are unknown. <sup>43</sup> While the investigation remains open, police could not determine a cause of death due to a lack of evidence, due partly to Pootoogook being found in running water.<sup>44</sup>

Following her death, an Ottawa police Sergeant made public comments on Facebook that Pootoogook's death "could be a suicide, accidental, she got drunk and fell in the river and drowned, who knows" and that "much of the Aboriginal population in Canada is just satisfied being alcohol or drug abusers." <sup>45</sup> The Sergeant was later demoted for three months and ordered to undergo sensitivity training for the comments and for discussing an open investigation publicly.

Born: May 11, 1969, Cape Dorset, Nunavut

Died: September 19, 2016, Ottawa

**Awards:** Sobey Art Award **Books:** Annie Pootoogook

Parents: Napachie Pootoogook, Eegyvudluk Pootoogook

Use the inks below to learn more about Annie Pootoogook's case:

https://feheleyfinearts.com/artists/annie-pootoogook/

https://www.cbc.ca/news/canada/ottawa/annie-pootoogook-suspicious-death-investigation-inconclusive-1.4369924 https://www.cbc.ca/news/canada/ottawa/chris-hrnchiar-racist-comments-penalty-annie-pootoogook-1.3884927



#### **REFLECTING QUESTIONS:**

What stereotypes do you think affected or could affect this case?

What could have been done differently?

If you were a police officer on this case, how could you stop stereotypes from impacting this case?



#### FORMS OF RACISM AND RATIONALE:

#### **Structural Racism:**

Some have argued that a lack of Indigenous representation in institutions, such as police forces, have prevented the internal cultures of these institutions from being fully understanding, respectful or embracing of Indigenous peoples.<sup>46</sup>

#### Institutional Racism:

The presence of the attitudes expressed by the officer within the police force can reinforce the marginalization of Indigenous people because they come from a figure of authority, and can cause a perception that the police force is not understanding of Indigenous peoples.

#### **Everyday Racism:**

The stereotypes expressed by the officer are a form of everyday racism, as an officer of the law making racist remarks online about an Indigenous woman and "being drunk" making assumptions about her death.

#### Stereotypes:

The stereotype here is expressed in the words of the Ottawa police Sergeant who stated, "much of the Aboriginal population in Canada is just satisfied being alcohol or drug abusers."



#### **EXAMPLE 5: GRASSY NARROWS**

#### (**GRADE 7**+)



**About:** A paper mill in Dryden dumped industrial wastewater containing mercury upstream from Grassy Narrows on the English-Wabigoon River System. The resulting contamination of water then contaminated the fish in the river system, which are an important source of food for Indigenous peoples. <sup>47</sup> Since that time some residents of Grassy Narrows and nearby Wabaseemoong who are located on the river system have demonstrated symptoms consistent with mercury poisoning, and related health problems. <sup>48</sup> The English and Wabigoon Rivers Remediation Trust was established by Ontario with \$85 million in 2018 but scientific studies and work to remediate the river system will take time and local residents continue to worry about the river and their health. <sup>49</sup>\*



#### **REFLECTING QUESTIONS:**

Why do you think the mill dumped their waste as they did?

Do you think the mill would have dumped the waste if the mill was located near a large city?

Do you think environmental racism played a part in the contamination of the river system? What can you do to help people who have been impacted by environmental contamination?

Use the inks below to learn more about the Grassy Narrows' case:

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#### FORMS OF RACISM AND RATIONALE:

#### **Environmental Racism:**

First Nations can be disproportionately subjected to the consequences of decisions that cause environmental damage and that precipitate serious health problems. Many consider the failure to properly consider the consequences of environmental actions on Indigenous peoples to be a form of Environmental Racism.

#### **Systemic Racism:**

Often Indigenous peoples are impacted by multiple forms of environmental damage. This may take the form of pollution by industry, flooding of traditional land caused by hydro-electric dams, or the loss of fishing, hunting, and trapping grounds caused by forestry and mining operations. It can be argued that systemic racism has led to environmental impacts on Indigenous people not being taken as seriously as if they were to occur to non-Indigenous people.

While the content of this example may be disturbing, the impact of environmental damage on Indigenous Peoples is obvious which makes it appropriate for discussing the concept of environmental racism with all audiences of the program.



#### **EXAMPLE 6: "LOOKING HOT" NO DOUBT MUSIC VIDEO**

#### (GRADE 10+)

Comparing Cultural Appropriation, Cultural Appreciation, and Cultural Revitalization. Screen each of the videos and compare the different ways Indigenous culture appears. Compare such factors as:

#### **Authorship**

are indigenous people the artists drawing on our own culture? Are we partners in the artistry? Or are we not present, with indigenous culture drawn on without any visible involvement of Indigenous people?

#### Authenticity

Do the uses of our cultures reflect authentic experiences or does it rely on stereotypes? Is it removed from authentic experiences?

#### Respect

Regardless of the intent, is the representation respectful?
Remember (and remind your audience) that bad things can be done with the best of intentions.

#### Video 1: No Doubt - Looking Hot50

Runtime: 3:55

Link: https://vimeo.com/52770103

#### **Description:**

Gwen Stefani appears in a stylized headdress and clothing designed to look like Indigenous regalia throughout the entire video while depicting actors of unknown heritage acting out "Cowboy-and-Indian" battle scenes and dancing around a fire.

#### Video 2: Tribe Called Red – Sisters, ft. Northern Voice<sup>51</sup>

Runtime: 3:32

Link: https://www.youtube.com/watch?v=QbrvwaVXJ48

#### **Description:**

Indigenous women are depicted dancing in real-life situations to music that blends traditional Indigenous vocals with contemporary electronic music.

#### Skrillex & Damian Marley - Make it Bun Dem<sup>52</sup>

Runtime: *3:39* 

Link: https://youtu.be/BGpzGu9Yp6Y

#### **Description:**

While the artists aren't Indigenous to North America, Indigenous people and imagery are used in sympathetic context that highlights important social disparities, and Indigenous dance and cultural practices are represented in an artistic, but relevant context. Indigenous people are also represented as agents in a contemporary context.

#### FORMS OF RACISM AND RATIONALE:

#### **Cultural Appropriation:**

What makes this representation problematic is that non-Indigenous people have taken aspects of Indigenous culture and spirituality for the entertainment and revenue of non-Indigenous people. Additionally, the representation is oversimplified, inaccurate, and reduces those aspects of Indigenous cultures to playing out a "cowboys and Indians" story that emphasizes many stereotypes of Indigenous people.

### **Stereotypes**

The *Looking Hot* video reinforces stereotypes of Indigenous peoples as primitive, savage, bloodthirsty, and in the case of women, as hyper-sexualized. The hyper-sexualization of Indigenous women has been linked by some to the disproportionate rates of sexual violence experienced by Indigenous women.<sup>53</sup>

#### Notes on context:

No Doubt's *Looking Hot* video was pulled from circulation a day after its release due to negative feedback on the cultural appropriation and stereotypes it displayed, and the band subsequently apologized.<sup>54</sup> While they claimed to have consulted with the University of California, two days after the video was pulled Angela Riley from the American Indian Studies Centre at the University of California, Los Angeles (UCLA) released a statement that described the video as representing Indigenous peoples as "mere historical relics, frozen in time as stereotypically savage, primitive, uniquely-spiritualized and – in the case of Native women – hyper-sexualized objects to be tamed" and that "the video is rife with imagery that glorifies aggression against [Indigenous] people, and most disturbingly, denigrates and objectifies Native women through scenes of sexualized violence." <sup>55</sup>

Because these examples require more complicated understanding of cultural appropriation, it is better suited for more mature audiences.



### **EXAMPLE 7: STEVEN POWLEY - R. V. POWLEY**

(GRADE 10+)



Section 35 of Canada's Constitution Act, 1982 recognizes and affirms the Aboriginal and treaty rights of First Nations, Inuit and Métis peoples. Almost a decade after section 35 was enshrined in the Constitution, the Supreme Court of Canada, the highest court in Canada, confirmed in the 1990 *Sparrow* decision that First Nations could establish and exercise constitutionally-recognized harvesting rights.

A few years later, on October 22 1993, just outside of Sault Ste. Marie, Ontario, Steve Powley and his son caught and tagged a moose, using their Métis card to tag it. This card was not recognized by the government and Steve and his son were charged with hunting without a license. The Powleys argued that they had a constitutionally-protected Aboriginal right to harvest for food. At the time, the government of Ontario denied the existence of any special Aboriginal rights held by Métis communities in the province. The case was appealed to the Supreme Court, which in 2003 ultimately ruled that, as members of a Métis community, the Powleys had an Aboriginal right to hunt for food in the Sault Ste. Marie area. The *Powley* case is significant because it affirmed that, like First Nations, Métis people could also establish constitutionally-recognized harvesting rights. The Powley case also provides the framework for establishing other Métis rights.

Several other court cases have also considered how Aboriginal and treaty rights should be recognized in Canadian law.<sup>56</sup>

While Métis people were often important figures in treaty-making, Métis communities were generally not included as signatories in treaties in Ontario. In addition, it was not until the Powleys went to court that Métis harvesting rights were recognized. It was also not until a 2016 decision that the Supreme Court of Canada confirmed that Métis and non-status First Nations fall under federal jurisdiction, while Canadian law has recognized that the federal government has jurisdiction for status First Nations and Inuit since the late-1800s and 1930s, respectively. The Supreme Court has said that "the unfinished business of reconciliation of the Métis people with Canadian sovereignty is a matter of national and constitutional import." \*



## **REFLECTING QUESTIONS:**

What assumptions or misconceptions about Métis peoples may have contributed to the historic exclusion of Métis peoples from treaty and the previous denial of harvesting rights?

What do you think has led to the recent acknowledgments that reconciliation is necessary with Métis people?

8

#### FORMS OF RACISM AND RATIONALE:

#### **Systemic Racism:**

The *Constitution Act*, 1982 acknowledged the existing Aboriginal and treaty rights of the Aboriginal peoples of Canada, including Métis peoples. However, there continued to be a general lack of recognition of Métis people and their rights until successful legal challenges were mounted. Additionally, Métis people were generally not included in treaty-making in Ontario, which may have further limited the recognition of Métis rights for much of the 19th and 20th centuries.

While understanding the Powley case requires a bit of background information on the Canadian legal system and the history of Indigenous rights recognition, the historical, and sometimes ongoing, failure to acknowledge the indigeneity of Métis peoples and their rights are clear examples of racism embedded both within the legal system and also in how society at large may view Métis people.





Because all other sessions relate their topics to bystander intervention and the activities for this session ask participants to reflect on their personal responses to these examples, it's important to discuss what intervention looks like and the various considerations that should go into when and how someone can intervene in a positive way.

## **ACTIVITY 3: INTERVENTION DISCUSSION**

#### **EDUCATION LEVEL**

• Grade 7+

#### **MATERIALS**

 "5 Core Questions" Handout in Appendix K

#### **TIME LENGTH**

· Minimum 15 minutes

#### **GROUP SIZE**

• Small and Large Groups



## LEARNING OBJECTIVE

Participants can analyze a situation to evaluate the safety of others and themselves and appropriate means of intervening to challenge various forms of racism.



#### **GUIDELINES**

- 1. Facilitators should distribute the "5 Core Questions" handout <sup>57</sup> in **Appendix K** to the audience as a guide to discussion.
- 2. Walk through each step with the audience. You may wish to draw on one of the examples from the "Real Life Examples" activity, or create a scenario from your own experience (if you feel secure in doing so).
- 3. If the workshop is taking place in a school, college, university or other location where there will be an authority figure interacting with the same group over a long period of time, encourage them to revisit the "5 Core Questions" handout and exercise at future dates, especially when it will help to reaffirm the learning objective.



#### **SCENARIO 1:**

Scrolling through your social media feed one morning, you notice that a friend has made a public post expressing their intention to dress up as an "Indian Chief" or "Indian Princess" for Halloween or a costume party. How do you assess this situation for safety to intervene? How does the situation taking place on social media affect your choice of approach?

#### **SCENARIO 2:**

You are in a well-known store and notice that a young, Indigenous woman is being watched by store staff, through no fault of her own. You watch more closely as the situation unfolds and notice further an employee is following her closely and that this woman has begun to appear anxious. How do you assess this situation? How do you decide whether or not to intervene? What skills or knowledge would you need to have? While discussing responses, remember to consider the safety of yourself and others.

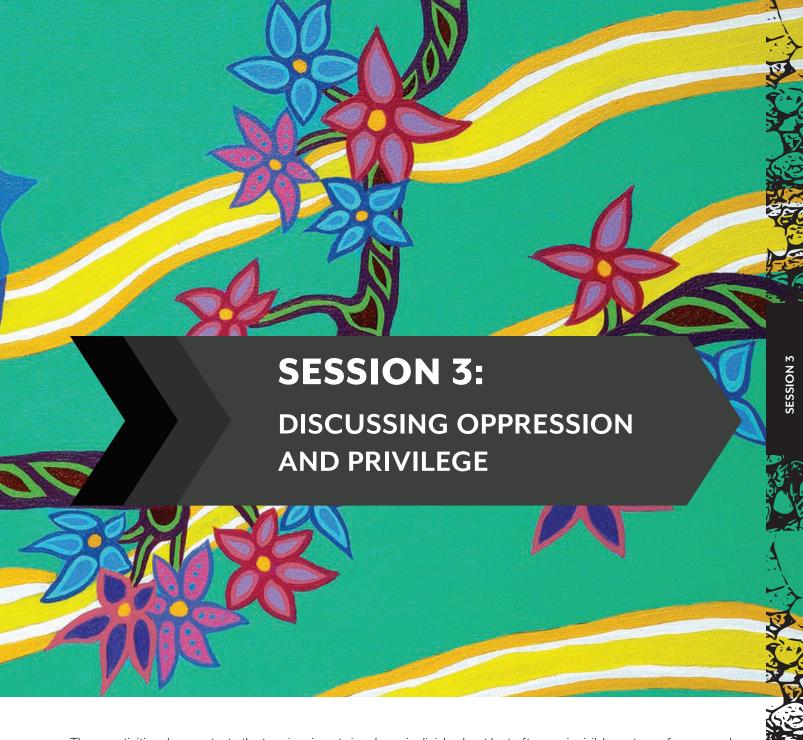


#### **DEBRIEF:**

Ask the participants to reflect on "5 Core Questions" as a whole and their experience or emotions about intervening in situations of racism. Ask questions such as: Have you ever intervened in a situation of racism? If so, how did you feel? What did you feel the risks were before you intervened? How did others react? How were the feelings of the target or victim of the incident respected or acknowledged? How were the feelings of the perpetrator of the incident taken into consideration?

Let your audience know that the "5 Core Questions" will be referenced in future sessions and that they are not expected to be experts after one session. There will be more opportunities to reflect on these questions in the future.





These activities demonstrate that racism is not simply an individual act but often an invisible system of unearned power held by a dominant group, whether consciously or unconsciously.

Discussing oppression and privilege will help your audience understand how racism and racial inequality persist, even when there might be a broad consensus that racism is not acceptable. These exercises help demonstrate how people acquire unearned privilege, often unknowingly, but to the detriment of others.

Be sure to express the interconnectedness of privilege and power. It is the unearned privilege that allows the dominant group to benefit at the expense of the non-dominant group. These activities create awareness on how oppression and privilege are experienced by each workshop participant and how they affect their interactions in cross-cultural relationships.



## **ACTIVITY 1: THE OPPRESSION TREE 58**

## **EDUCATION LEVEL**

• Grade 10+

### **MATERIALS**

- Flip chart paper
- One marker per group
- (Optional) post-it notes

## **TIME LENGTH**

• Minimum 20 minutes

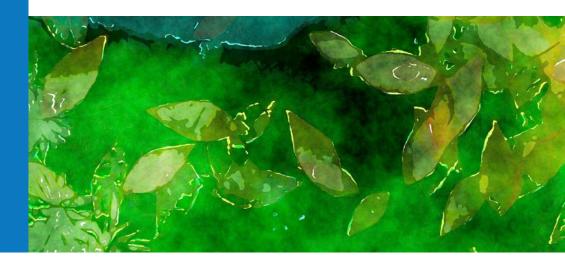
## **GROUP SIZE**

• Small and Large Groups



## **LEARNING OBJECTIVE**

The image of the oppression tree can be used to illustrate the complexity of oppression and the cyclical nature of the different micro and macro impacts on people.





**QO** 

#### **GUIDELINES:**

- 1. Draw a tree on the flip chart paper (or chalkboard) including leaves, trunk and roots.
- 2. Have the participants provide examples of the visible outcomes, practices/beliefs and systemic racism, marking them on the tree.

The **leaves** are the visible outcomes (racist and homophobic slurs, jokes) of oppression. They feed the tree by reinforcing the systemic structure in plain sight. Think of this reinforcement as being akin to photosynthesis.

The **trunk** is the practices & beliefs (the idea that minority groups need to be saved) of oppression. It supports the main structure of oppression and serves as a connector between the systemic and visible outcomes (roots & leaves).

The **roots** are the systems (for example colonialism, white supremacy). Without the roots, the whole tree will die.

You may need to provide an example of what can be written as a leaf, trunk or root.



#### **DEBRIEF**

If it is winter, and there are no leaves (the visible outcomes), the practices and beliefs still remain. You have to cut down the oppression tree at the roots for it to truly die. Reinforce the fact that oppression is a system of power and without the roots (systemic racism) the tree (oppression) will die.

Further, these trees are linked, just like all oppressions; depending on your perspective, you may just be able to see the leaves.





## **ACTIVITY 2: TAKING STOCK OF YOUR PRIVILEGE 59**

#### **EDUCATION LEVEL**

• Grade 7+

#### **MATERIALS**

- Privilege Checklist (enough for everyone)
- Pens/ pencils/ markers

#### **TIME LENGTH**

• Minimum 15 minutes

## **GROUP SIZE**

· Small and Large Groups



## **LEARNING OBJECTIVE:**

This exercise provides a visual representation of what types of privilege we carry with us.



#### **GUIDELINES:**

- Provide each participant with a copy of the Privilege checklist.
   For a printable version see **Appendix I.**
- 2. Ask participants to read the privilege checklist one by one and instruct each participant to place a checkmark next to each scenario on the checklist that applies to them.
- 3. After completing the checklist, ask your audience questions (such as those provided below) to encourage reflection on the impacts of invisible privilege:
  - Were there any items on the list that you took for granted?
  - Are you surprised how many or how few of the items apply to you?
  - How do you think your life would be different if you didn't have some of the items that you were able to check off?

## **ACTIVITY 2: TAKING STOCK OF YOUR PRIVILEGE (VARIATION)**

This variation on this activity, Taking Stock of your Privilege <sup>60</sup>, is available for more mature audiences. It involves making necklaces that carry symbols of the privilege that the participant has. We recommend that you consult your host on what would be most appropriate for your audience. Exposing how little privilege someone has may make them a target of harassment or alternatively for unwanted pity, so it's important to know your audience and to discuss these risks openly with both your host and your organization.



#### **EDUCATION LEVEL**

· Grade 11+

#### **MATERIALS**

- Privilege Checklist (enough for everyone)
- · Cheerios or Fruit Loops
- Pens/ pencils/ markers
- String
- Scissors

#### **TIME LENGTH**

• Minimum 15 minutes

#### **GROUP SIZE**

• Small and Large Groups

### **LEARNING OBJECTIVE:**

This exercise provides a visual representation of what types of privilege we carry with us.



#### **GUIDELINES**

- 4. Provide each participant with an arm's length of string or twine.
- 5. Make sure each table has a bowl of Fruit Loops or Cheerios.
- 6. Read the Privilege Checklist and instruct each participant to place a piece of cereal on their string each time the scenario on the checklist applies to them.
- 7. After completing the checklist have the participants tie off their string and wear it like a necklace.
- 8. Relate this activity to how oppression and privilege are invisible systems of power and that they are interconnected.



This activity is recommended for more mature audiences. Exposing how little privilege someone has may make them a target of harassment or alternatively for unwanted pity, so the audience should be more emotionally prepared for realizing their lived experiences are very different from those of others around them.

## **ACTIVITY 3 (OPTIONAL): STEPPING FORWARD WITH YOUR PRIVILEGE 61**

## EDUCATION LEVEL

• Grade 11+

#### **MATERIALS**

- Painter's tape
- Wide open space

#### TIME LENGTH

Minimum 15 minutes

#### **GROUP SIZE**

Small and Large Groups



## LEARNING OBJECTIVE

Participants understand that their own privilege is different than others and that it is advantageous for some but not others.



#### **GUIDELINES**

- 1. Please see **Appendix J** for a full list of the Privilege Walk statements or to print.
- 2. Participants are lined up side by side, placing a reward in-front of the participants. Participants may hold hands with one another or place a hand on each other's shoulders (though they are not obliged to).
- 3. Based on the statements read on the privilege checklist, only the participants who have had these experiences either step forward or backward. Let the participants know that they can choose not to move if they are uncomfortable because no one will know if it applies to them. Remind participants that they may not direct their peers how to respond to the statements, either.
- 4. When the final statement is read, ask participants to note where they are standing in relation to one another.



#### **DEBRIEF**

After the questions are asked the line will be broken up as everyone will be stepping forward, backward or staying the same, and you will be able to see the different levels of privilege within the group. Those with less privilege will be farther back from the reward and those who hold more privilege will be farther ahead, closer to the reward. This demonstrates and reflects the realities within society's inequalities.

Ask your audience questions that help them process and understand the lessons of the activity, such as:

- 1. How did it feel to be in the front of the group? In the back? In the middle?
- 2. What were some factors that you have never thought of before?
- 3. If you broke contact with the person beside you, how did you feel in that moment?
- 4. How can your understanding of your privilege or marginalization improve your existing relationships with yourself and others?



The purpose of the myth busting activity is to create a conversation around common false beliefs that many of us have seen, heard or been a target of. Many of these myths contribute to the ongoing marginalization of Indigenous people by justifying mistreatment or the deprivation of resources under false pretences. The myths discussed here are common beliefs that many people have thought to be true and have never been told otherwise. The purpose of having this conversation is to educate and create new knowledge and beliefs that are real and truthful. This activity also provides participants the tools that they will need to challenge these myths when they experience them in their daily lives.

Each myth will take time for discussion. For more information on these myths see **Appendix F**.



## **ACTIVITY 4: MYTH BUSTING**

#### **EDUCATION LEVEL**

• Grade 7+

#### **MATERIALS**

- Session 3 Presentation Materials
- (Optional) "5 Core Questions" handout from Appendix K

#### **TIME LENGTH**

• Minimum 30 minutes

#### **GROUP SIZE**

• Small and Large Groups



## LEARNING OBJECTIVE

To rebut misconceptions about Indigenous peoples.



#### **GUIDELINES**

- 1. State the myth provided on the PowerPoint or hand-out to the workshop participants.
- 2. Ask the audience for feedback, e.g. "Do you believe this to be true?" "What do you think?" "Have you heard these statements before?"
- 3. After a short amount of time is given for discussion, read the fact(s) (listed as the "Truth" under each myth below) and move on to the next slide until all myths have been discussed.



#### **DEBRIEF**

Remind your audience of the four elements of the bystander approach. 62

#### Interrupt, Question, Educate, and Echo

Ask your audience when they encounter these myths how they would challenge them. Ask them to model an interruption or a question. Use the myths discussed as examples and ask how the audience would educate someone after speaking those myths. Affirm constructive answers, and provide alternate possibilities drawing on the "5 Core Questions to Guide You if a Situation Occurs" handout from session 2 in **Appendix K**.

#### **MYTH**

European explorers discovered the Americas.

#### **TRUTH**

The belief that European explorers and settlers discovered America and that people and complex societies didn't already exist here pre-contact is a misconception that many people still have. This myth had and continues to have a significant impact on Indigenous peoples in the form of legal and political codes such as the *Doctrine of Discovery* or the *Doctrine of Terra Nullius* (nobody's land). These doctrines were used to justify European sovereignty over the Americas on the grounds that Indigenous peoples were not humans with sovereignty over their own lands. 63 64 Indigenous peoples had thriving and diverse civilizations long, long before the arrival of European explorers and settlers.

#### **MYTH**

The injustices done to Indigenous peoples are a thing of the past, and are not an issue today.

Other related statement
"Why don't they just get over it?"
"I didn't do any of this to them." 65

#### TRUTH

It is estimated that approximately 150,000 Indigenous children in Canada were sent to residential schools, many forcibly, until the 1970s. The last residential school in Ontario closed in 1991, and the last in Canada closed in 1996. The impacts of this period are still very much real today and carry many negative impacts to this day. Intergenerational trauma exists within many communities. The Indian Act and forced assimilation still impact and control many aspects of our lives to this day. Until these policies change to better Indigenous lives and set a standard that creates equity, how can Indigenous peoples move on? The treaties were signed in good faith that there was a good relationship to work together while sharing the land. This relationship has been compromised time and time again. <sup>66</sup> Treaties continue to apply and are relevant today.

Alternatively, you may show this YouTube video <sup>67</sup> (Link: https://www.youtube.com/watch?v=BVjHGNreBkU) as the response from Justice Murray Sinclair about why Canadians should choose to remember Indigenous history (running time: 1.28 minutes).

#### **MYTH**

The conditions Indigenous peoples face in Canada are exaggerated. They aren't that bad. <sup>68</sup>

#### TRUTH

Although Indigenous people in Canada are making many positive strides, there is still a long way to go to eliminate the disparities with the majority of Canadians. The conditions Indigenous people face are also very different from one community to another.

- Some reserves are remote and reserve land may not be rich in natural resources; <sup>69</sup>
- Historically, government did not set aside land, such as reserves, for Métis peoples in Ontario or invite Métis to sign treaties;
- Life expectancies of Indigenous peoples are 7 years less than the Canadian average;<sup>71</sup>

- Indigenous children under the age of 4 make up 52.2% of all children in foster care;  $^{72}$
- Indigenous children are over 2.5 times as likely to live in poverty; 73
- Indigenous peoples are 10 times more likely to be incarcerated than non-Indigenous peoples. There are more Indigenous females than males in the prison system; <sup>74</sup>
- 1 in 15 Indigenous peoples experience homelessness versus 1 in 128 non-Indigenous peoples. <sup>75</sup>

#### **MYTH**

Indigenous peoples aren't trying very hard or doing much to make things better for themselves. <sup>76</sup>

#### **TRUTH**

Numerous programs and movements have been developed and implemented by Indigenous peoples over generations, geared towards increasing leadership, resiliency, and the life chances of future generations. Indigenous youth are increasingly educating themselves to play a role in politics, governance and many avenues in the various sectors. Many youth councils are being established across Canada, providing a unified voice and strength to the youth of First Nations, Inuit, and Métis people throughout our country and thereby bringing their issues and concerns to the forefront. Overall Indigenous peoples are healing and changing the cycle for future generations and are reclaiming their spiritual traditions.

#### **MYTH**

Indigenous peoples gave up the land to the colonizers/settlers or lost it in war. 77

#### **TRUTH**

Throughout Ontario, treaties still stand to this day and the land has never been completely "given up," e.g. Indigenous people continue to exercise Aboriginal and Treaty rights, protected by the Constitution. Indigenous peoples were also crucial allies to Britain and France in the many wars that occurred before Confederation, and fought to defend our treaty rights and allies at disproportionately high rates during the First and Second World Wars. There was no single war between colonial powers and Indigenous peoples in Ontario that resulted in the current political relations that exist today, rather it was the outcome of a long and complicated political process that included treaty-making, negotiation, resistance and alliance building over several centuries. 80

#### **MYTH**

Racism doesn't harm anyone and should be permitted, as anyone can think what they want. It's a matter of "Freedom of Speech". 81

#### **TRUTH**

Racist beliefs can lead to racist actions, which are a violation of the *Canadian Constitution*, the *Canadian Charter of Rights and Freedoms* and in Ontario, the *Ontario Human Rights Code*. In some instances, these actions can also lead to charges enforceable under the Criminal Code of Canada, e.g.: hate crimes and hate speech. If something someone encourages other people to do harm to someone else because of their race, gender, faith, sexual orientation or gender identity, whether the speaker considers it "just an opinion" or "just an idea" is irrelevant. In these scenarios, that speech can cause harm. By not recognizing each other as equal, racism allows people to rationalize violence and discrimination towards others. Racism DOES harm Indigenous people. <sup>82</sup>

#### **MYTH**

Stereotypes are normal and cannot be eliminated. Having a racial stereotype is just a thought and cannot be harmful. 83

#### **TRUTH**

While it is natural for the brain to categorize information (which can influence stereotypes), having a better understanding of each other allows us to know what is true and what a false assumption is. An implicit bias "occurs when someone consciously rejects stereotypes and supports anti-discrimination efforts but also holds negative associations in his/her mind unconsciously. Thus, implicit bias does not mean that people are hiding their racial prejudices. They literally do not know they have them." <sup>84</sup> Long held assumptions and stereotypes about Indigenous peoples can be harmful, misleading and perpetuate the impacts of racism against Indigenous peoples.

#### **MYTH**

You can tell someone is Indigenous by looking at them/by their appearance. 85 "Indigenous peoples all look the same."

#### **TRUTH**

Indigenous communities are incredibly diverse and were diverse even before contact. Many people have mixed ancestry but are still Indigenous and are part of Indigenous communities. One may appear to "pass" or present as white, black, or any other racial group but still be an Indigenous person. <sup>86</sup>

#### **MYTH**

"If I were to speak up against racism, no one would listen to me anyway. There's not much I can do about it." <sup>87</sup>

#### **TRUTH**

Being a good ally takes time and effort. It is important to demonstrate anti-racism in your daily life and in your communities. Racism must be challenged and contested in order to change attitudes and social norms. Speaking up is not a waste of time or energy. <sup>88</sup>

Indigenous peoples don't pay taxes.

Most Indigenous people pay the same taxes as the rest of Canadians. Inuit, Métis and non-status First Nation people in Ontario do not qualify for any tax exemptions. For First Nation people with Indian Status, there are tax exemptions for income earned on reserve, but income earned off reserve is generally taxable. First Nation people with Indian Status and Indian bands (First Nation communities) in Ontario are also exempted from the provincial portion (8%) of the Harmonized Sales Tax (HST) on certain goods and services.

Note: There are many specific provisions that outline when income tax, sales tax, or other forms of tax may or may not apply, particularly when it comes to businesses, band governments, and other enterprises. Encourage participants that if they want to know more specifics, to consult *Government of Canada* or *Ontario Ministry of Finance* websites because they are specific, verified, and represent the body that most often enforces the tax system pertaining to Indigenous peoples. <sup>89</sup>

#### **MYTH**

Indigenous peoples get free education. 90

#### TRUTH

Many Indigenous students rely on the same sources of funding support that non-Indigenous peoples do, like the Ontario Student Assistance Program (OSAP). <sup>91</sup> Métis people have access to a handful of bursaries funded by the *Métis Nation of Ontario* and private sources, but otherwise rely on the same resources as non-Indigenous peoples. <sup>92</sup> First Nation and eligible Inuit people must apply on an annual basis for limited post-secondary support funding either through their First Nation or designated Inuit organization. Often the demand for education funding outweighs the funding that communities receive from the federal government to pay for it, which means many applications are rejected or the funds that are received cover a smaller portion of the costs. <sup>93</sup> More often than not, the limited funding provided does not cover all the costs of pursuing education, and most Indigenous students have to work or apply for loans as well. <sup>94</sup>

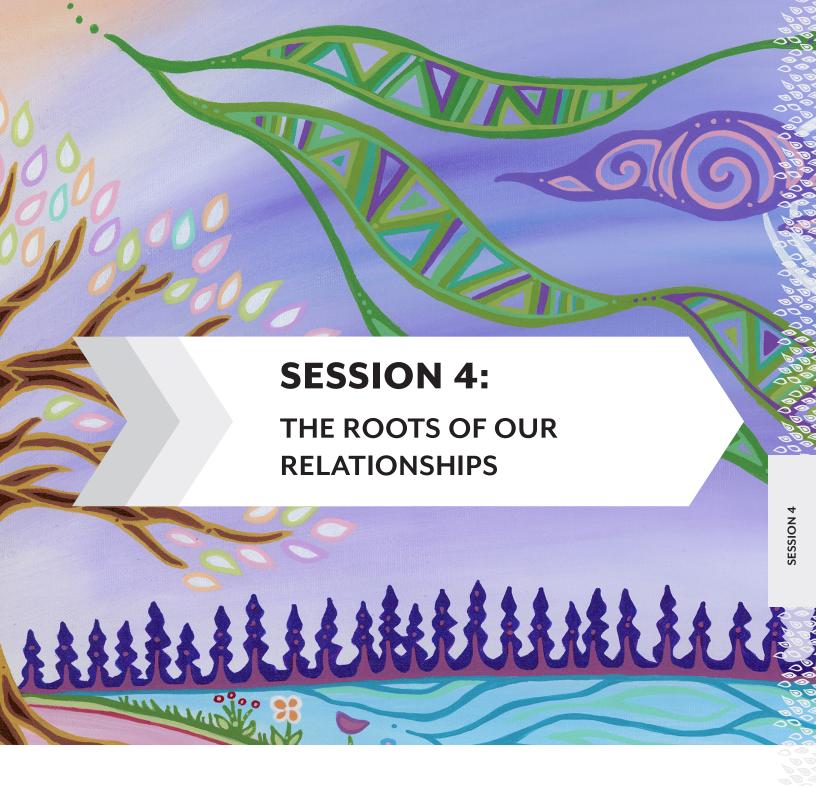
#### **MYTH**

Affirmative action, quotas and special benefits for Indigenous people are evidence of reverse racism. <sup>95</sup>

#### TRUTH

Affirmative action is when institutions, particularly in hiring or student admissions, will select an Indigenous candidate over a non-Indigenous candidate when faced with a choice between two people of equivalent skill level or accomplishment. These policies are designed to counterbalance the barriers, stereotypes and biases that Indigenous people face due to racism. Such programs have helped address the underrepresentation of Indigenous peoples in many schools and workplaces. <sup>96</sup> Losing or limiting an unearned privilege is not discrimination or racism, it is levelling the playing field. The "reverse" of racism is justice and fairness, which is precisely our goal.





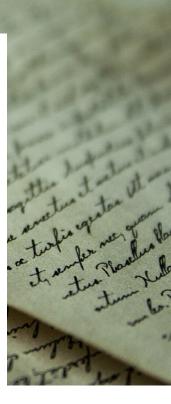
By this point in the program, participants will be able to identify different forms of racism, will be more aware of their own oppression and/or privilege and will begin to be more informed about the experiences of Indigenous peoples living in Canada.

The Roots of our Relationships will engage workshop participants in learning about the treaty relationships between many Indigenous peoples and Canada, the exclusion of some Indigenous people from that process, how the relationship has moved back and forth in positive and negative ways, and will highlight the resiliency of Indigenous peoples throughout it all. There is much to know, but even with a general understanding of how these relationships have been formed and changed over time, a well-informed bystander will be able to interrupt when they hear misinformation about Indigenous peoples and educate others as best as possible.

## **DISCUSSING TREATIES**

**Treaties** are legal agreements made between the Crown and Indigenous peoples. Indigenous peoples initially entered into treaties with the British Crown governments and later with the Canadian Crown, which includes the federal, provincial and territorial governments. Treaties often form the foundation of the relationship between Indigenous and settler peoples and outline the continuing rights and responsibilities of Indigenous peoples, the federal government, and often provinces and territories as well. The Crown-Indigenous territorial treaty-making process in Canada can be traced back to the Royal Proclamation of 1763 which acknowledged that settlers could not settle the land until Indigenous peoples ceded it to the Crown through treaty. Despite this principle of treaty-making, up until 1975, less than half of the land mass of Canada was covered by treaties. Today there are still Indigenous peoples who have not concluded treaties with Canada. <sup>97</sup>

Understanding treaties is important for workshop participants so that they can understand their ongoing relevance in Ontario, including the perspectives of Indigenous peoples on treaties (e.g. that Indigenous peoples did not "give up" land; and that Indigenous peoples sought a respectful, sharing relationship with settlers without giving up our distinct identities). Various forms of treaty agreements exist, they are not only signed agreements.



## **ACTIVITY 1: DISCUSSING TREATIES**

#### **EDUCATION LEVEL**

• Grade 7+

#### **MATERIALS**

- Session 4 Presentation Materials
- Map of Ontario treaties and reserves

#### **TIME LENGTH**

Minimum 30 minutes

#### **GROUP SIZE**

· Small and Large Groups



#### LEARNING OBJECTIVE

To make participants aware of treaties and treaty making processes between Indigenous peoples and the Crown, including how some Indigenous peoples have been excluded from such processes.



#### **GUIDELINES**

Begin this session with an overview of treaties that covers:

- · What treaties are:
- That treaties have not always been fulfilled and some Indigenous peoples have not entered into treaty with the Crown;
- Brief overview of what treaty boundaries in Ontario look like;

This information needs to be shared with the youth so that they understand our collective history as it continues to affect us all to this day. The maps and the links provided will help in explaining and describing the treaty relations between the settler governments and Indigenous peoples and also the importance and relevance they still have.

#### **OVERVIEW OF TREATIES:**

There are approximately 46 treaties in Ontario. <sup>98</sup> These agreements were signed between 1764 and 1930. <sup>99</sup> Treaties cover a variety of different rights, benefits, and responsibilities of their signatories, as each treaty is unique. They may describe the boundaries of territories the Crown considered as being surrendered, reserves, harvesting rights, financial benefits called annuities, or other obligations for the Crown to fulfill in exchange for the sharing of land and its wealth.

While most Indigenous nations in Ontario have entered into treaty with the Crown, some Indigenous peoples and groups have not entered into treaties and have been referred to as non-signatories. <sup>100</sup> Some current examples of Indigenous peoples that are not signatories to formal treaties or were excluded from earlier processes include the Métis, the Algonquins of Ontario, and Moose Deer Point First Nation, to name a few. A comprehensive list is available from the Aboriginal and Treaty Rights Information System (ATRIS) (Link: http://sidait-atris.aadnc-aandc.gc.ca/atris\_online/home-accueil.aspx) <sup>101</sup> from Crown-Indigenous Relations and Northern Affairs Canada.

There are five broad historical periods of Crown-Indigenous treaty making in Ontario, including:

#### Upper Canada Treaties (1764 – 1862)

The Upper Canada Treaties include at least 30 treaties across southern portions of the province and up the Bruce Peninsula to Manitoulin Island. <sup>102</sup> These treaties include agreements between the Crown and Anishinaabe and Haudenosaunee peoples.

#### **Robinson Treaties (1850)**

The Robinson Treaties (named for Treaty Commissioner, William Robinson) are two treaties that cover Anishinaabe territories around the north shores of Lake Huron and Superior. These treaties define reserve lands, recognize Indigenous harvesting rights and guarantee annual cash payments known as annuities. <sup>103</sup>

### Numbered Treaties (1870 – 1930)

Covering much of western Canada, the "numbered treaties" in Ontario include Treaty 3, Treaty 5 and Treaty 9, each of which are found in northern Ontario and include Anishinaabe and Omushkegowuk peoples. Each of these treaties identifies reserve lands, provides annuities, recognizes harvesting rights, and in some cases make provisions for the support of education, agriculture and hunting. <sup>104</sup>

#### Williams Treaties (1923)

The Williams Treaties (named for Treaty Commissioner A.S. Williams) were signed in 1923 to address Anishinaabe communities in central areas of the province from Lake Nipissing to Lake Ontario that were not yet part of a treaty. 105

#### **Modern Treaties (ongoing)**

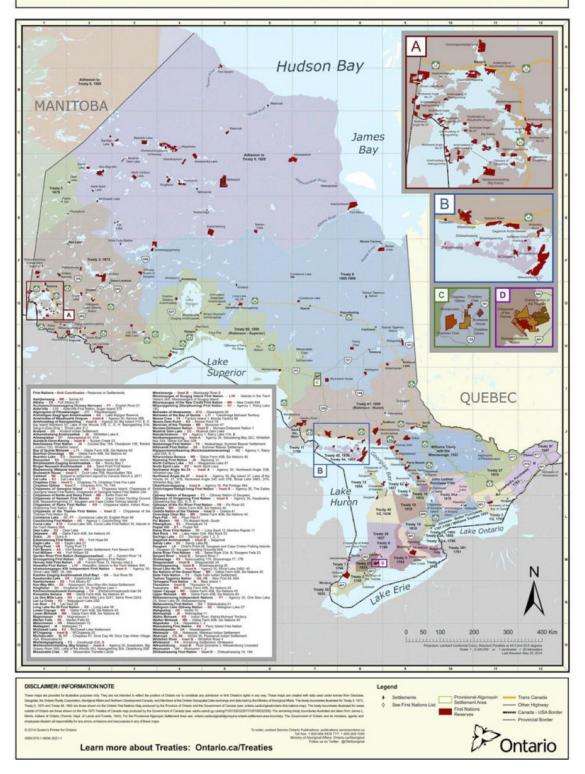
Treaty-making is an ongoing process for communities that did not enter into historical treaties or were previously excluded from the process such as with the Algonquins of Ontario. <sup>106</sup> Land claims processes also exist for Indigenous communities and the governments of Canada and Ontario to address allegations of unfulfilled treaty obligations. <sup>107</sup>

As the facilitator, you may present to the group the name of your local treaty or treaties and discuss who the signing parties were, what was included and what they mean for our communities today. Please see **Appendix L** for reproductions of the maps below that you can display or copy to distribute during your session, or you can use the online *map of Ontario treaties and reserves* (Link: https://www.ontario.ca/page/map-ontario-treaties-and-reserves).

## **TREATY MAPS**

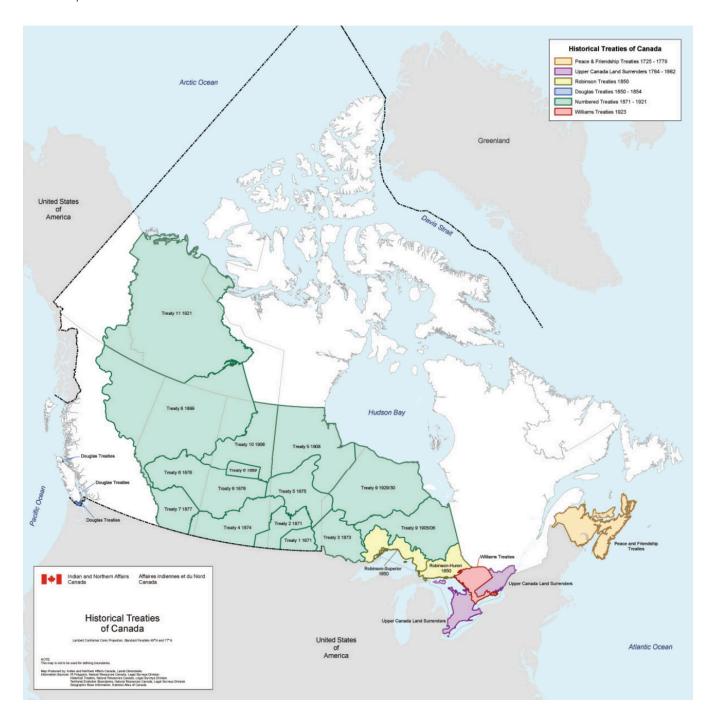
This map depicts where the numbered treaties are across Ontario. <sup>108</sup> Another version of this is contained in the **Appendix L** for you to use during presentations.

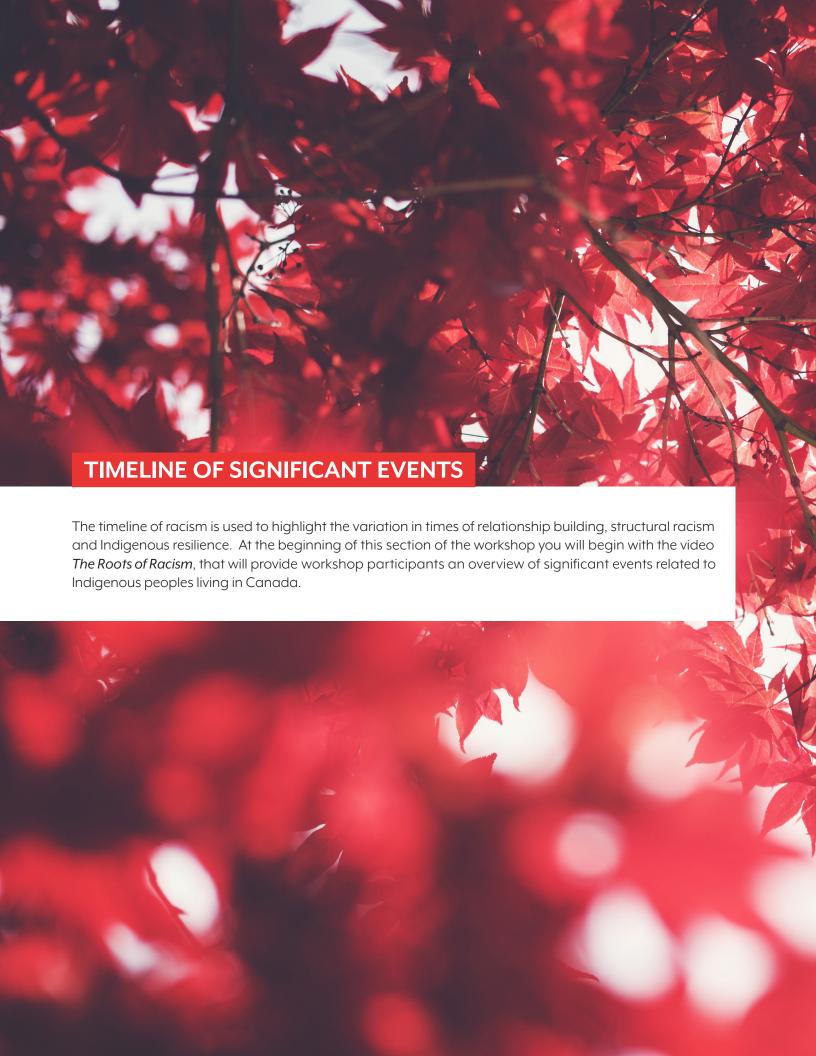
# **FIRST NATIONS AND TREATIES**



## **HISTORICAL TREATIES BEFORE 1975**

This map represents the treaties that were created that include the numbered, named, and peace and friendship treaties.  $^{109\,*}$ 





## **ACTIVITY 2: TIMELINES OF RACISM, RESISTANCE & FRIENDSHIP**



#### **EDUCATION LEVEL**

Grade 7+

#### **MATERIALS**

· Session 4 Presentation Materials

#### **TIME LENGTH**

60 minutes

#### **GROUP SIZE**

Small and Large Groups

## LEARNING OBJECTIVE

Participants understand the events where Canadian-Indigenous relationships were being developed in a positive way, the development of systemic racism within Canadian legislation, and areas where Indigenous people have been resilient and exercised resistance.



### **GUIDELINES**

 Start this section by showing the video, The Roots of Racism<sup>110</sup> (running time: 9:10 minutes).
 Link: https://www.youtube.com/watch?v=7h9CBMDlb0w

**Description:** Two young, Indigenous siblings walk through the history of the colonization of Canada to discuss the events that have led to racial injustice against Indigenous peoples.

This video speaks about Indigenous civilizations before contact, processes of colonization, and resistance to racial injustice. The video emphasizes a number of important dates, including: The formalization of the reserve system in 1849, Canadian Confederation in 1867, the passing of the Indian Act in 1876 and the creation of Indian Status, the prohibition of ceremonies and gatherings of 3 or more First Nation people, the implementation of the Residential School system, and the 1969 White Paper which proposed many changes including eliminating the Indian Act, the reserve system, phasing out the Department of Indian Affairs over five years, getting rid of status and non-status designations, and more. Facilitators may want to supplement the video by adding how strongly Indigenous people and many other Canadians opposed this proposal, eventually leading to it being withdrawn by the government, and paving the way for Aboriginal and Treaty Rights to be enshrined in the Constitution in 1982.

After viewing the video, emphasize that there are many events that have taken place that have contributed to the marginalization of Indigenous peoples and that form the roots of the racism we see today. Additionally, note that there have been important forms of resistance over that time, and also examples of building positive relationships between Indigenous and settler peoples. Show each of the timelines to the participants (please see Session 4 Presentation Materials in **Appendix F**). The timeline of racism is used to highlight the variation in times of relationship building, structural racism and Indigenous resilience. For each of the timelines, you will describe them first in a general overview offered below and you should be prepared to discuss at least two events per timeline in further detail. The events listed in the timelines are not a complete list of events but include several major national events. You will need to spend some time becoming familiar with the different events on each of the timelines.

#### **TIMELINE 1: CROSS-CULTURAL RELATIONSHIP BUILDING**

This timeline identifies the cross-cultural relationship between Indigenous and non-Indigenous people. The purpose of this timeline is to show some of the positive attempts at relationship building that have occurred between the governments of Britain, Canada and Indigenous peoples since contact. It is also to demonstrate our collective abilities to make positive choices that improve the relationship and that we are not merely beholden to the dominant ideas of our times.

**Recommended examples to highlight:** Two-Row Wampum/ Kaswentha, <sup>111</sup> the Royal Proclamation, the Royal Commission on Aboriginal Peoples and the Truth and Reconciliation Commission.

#### **TIMELINE 2: ANTI-INDIGENOUS RACISM**

The second timeline notes policies and events that have specifically targeted or negatively impacted Indigenous peoples. This timeline shows the development and manifestations of structural racism and how they have impacted the relationship building efforts that have been done.

**Recommended examples to highlight:** The Indian Act, the Residential Schools system, the 60s Scoop and the use of numbered discs to ID Inuit.

#### **TIMELINE 3: INDIGENOUS RESISTANCE & RESILIENCE**

The final timeline demonstrates times when Indigenous peoples have shown resilience and resistance towards structural oppression and racism. This final timeline, and its relationship to the others, demonstrates why and when Indigenous peoples have had to resist forms of racism.

**Recommended examples to highlight:** The Red River Resistances, the establishment of the Ontario Federation of Indigenous Friendship Centres, the establishment of Inuit Tapiriit Kanatami, and Idle No More.

You should also point out that some of the events affect different groups of Indigenous people in different ways. For instance, only First Nations people were targeted by the creation of the reserve system. Most Inuit in Ontario trace their history to homelands in the Arctic, so much of the history that impacts Inuit took place there rather than in Ontario. Despite these differences, we are all impacted by racism, albeit in unique ways. The recommended examples provide a cross-section of events that impacted First Nation, Métis, and Inuit peoples.

You may wish to focus on the events that are most relevant to your own family or ancestors, those that are most relevant to your geographic area, or you're welcome to simply draw from the events you are most familiar with. Only discuss events that you are comfortable presenting and you would like to highlight. If there are events that are not on the timeline that are relevant to your local community that you would like to highlight, please feel free to add them. But remember that if you add an event you should do research and know it well. Whether you choose an event from these timelines or from your local community, you should plan to present them in a way that is appropriate for your audience. This may mean choosing different kinds of events depending on if you are presenting to an elementary, high school, or post-secondary audience. You don't have to give a detailed history (in fact, you probably won't have enough time even if you wanted to) but you should be able to answer questions if participants ask. In the event that you are asked a specific historical question that you don't know the answer to, it's okay to say "Actually, I don't know exactly." You can invite participants to search for the answer, or you can offer to look it up and get back to the participant or the host. Just make sure that if you do offer to find the answer that you eventually get back to whoever you made the commitment to and provide the response.



## **REFLECTING QUESTIONS**

Remember the overall intent is to demonstrate how these historical events have impacted the relations between Indigenous and non-Indigenous peoples today. You may ask questions that allow the participants to identify how these events illustrate structural and institutional racism, and Indigenous and non-Indigenous peoples can work together to forge more respectful relations.

Examples of questions to generate discussion include:

- How do you think some of these events impacted the lives of Indigenous peoples?

  Of future generations of Indigenous peoples?
- What are the lasting effects that we can see from some of the damaging policies that have targeted Indigenous peoples?
- How can you support Indigenous peoples in our quests for justice?





The impacts of racism are vast and intergenerational. For example, while some Indigenous people may suffer from alcoholism, drug abuse, gambling addictions, poor health or other conditions at some point, it is critical to understand that these troubles are often connected to the bigger problems in society such as the history of abuse and control over Indigenous peoples and policies of assimilation. These laws forcibly broke up families and created a reserve system for First Nation peoples that often limited economic growth and prosperity, as demonstrated by the timeline activity. It is important to recognize and emphasize, though, that addictions and other poor health conditions are not the experiences of all Indigenous peoples. As much as it is important to understand the historical circumstances that have impacted Indigenous communities, it's also important not to stereotype.

The impacts of residential schools on Indigenous peoples will be demonstrated through Activity 3: *Impacts of Racism Blanket Exercise*. In this activity, blankets are used to symbolize the weight or impact that different aspects of the residential school system continue to have on individuals, including the descendants of residential school survivors. If you can't access blankets, you can also use towels or other large, heavy fabric.

Each blanket demonstrates how damaging one example of systemic and structural racism in Canada has been on Indigenous peoples. How can one possibly uncover them from the weight of systemic racism? Be sure to review and reinforce here the impact on the individual, the family, the community, and intergenerational trauma that is carried on the shoulders of Indigenous peoples today.

## **ACTIVITY 3: IMPACTS OF RACISM BLANKET EXERCISE**



#### **EDUCATION LEVEL**

Grade 7+

#### **MATERIALS**

- Blankets, towels or other large, heavy fabric (10-15)
- Optional: "5 Core Questions" handout from Session 2 Resources

#### **TIME LENGTH**

Minimum 30 minutes

#### **GROUP SIZE**

· Small and Large Groups

## LEARNING OBJECTIVE

Participants learn how Indigenous peoples continue to carry the impacts of intergenerational trauma and racism.



#### **GUIDELINES**

- 1. Ask for 2 volunteers.
- 2. One person will be placing the blankets (impacts) and one will be wearing the blankets (impacts).
- 3. For each identified impact of the residential school system see Appendix M one blanket will be placed over one of the volunteers as the number of blankets will allow. The blanket may represent more than one impact, however all impacts that the blanket represents must be named while placing the blanket over the volunteer.
- 4. When all the blankets have been placed, ask the volunteer who is wearing the blankets, to try to walk around the room interacting with the crowd, shaking hands and speaking with other participants.
- 5. You can use your judgement to end the activity when the volunteer has had a chance to shake hands with a number of others.



#### **DEBRIEF**

- 1. Ask the volunteer who was wearing the blankets: How did you feel carrying the weight of the blankets?
- 2. Ask the volunteer who was placing the blankets: What were your thoughts while you were placing the blankets? How do you think this relates to indigenous peoples living their daily lives?
- 3. Ask all participants:
  - When you cannot see the disadvantages and their impacts that Indigenous peoples are carrying with them, what kind of assumptions might be made? How might these assumptions affect people in their daily lives?
  - How does this relate to our discussion about oppression and privilege?
  - If you are in a situation where you feel that someone (a peer, a colleague, even a boss if you feel safe to challenge them) is judging someone else without taking these impacts into account, how could you change the conversation to be fairer? (Remind your audience of the four elements of the bystander approach: **Interrupt, Question, Educate**, and **Echo**.
- 4. Remind your audience about the "5 Core Questions to Guide You if a Situation Occurs" in the Session 2 Resources in **Appendix K**.





## **ACTIVITY 1: WHAT IS AN ALLY?**

Workshop participants will define what an ally is and what actions, thoughts and behaviour are found in allied relationships. Not everyone can identify what an ally is, especially if the term is unfamiliar, which it will most likely be for elementary grades. So be sure to encourage each group and compliment them on their definition. Creating definitions is tough; recognize their hard work.

## **EDUCATION LEVEL**

• Grade 7+

#### **MATERIALS**

- · Flip chart paper
- Markers
- · Ally Definition (see Guidelines)

#### **TIME LENGTH**

· Minimum 20 minutes

#### **GROUP SIZE**

· Small and Large Groups



## LEARNING OBJECTIVE

To reaffirm the concept of allyship and how being an ally to a marginalized group (e.g. Indigenous peoples) can dismantle racist systems.



#### **GUIDELINES**

- Facilitator begins the activity by stating, "In this activity, we are going to think about what it means to be an ally. We will start by breaking into groups."
- 2. Assign all participants a group by counting-off participants and assign each participant a number from 1 up to the number of groups you wish to create. Ask for all the 1s to group together, the 2s to group together somewhere else, and so on. Alternatively, if the participants are already arranged in groups, feel free to use those existing groups. Give each group a piece of paper and a marker.
- 3. To explain the activity, the Facilitator can say:
  - "In this group you are going to brainstorm about what it means to be an ally. We will start with trying to come up with a definition of 'Ally'. Think about who an ally is and what an ally does or should do. Pick someone in your group to be the recorder and write your definition on the flip chart paper. I'll give you a few minutes and let you know when you have 1-minute left."
- 4. Provide the group with about 5 minutes to discuss and develop their definition. When the groups have finished they will present their responses to the larger group and hang them on the wall.

## **GUIDELINES (CONTINUED)**

- 5. The facilitator will then provide the group with a definition of what an ally is, stating:
  - "Here is another definition of ally that was provided in this workshop. An ally is a member of a privileged group who takes a stand against oppression. An ally works to be a part of social change rather than being part of the oppression." 113
- 6. The facilitator should write the word "Action" on top of a sheet of flip-chart paper or on the chalkboard and encourage the participants to brainstorm about how to be an ally, stating:
  - "So now let's think about what an ally can do to achieve this. What should an ally to Indigenous youth at [our school/our organization] do or not do?"
- 7. Ask for participants to call out their answers while you record their ideas on the sheet/board or encourage participants to write down the ideas on their own paper.

If your participants have trouble coming up with ideas, provide one or two examples to get things started. Possible responses could include:

- · Allies intervene when they hear racist language;
- · Allies safely intervene when they see someone being bullied or discriminated against;
- · Allies do not use racist language.

Remember that responses may vary depending on the grade, age or maturity of your audience. Thirteen-year-olds are not likely to suggest affirmative action hiring policies, and similarly students in an advanced level university classroom might consider "not using racist language" so obvious that it gets overlooked at first.



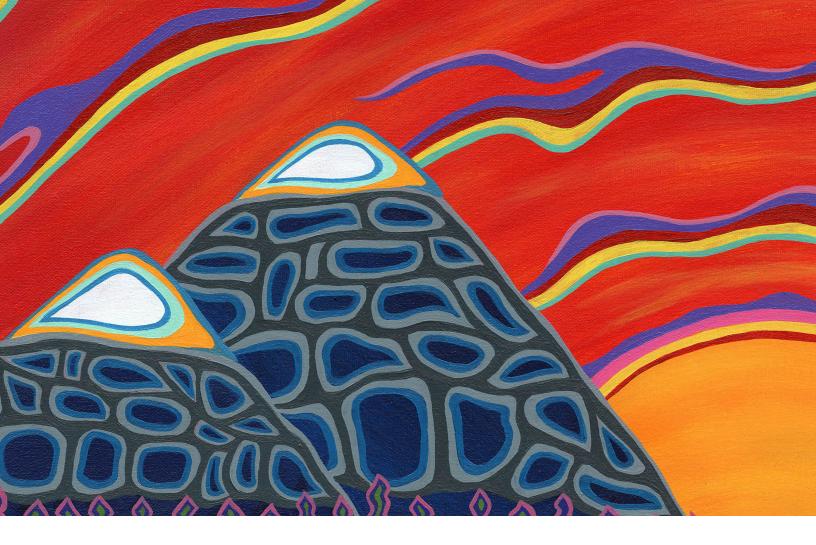
**SESSION 5** 

## **VARIATION: USING VIDEOS THAT DEMONSTRATE ALLYSHIP**

Use videos that demonstrate allyship to jump-start discussion. You can show the video below to the workshop participants or others you know of that strongly demonstrate the concept of allyship. After the video, ask the questions that build on the content. For example: In what ways do you think Classified is an ally to Indigenous peoples?

Video: Powerless – Classified <sup>114</sup> (running time: 6:40 minutes) Link: https://www.youtube.com/watch?v=9W69e9jDRq0

Classified is demonstrative of an ally who is able to utilize his own privilege and power as an entertainer to properly and respectfully depict Indigenous culture and provide space to have an open discussion about the struggles Indigenous peoples face. This song is about the different social injustices that have been and still are occurring to Indigenous peoples that can invoke a sense of powerlessness. He remains hopeful that Indigenous peoples' voices will be heard and reminds Indigenous peoples to take their power back.



## **ACTIVITY 2 (OPTIONAL): ALLY CHECKLIST**

## **EDUCATION LEVEL**

• GRADE 7+

#### **MATERIALS**

- Ally Checklist printout
- Pens/pencils

#### **TIME LENGTH**

• 15 – 20 minutes

#### **GROUP SIZE**

Small and Large Groups



## **LEARNING OBJECTIVE**

Identify personal perceptions and actions that constitute anti-racist behaviours essential of an ally.



#### **GUIDELINES**

 Follow up the previous activity by distributing the following checklist. Have the group fill it out and have a quick discussion. Please ensure you prepare copies of the **ALLY checklist** <sup>115</sup> beforehand.





This role-playing exercise allows workshop participants the opportunity to respond to scenarios where they experience a racist act occurring. With their improved knowledge of Indigenous peoples and understanding of their role as an active bystander, participants will be placed into the role of speaker, responder and coach to demonstrate their new skills that are required to speak up and act out against racism as it is occurring.

### **ACTIVITY 3: ANTI-RACISM BYSTANDER** 116

### **EDUCATION LEVEL**

• Grade 7+

### **MATERIALS**

- Space large enough for a group of 3 to sit
- Role Playing Scenarios

### **TIME LENGTH**

• 60 minutes

### **GROUP SIZE**

Large Groups



### LEARNING OBJECTIVE

Workshop participants practice effective responses to combat racism and its counterparts.



### **GUIDELINES**

- 1. The participants are divided into groups of 3. If there is an uneven amount the facilitator can join, otherwise groups of 4 may be an option.
- 2. Each group is given a pre-written scenario that includes a prejudiced comment.
- 3. Each group member is given the role of speaker, responder or coach. The speaker selects a scenario and reads or acts out the racist comment or action. The responder tries to respond to the comment in a way that will decrease future racialized comments. All other group members will take the role of the coach who observes the other group members and provides feedback on the strengths and weaknesses of the interaction.
- 4. Let the conversation build for a minute or so before the prejudiced remark is made, and let it continue for a little while after the response is given. Once the speaker and responder have concluded their interaction, the coaches should critique the response, and the roles should be rotated for another practice round with a new speaker and responder. Do not worry about getting through all the scenarios or adhering precisely to the scripted comments—the scenarios are simply designed as icebreakers to facilitate the exercise.
- 5. All group members should play each of the three roles at least once, and the speaker should usually choose a new scenario with each rotation.
- 6. Groups are provided with enough time that each group member is provided the chance to take on each role. The activity ends once each member has acted in each role or when you run out of time, whichever is sooner.

Some examples of scenarios in **Appendix N**, however these are primarily for illustrative purposes. We encourage you to create new scenarios based on your own experience. Scenarios from lived experience feel more natural and provide a better preparation for intervening in a natural context. You may wish to encourage the group to come up with their own scenarios as well. This will similarly help participants identify how they could deal more effectively with situations they have witnessed or been a part of in the past.

During the coaching, remind your audience of the four elements of the bystander approach: **Interrupt**, **Question**, **Educate**, and **Echo**.

Develop a handout that outlines each scenario. Each scenario in the handout should describe briefly a "speaker," a "responder," the event's background, and the comment itself. Examples can be found in **Appendix N**.

Be sure to mention that non-verbal racism can also occur instead of verbal comments, for example, being followed in a store or rude gestures being directed at someone. This may be discussed while you are debriefing the activity.



### **ACTIVITY 3: ANTI-RACISM BYSTANDER DEBRIEF**



### **DEBRIEF (20 MINUTES)**

Ask participants:

- · What are some of the approaches that worked? Which ones were challenging?
- · How should you respond and when? Is it better to wait to respond or should you respond immediately?
- Are public responses better than private ones?
- Are there situations when it is best not to respond?
- What about situation where no comment is made? Racism can also be non-verbal. i.e. someone is following you around the store.

Relate the exercise to three broad actions that are crucial to successful allyship:

- 1. Increasing your knowledge
- 2. Practicing your intervening skills practice what you could say if you found yourself in a position to intervene
- 3. Increasing your confidence know that being an ally is the right thing to do and that it is a process more than a destination (e.g. if you don't feel you did the right thing in one circumstance, know it doesn't make you a bad person. Take it as a learning opportunity that will help you make better choices in the future).

Remind your audience in the debrief that the bystander should be most concerned with their own safety and the safety of others when attempting to engage as a bystander.

### **ACTIVITY 4 (OPTIONAL): RESPONDING TO RACIST ATTACKS**

### **EDUCATION LEVEL**

• Grade 7+

### **MATERIALS**

- Projector
- Computer
- Internet Connection

### **TIME LENGTH**

• 60 minutes

### **GROUP SIZE**

Large Groups



### LEARNING OBJECTIVE

Workshop participants identify and understand different options for challenging a racist attack when it occurs or stepping in to support its targets.



### **GUIDELINES**

Show the following video to the group:

Don't be a Bystander: 6 Tips for Responding to Racist Attacks 117

The video, *Don't be a Bystander: 6 Tips for Responding to Racist Attacks* (Link: https://vimeo.com/199947156) demonstrates 6 steps toward active bystander anti-racism. Take time to watch the video with the participants and have them brainstorm other ways to combat interpersonal/ systemic racism.

Note that the video associates being a "bystander" with being passive. Remind them that we distinguish active bystanders from passive bystanders, and the negative association the video infers about bystanders is directed to those who do nothing in situations of a racist incident









### **ACTIVITY 1: VISION MAP 119**

### **EDUCATION LEVEL**

• Grade 7+

### **MATERIALS**

 Magazines, markers, flip chart paper, glue or tape, scissors, or post-it notes, fun and imagination

#### **TIME LENGTH**

• 30 minutes +

### **GROUP SIZE**

 2 – 10 participants per group, unlimited number of groups



### LEARNING OBJECTIVE

Group participants work together to create a vision of what a community looks like that is built on mutual respect and harmony.

Talk to the group about what a vision map is and why a map is made. Vision maps help us to identify our goals, and they help us to recognize what the world would look like once we've achieved those goals. They also help to reaffirm that a better world is possible, and that we can each make choices that get us closer to achieving that vision. The vision map is made up of drawings, words and pictures. <sup>120</sup>

### What is a vision map?

- · A vision map creates a picture of an ideal community
- · It does not have a time frame
- It includes present community and future vision
- It is made up of pictures
- · Everyone works together to create it

### Why do we create one?

- It identifies the values that the community wants to take with them into the future
- It creates a vision of what is possible
- · It fosters the beginning of change
- · It opens our minds up to possibilities

Developing a vision helps us move past mourning for what we have lost or the hurt we have experienced and moves us to a frame of possibility and positive action.



### **GUIDELINES**

- 1. Facilitator asks the group, "What would a community look like that is built on mutual respect and harmony between Indigenous and non-Indigenous youth?"
- 2. Hand out the magazines, markers, sticky notes, glue or tape, and scissors to everyone (the magazines are for people to look through and find pictures that help them show their vision. The pictures can be cut from the magazine and pasted on the Vision map. Magazines are optional, and you can instruct participants to draw with markers or use words instead).
- 3. Ask everyone to paste their drawings, pictures or words on the Vision Map one by one. Instruct the participants that as they draw or paste an image on the vision map, they should explain to their peers what the image means and why they are including it. Be sure to check to see that everyone has been able to include something on the map.
- 4. You may wish to include one or two of your own visions to help support the group.
- 5. Ask someone from each group to provide a brief (1-2 minute) recap of their vision maps.
- 6. As each group passes their turn to the next, the facilitator should identify commonalities among the groups' visions. For example, state, "I notice that there are quite a few pictures of friendships" or "I see a lot of listening to one another." From this vision, the facilitator can state, "We were all able to add a vision to the map of what we want in our community, and we can see a lot of commonalities. How can we encourage \_\_\_\_\_" or "How can we help get to a place where \_\_\_\_ happens?"
- 7. As participants respond to the prompts, bear in mind the Bystander Approach of **interrupting**, **questioning**, **educating**, and **echoing**, as well as the "5 Core Questions to Guide You if a Situation Occurs," and relate contributions back to the themes in these tools.



### **DEBRIEFING AND EVALUATION**

Following the completion of the Vision Map exercise, proceed to a debriefing session on the whole program that was delivered.

### **DEBRIEFING**

Debriefing is used after an exercise or workshop is completed. Just as it is important for co-facilitators to debrief with one another and their supports after a workshop is complete, it is also important for them to debrief with participants before the workshop comes to a close. It is a way for workshop participants and the facilitators to reflect on what happened throughout the event providing opportunity to share personal thoughts and feelings and address outstanding questions that have arisen while in session. The facilitators should provide a general overview of the entire workshop stressing the vision of the program. The Indigenous Youth Leading Youth program uses a sharing circle to provide the space for workshop participants to talk about their learnings as a result of the workshop.

### **SHARING CIRCLES** 121

A sharing circle is a way of learning from others in the group. It creates a bond between participants and is an opportunity to address concerns individuals may have. It also helps the group members to develop personal skills like self-confidence and public-speaking. There are some guidelines that should be followed when being part of a sharing circle and these must be shared with the participants at the beginning of the circle. They include:

- 1. No cross-talking (one person speaks at a time);
- 2. Respect the person speaking;
- 3. Give your full attention to the person speaking;
- 4. Ensure that anything that is said in the circle is confidential and should not be discussed with others outside of the circle;
- 5. Do not judge another person's experience or statements; and
- 6. We are all equal when we are in the circle.

If you have participated in a sharing circle before, you know that they can take a long time to complete. Therefore, the program has developed a few pre-written questions that can be used to guide the discussion in the circle to ensure contributions are focused.



### **ACTIVITY 2: SHARING CIRCLE**

• Grade 7+

### **MATERIALS**

- Eagle feather, talking stick or any object that holds cultural meaning
- Space large enough for participants

**EDUCATION LEVEL** 

#### **TIME LENGTH**

• 30 minutes +

### **GROUP SIZE**

· Any size



### LEARNING OBJECTIVE

Group participants are allowed an opportunity to debrief about the workshop and discuss ways that they will work on self-care after the workshop is over.



### **GUIDELINES**

- 1. Arrange seats for all participants and those present during the session (including teachers/instructors, supports, and Elders) in a circle.
- 2. Ask figures of authority, such as teachers, Elders, Knowledge Keepers or Senators, to sit so that they will speak last. This will allow them to end the circle with affirming messages that encourage participants, correct inaccuracies and emphasize the value of the work that has been done during the workshops.
- 3. The use of an eagle feather or other meaningful object is used to show who will be using the space to speak. Remind the participants that we are listening while the person is speaking.
- 4. The facilitator may wish to open the circle by saying a prayer or other opening remarks that include the guidelines for the sharing circle. As sharing circles can be a lengthy process, you may wish to use the guiding questions listed below to help keep discussions focused.
- 5. The speaker holds the object until they feel they are finished sharing and passes the object to the person sitting beside them. The direction in which the turn passes can vary depending on the Indigenous cultures of those present or guiding the session, for instance, the turn usually passes to the person on the left (clockwise) in Anishinaabe and Cree communities, while it usually passes to the person on the right (counter-clockwise) in Haudenosaunee communities.
- 6. Allow time for the participants to gather their thoughts.
- 7. The group members can pass if they would like to. Be sure to explain this ahead of time so that they are aware of the option when their turn arises.
- 8. When everyone has the chance to participate acknowledge that it is time to close.



### **OPTIONAL QUESTIONS FOR GUIDING DISCUSSION:**

- · What do you feel you have learned from the workshop?
- Do you feel that you have changed any of your views or attitudes towards Indigenous peoples today?
- What change do you want to make as a result of the workshop?
- Some of the information you learned today might have left you feeling like you need some time to think. Taking care of ourselves by doing things we enjoy helps us to restore balance. After this workshop, what are some of the ways that you could take care of yourself?





Part of your responsibility as a facilitator for the program is ensuring that the workshop participants have completed the evaluation forms found in **Appendix G**. The evaluation forms should be handed out prior to beginning the workshop and after the final debrief so that they are able to reflect on their experience and your role as a facilitator. This type of evaluation process provides feedback to you and to the program on successes, challenges and improvements or changes in attitude from workshop participants.

After the workshop is completed, make note for yourself on what the participants have written. Then the forms should be collected and returned to your organization's representative.

### RESOURCES AND SELF CARE FOR WORKSHOP PARTICIPANTS

Make sure that the workshop participants are aware of how they can practice self-care after the workshop is over.

After each workshop session, be sure to provide a list of support services that are available in your community or at the host organization to all participants. Using the example below, fill out the details with the help of your organization's representative and in consultation with your host to add local or on-site resources to the existing list of services that can be accessed throughout Ontario. Follow the same format for entries as:

### [Name of Resource]

- · Information about services offered;
- · Website URL:
- · Telephone number;
- · Address [if applicable].

See **Appendix A** for a list of province-wide resources that you can also share and use to model your own list on.

### **SELF CARE FOR FACILITATORS**

### **FEEDING YOUR SPIRIT**

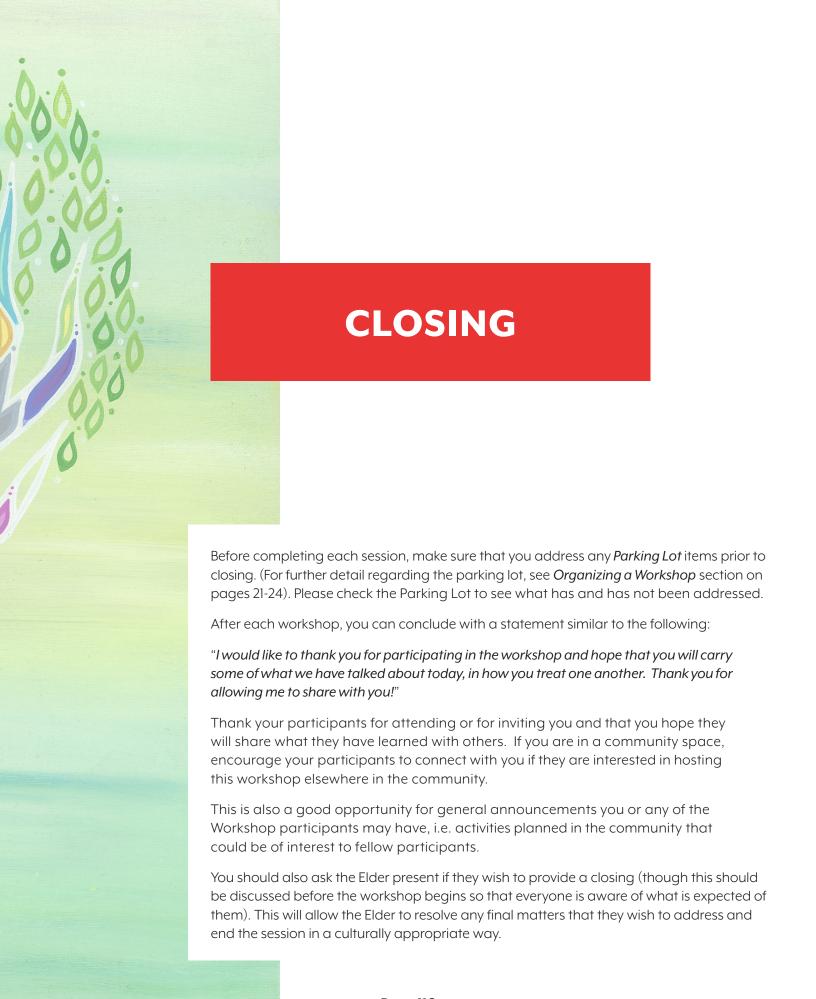
Facilitating anti-racism workshops takes a great deal of balance and strength and it is important to take care of yourself throughout the process. Practicing self-care is important in that it helps us to identify and take care of those parts of ourselves that need more attention in order to maintain and restore balance. The content in the workshop, discussing this sensitive topic and actively listening to others' perspectives, and manoeuvring through your own emotions can be exhausting and lead to burn-out. Make sure that you take care of yourself!

It is also the facilitator's responsibility to ensure that the workshop participants are left feeling that they are in a balanced state. They may require extra time to spend with themselves until their energy and emotional state has stabilized. This means that we will need to practice self-care to achieve a healthy balance by recognizing our own needs and learn how to take care of our physical, mental, emotional, and spiritual well-being. It is crucial that we make a commitment to ourselves and our well-being as we continue to seek balance in our lives. By completing the medicine wheel, **Appendix O**, this will help you identify how you can manage your well-being. There may be other important teachings from your own culture that may be helpful as well.

Make sure you give yourself time to practice self-care after the completion of the workshop and remember that if you need additional support other than that provided by your organization, **Appendix B** provides a list of province-wide services that may be able to help.











# **RESOURCES**

WORKSHOP PACKAGE (APPENDICES)
HANDOUTS AND PRESENTATION
MATERIALS

### **COMMUNITY SUPPORT SERVICES**

Should you feel that you need support after this workshop, there are crisis counseling services available in our community. Please use the services below if you feel you need the extra support.

### **CONNEX ONTARIO**

Free confidential services for addiction, mental health and problem gambling. Services available by phone, chat, or email. Website contains a directory of services across the province. 24 hours/7 days a week.

connexontario.ca

1-866-531-2600

# FIRST NATION AND INUIT HOPE FOR WELLNESS HELP LINE

Free confidential helpline for Indigenous peoples. Though the title of this program does not include a reference to Métis peoples, it does offer mental health counseling and crisis intervention to all Indigenous peoples, including Métis people. 24 hours, 7 days a week.

hopeforwellness.ca

1-855-242-3310

# GOOD 2 TALK – POST-SECONDARY STUDENT HELPLINE

Free confidential helpline providing professional counseling and information and referrals for mental health, addictions and well-being.

24 hours/7 days a week.

good2talk.ca

1-866-925-5454

### KEEPING IT RIEL – MÉTIS NATION OF ONTARIO WELL-BEING PROGRAM

Provides information and connection to Métis Nation of Ontario Family Well-Being programs across Ontario.

keepingitriel.com

### KIDS HELP PHONE

Free, bilingual and anonymous telephone and web service. Provides counseling for all youth up to and over 20 years of age. 24 hours, 7 days a week.

kidshelpphone.ca

1-800-668-6868

### **LGBT YOUTHLINE**

Free, Ontario-wide peer-support phone line for lesbian, gay bisexual, trans-gender, transsexual, two-spirited, queer and questioning young people. 4 PM - 9:30 PM Sunday to Friday.

youthline.ca

1-800-268-9688 Text: 647-694-4275

### MÉTIS COMMUNITY WELLNESS WORKER PROGRAM

### **Community support services**

Fill this section with contact information for the nearest service provider, which you can identify here:

http://www.metisnation.org/programs/health-wellness/community-support-services-program/

### **Community Wellness Worker Program**

Fill this section with contact information for the nearest service provider, which you can identify here:

http://www.metisnation.org/programs/health-wellness/community-wellness-worker-program/

### Victim services

Fill this section with contact information for the nearest service provider, which you can identify here:

http://www.metisnation.org/programs/healthwellness/mno-victim-services/

Note that the specific contacts for the Métis Community Wellness Worker Program will vary in different communities. Make sure the information provided reflects the nearest service provider.

# Other Services and Resources of the Métis Nation of Ontario

The Métis Nation of Ontario offers a variety of services to its over 20,000 citizens across Ontario.

Branch offices across Ontario: http://www.metisnation.org/programs/officesand-staff/

### NEWJOURNEYS.CA – YOUR ONLINE FRIENDSHIP CENTRE

Free, online platform for sharing stories of the Indigenous experience in Canada, as well as connections to resources, services and information to help urban Indigenous youth, young families and others seeking to know more about their surroundings.

newjourneys.ca

### **RESIDENTIAL SCHOOLS CRISIS LINE**

Free Crisis Line for residential school survivors and their families. 24 hours, 7 days a week.

canada.ca/en/indigenous-services-canada/ services/first-nations-inuit-health/health-careservices/indian-residential-schools-healthsupports/indian-residential-schools-resolutionhealth-support-program.html

1-8866-925-4419

### **TALK 4 HEALING**

Free, culturally safe telephone helpline for Indigenous Women living in Ontario. Offers talk, chat, and text services in English, Oji-Cree, Cree and Ojibway. 24 hours, 7 days a week.

talk4healing.com

1-855-554-HEAL (1-855-554-4325)

### **TUNGASUVVINGAT INUIT**

Community centre and service provider for Inuit in Ottawa and across the country, offering social and cultural programming.

tungasuvvingatinuit.ca

Email: info@tungasuvvingatinuit.ca

613-565-5885

### LOCALLY AVAILABLE RESOURCES

### [Insert Local Organization Name]

- · A descriptor of services offered, Local hours
- · Website address
- · Phone number

# **COMMUNITY SUPPORT SERVICES**

Should you feel that you need support after this training or when facilitating the workshop there are crisis counselling services available in our community. While your main point of contact for support remains your organization's representative, please feel free to use these services below if you feel you need the extra support.

### **CONNEX ONTARIO**

Free confidential services for addiction, mental health and problem gambling. Services available by phone, chat, or email. Website contains a directory of services across the province. 24 hours/7 days a week.

connexontario.ca

1-866-531-2600

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Free, Ontario-wide peer-support phone line for lesbian, gay bisexual, trans-gender, transsexual, two-spirited, queer and questioning young people. 4 PM - 9:30 PM Sunday to Friday.

youthline.ca

1 -800-268-9688 Text: 647-694-4275

### MÉTIS COMMUNITY WELLNESS WORKER PROGRAM

The Métis Nation of Ontario offers a variety of services to its over 20,000 citizens across Ontario. Consult the websites linked below to find the service nearest you.

Community support services

http://www.metisnation.org/programs/healthwellness/community-support-services-program/

Community Wellness Worker Program

http://www.metisnation.org/programs/health-wellness/community-wellness-worker-program/

Victim services

http://www.metisnation.org/programs/health-wellness/mno-victim-services/

The Métis Nation of Ontario offers a variety of services to its over 20,000 citizens across Ontario. You may locate additional resources relevant to potential Métis workshop participants through the branch offices accessible by the link below:

Branch offices across Ontario: http://www.metisnation.org/programs/officesand-staff/

### NEWJOURNEYS.CA – YOUR ONLINE FRIENDSHIP CENTRE

Free, online platform for sharing stories of the Indigenous experience in Canada, as well as connections to resources, services and information to help urban Indigenous youth, young families and others seeking to know more about their surroundings.

newjourneys.ca

### **RESIDENTIAL SCHOOLS CRISIS LINE**

24 Hour Crisis Line for residential school survivors and their families. 24 hours, 7 days a week.

canada.ca/en/indigenous-services-canada/ services/first-nations-inuit-health/health-careservices/indian-residential-schools-healthsupports/indian-residential-schools-resolutionhealth-support-program.html

1-8866-925-4419

#### **TALK 4 HEALING**

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tungasuvvingatinuit.ca

Email: info@tungasuvvingatinuit.ca

613-565-5885

# RESPONDING TO STRONG EMOTIONS

EMOTION	STRATEGIES TO USE IN THE MOMENT	YOUR PLAN
Pain, Suffering, Anger	Check in with the group.  Model the tone of voice you expect from the group.  If crying or angry participants want to share what they are feeling, allow them to do so. If they are unable to contribute to the group discussion, respectfully acknowledge their emotions and continue with the workshop.	
Blame	Remind the group that racism is like smog. We all breathe it in and are harmed by it. While they did not create the system, they can still contribute to its end.	
Guilt	Have participants specify what they feel responsible for.  Make sure that the participants are realistic in accepting responsibility primarily for their own actions and future efforts, even while considering the broader past actions of their identity groups.	
Shame	Encourage participants to share what is humiliating or dishonourable. Ask questions that offer participants an opportunity to provide a solution to the action, thought or behaviour perpetuating their belief.	
Confusion or Denial	When participants appear to be operating from a place of misinformation or ignorance about a particular group of people, ask questions anchored in workshop content or introduce accurate and objective facts for consideration.	

# **DIFFICULT CONVERSATIONS: A SELF-ASSESSMENT**

Use the graphic organizer below to list **three vulnerabilities** you worry could limit your effectiveness and **three strengths** you believe will help you to lead open and honest dialogues. Finally, list specific needs that, if met, would improve your ability to facilitate and navigate through difficult conversations.

VULNERABILITIES	STRENGTHS	NEEDS
EXAMPLE: "My family is multiracial. Will my audience accept me?" "I don't know enough about the issues described here. Am I 'allowed' to lead a discussion while I also learn?"	EXAMPLE:  "I have good rapport with workshop participants."  "I use community resources to support learning."	EXAMPLE:  "I need to learn more information about oppression, privilege, and allyship."  "I need clearer ground rules for workshop discussions."



# **EMAIL TEMPLATE**

To [Insert name/organization here]:

Cc: [Insert your organization's representative name/contact here]:

I am writing to let you know about the availability of anti-racism workshops for your [class, school, conference, etc.]. The Northern Ontario Research, Development, Ideas and Knowledge (NORDIK) Institute with the support of the Ontario Ministry of Indigenous Affairs (IAO) have developed the Indigenous Youth Leading Youth Program to build awareness among non-Indigenous youth about issues impacting Indigenous peoples.

I am a facilitator working with [insert organization's name] who has been trained to deliver this interactive youth workshop that is Indigenous-focused and led by Indigenous youth facilitators, to discuss racism and its impacts on Indigenous peoples and the importance of building respectful relationships.

The program will actively involve dialogue between Indigenous and non-Indigenous youth that is engaging and positive and set in a respectful environment that creates a safe space for both the facilitators and the workshop participants.

In working with [insert organization's name], we are committed to providing all necessary resources and materials to foster interactive workshops filled with information and activities for ages 12 and up (grade levels 7 and up) to understand and take part in. Attached to this email is the Indigenous Youth Leading Youth program brochure, which provides details about the Program at-a-glance. Please review it and feel free to contact me if you have any questions or concerns; I will be happy to set up a meeting to discuss the program in more detail, at a time that is convenient for you.

If you are interested in hosting the workshop, I will be pleased to discuss further the format of the program and the role of your school. We will meet with you beforehand to discuss the additional resources and supports that are needed and to which we can connect you to ensure the emotional safety of all participants, such as any teachers, counsellors or support staff.

I look forward to connecting with you and moving forward in our efforts to tackle racism and build greater cross-cultural understanding.

Thank you,

[Insert Name and contact information]

# THE SEVEN GRANDFATHER TEACHINGS

### **HONESTY**

also means "righteousness", be honest first with yourself -in word and action;

### **HUMILITY**

is to know yourself as a sacred part of the Creation;

### **TRUTH**

is to know all of these things.

To honor all of the Creation is to have

RESPECT;

To cherish knowledge is to know

WISDOM;

To know

**LOVE** 

is to know peace;

### **BRAVERY**

is to face the



# **INUIT IQ PRINCIPLES**

### Pilimmaksarniq/ Pijariuqsarniq:

Development of skills through observation, mentoring, practice, and effort.

### **Aajiiqatigiinniq:**

Decision making through discussion and consensus.

### Pijitsirniq:

Serving and providing for family and/or community.

### Inuuqatigiitsiarniq:

Respecting others, relationships and caring for people.

### **Tunnganarniq:**

Fostering good spirits by being open, welcoming and inclusive.

### Qanuqtuurniq:

Being innovative and resourceful.

### Piliriqatigiinniq/ Ikajuqtigiinniq:

Working together for a common cause.

### Avatittinnik Kamatsiarniq:

Respect and care for the land, animals and the environment.

# **REAL LIFE EXAMPLES**

### **EXAMPLE 1: HALLOWEEN COSTUMES AND CULTURAL APPROPRIATION**



Your non-Indigenous friend wants to 'dress up' to look like a "Native American" or "Indian" for Halloween.

Many people don't realize the effects that the action of dressing up to impersonate Indigenous culture has on Indigenous people. Many of these costumes draw on stereotypes about Indigenous people, including the use of buckskin or feathered headdresses.

When a non-Indigenous person dresses up to impersonate an Indigenous person, whether in a store-bought costume or otherwise, it has a number of potential related impacts, including:

- Dehumanizing Indigenous peoples by reducing Indigenous culture to a costume or cartoon;
- Erasing or hiding the diversity of Indigenous cultures;
- Emphasizing stereotypes of Indigenous peoples as primitive, aggressive, or exotic;
- Erasing or hiding the complex history of Indigenous peoples and cultures by equating what it means to be an Indigenous person to an (often inaccurate or distorted) image from the past, minimizing the place of Indigenous peoples in today's world;
- In some cases sexualizing these images of Indigenous peoples and cultures, emphasizing sexualized stereotypes of Indigenous peoples;
- Reinforcing that Indigenous peoples are "other" or apart from the rest of today's society;
- Demeaning or erasing the cultural or spiritual significance of certain articles of clothing from Indigenous cultures (such as headdresses).

Many of these impacts are related to a phenomenon called "cultural appropriation."

### Definition of cultural appropriation:

"The act of taking and using things from another culture that is not your own, especially without showing you understand or respect this culture." 122

When cultures have been oppressed, stereotypes and cultural appropriation can add to their negative experiences<sup>123</sup>. You can still walk into some Halloween stores<sup>124</sup> or go to a Halloween costume website and purchase Indigenous-looking costumes with demeaning titles or names.

While the harm done by this kind of act has some specific impacts for Indigenous people, there are also similar impacts if someone were to impersonate other cultures in this way.

Some have attempted to justify the practice of dressing up as another culture for Halloween, saying it shows appreciation for another culture, rather than an attempt to demean it. Genuine appreciation, however, would take into account the feelings of and impacts on the people supposedly being appreciated.



### **REFLECTIVE QUESTIONS:**

- Do you think that Halloween stores should be allowed to sell culturally demeaning costumes?
- How is dressing up as an Indigenous person (or cultural appropriation) different from cultural appreciation?



### FORMS OF RACISM AND RATIONALE:

### **Cultural appropriation:**

What makes this example problematic is that non-Indigenous people have taken aspects of Indigenous culture and spirituality for the entertainment and revenue of non-Indigenous people, in addition to the other negative impacts outlined above. It is not wrong to engage with different cultures if you care about them and if you're invited to take part by people from that culture.

### **Stereotypes:**

Halloween costumes may draw on a number of stereotypes, including representations of Indigenous peoples as primitive, aggressive, exotic, or hyper-sexualized. Affirming these stereotypes causes harm by erasing the complexity and diversity of Indigenous cultures, reinforcing negative assumptions about Indigenous people, and dehumanizing Indigenous people. The hyper-sexualization of Indigenous women has been linked by some to the disproportionate rates of sexual violence experienced by Indigenous women. <sup>125</sup>



### **EXAMPLE 2: RACIST TEAM MASCOTS**<sup>126</sup>



Caricatures of Indigenous people and names like Redskins, Chiefs, Indians, Braves, Eskimos or Redmen are being used in many sports arenas for names and labels across the Americas and even in Ontario. Examples are found in minor league and high school baseball, football and hockey teams, among others.

The use of Indigenous imagery for team mascots is harmful because rather than honouring Indigenous peoples, these caricatures often perpetuate negative stereotypes and contribute to the dehumanization of Indigenous people and the idea that Indigenous people are only part of the past – rather than people with living cultures today. 127

Part of what makes this imagery appealing for sports teams are the very stereotypes that are harmful, including stereotypes of Indigenous peoples as primitive, savage, and aggressive. There has been considerable recent media attention on efforts to remove the harmful images being used.\*



### **REFLECTIVE QUESTIONS:**

- In what ways is the use of Indigenous imagery for mascots harmful?
- Do you see any other cultures or ethnicities being used as mascots?
- How would you change the use of Indigenous imagery in sport?
- · How would you feel to see a caricature of your culture or ethnicity on someone's jersey or as a mascot?

For more information, please consult:

https://www.cbc.ca/news/canada/ottawa/ban-indigenous-sports-logos-mascots-schools-1.4124497

https://www.cbc.ca/radio/thecurrent/the-current-for-thursday-february-8-2017-1.4524990/stop-caricaturing-us-why-removing-chief-wahoo-as-cleveland-indi-

https://www.theglobeandmail.com/sports/baseball/the-growing-movement-to-boycott-indigenous-team-mascots/article32360099/

https://www.thestar.com/news/gta/2017/01/19/gta-school-boards-to-review-indigenous-team-names-mascots-and-logos.html

https://www.cbc.ca/sports/baseball/mlb/cleveland-removes-chief-wahoo-toron to-blue-jays-1.4813921



### FORMS OF RACISM AND RATIONALE:

### **Everyday Racism:**

The widespread visibility of racist team mascots on jerseys and other team merchandise brings Indigenous people face-to-face with examples of our own marginalization and devaluation on a daily basis.

### **Systemic Racism:**

This example exhibits systemic racism by demonstrating how the devaluation of Indigenous people's lives and cultures can be normalized (made to appear normal or natural).

### **Stereotypes:**

Mascots draw on a number of stereotypes of Indigenous peoples, including associations with being primitive, savage and aggressive. Similar to the example of Halloween costumes, they can draw on imagery that erases or masks the history and diversity of Indigenous peoples and cultures by equating what it means to be an Indigenous person to an (often inaccurate or distorted) image from an imaginary past, minimizing the place of Indigenous peoples in today's society.

### **Cultural Appropriation:**

teams or organizations use Indigenous imagery often without any consultation with Indigenous communities and for the benefit and entertainment primarily of non-Indigenous people. This is especially harmful given the overlap with the stereotypes used in much of this imagery.



### **EXAMPLE 3: FROM VERBAL TO PHYSICAL RACIST VIOLENCE**



History has shown us that there are many examples where racist beliefs can become violent verbal and even physical attacks on racialized people and communities, such as Indigenous people. Unfortunately, these kinds of racist verbal and physical attacks still happen in Ontario with alarming frequency! Physical violence motivated by racism is one of the most serious and egregious examples of racism and why it is so important to speak up against it.

We read in the news or hear about on social media how Indigenous people are often faced with racist insults in public. While the people making these statements – especially anonymously – might not think about the consequences of their actions, they can have serious,

negative effects on individual victims and communities at large. In some cases, what might have begun as racist insults hurled by passengers in passing vehicles has progressed into objects being intentionally thrown at Indigenous people – things like garbage, eggs, and drinks. <sup>128</sup>

In one extreme case, an Indigenous woman named Barbara Kentner was struck by a trailer hitch thrown at her from a moving vehicle on an evening in January 2016. <sup>129</sup> Barbara died five months later from her injuries at St. Joseph's Hospital, in Thunder Bay. <sup>130</sup> A non-Indigenous male was charged with 2nd degree murder, and on January 21, 2019 a judge decided that the man accused of Barbara's murder would stand trial. <sup>131</sup>

While this case garnered national attention because it resulted in someone's death, it is important to highlight that this kind of racially-motivated assault and harassment can happen all the time though we might not always hear about it. After presenting the information, use questions to remind your audience about their role as bystanders.\*

**About:** Barbara died on July 4th, 2017 at St. Joseph's Hospital, Thunder Bay at the age of 34. Barbara is a mother of a daughter. Barbara was born August 21st, 1982 at the Port Arthur General Hospital in Thunder Bay. Barbara had many joys in her life. She loved playing Bingo, and spending time with family, especially with children. She looked forward to watching the Food Network as well as Netflix. Spending time with all her friends was another long-time enjoyment of hers. <sup>132</sup> Barbara died after being struck by a trailer hitch thrown at her from a moving vehicle on an evening in January 2016. <sup>133</sup>

A non-Indigenous male was charged with 2nd degree murder and was released on bail with several conditions, including living with and being in the company of at least one of two designated guarantors approved by the court, not to contact or be near four of Kentner's family members, and not be in possession of weapons, drugs, or alcohol. <sup>134</sup> On January 21, 2019 a judge decided that the man accused of Kentner's murder would stand trial.

Use the inks below to learn more about Barbara Kentner's case:



### **REFLECTING QUESTIONS:**

Have you heard or seen something like this happening before (objects thrown from vehicles)?

What do you think you could do to help stop these kinds of crimes against Indigenous peoples?

What could you do to help someone who was targeted like this in front of you?

0

### FORMS OF RACISM AND RATIONALE:

#### **Individual Racism:**

The violence that took place was a direct action of one person against another and is alleged to have a racial motivation.

### **Everyday Racism:**

While this example had the most extreme and negative outcome possible, this type of harassment is experienced by many Indigenous people on a regular basis.

### **Systemic Racism:**

This example exhibits systemic racism by demonstrating how the devaluation of Indigenous people's (and specifically Indigenous women's) lives can normalize harassment and assault that can (and in this case did) cause serious physical harm and potentially death.

These types of attacks can be motivated by or manifested in many of the different forms of racism, including others than those listed above, however it is important to encourage your audience to understand that such examples emerge from the normalization of racism and the devaluation of Indigenous lives, and that intervening when you see this kind of act take place helps challenge that normalization.



### **EXAMPLE 4: ANNIE POOTOOGOOK – INUIT ARTIST**



The opportunities to intervene in this example are less obvious for the average citizen, but try to relate the discussion back to how stereotypes negatively impact the way people are treated. Because this example requires more complicated understanding of structural and institutional racism, it is better for more mature audiences.\*

**About:** Annie Pootoogook was a Canadian Inuk artist renowned internationally for her pen and coloured pencil drawings. In her art, Pootoogook often portrayed the experiences of those who lived in her community of Cape Dorset in Nunavut and occurrences that she herself experienced. Her family worked in multiple media and styles and Pootoogook became interested in art at an early age. Her mother Napachie Pootoogook was an Inuk draftswoman and her father Eegyvudluk Pootoogook was a printmaker and stone sculptor. Pootoogook was the granddaughter of Pitseolak Ashoona a renowned graphic artist, the niece of printmaker Kananginak Pootoogook and the cousin of draftswoman Shuvinai Ashoona. Annie Pootoogook was found dead in the Rideau River in Ottawa on September 19, 2016. The events leading up to her death are unknown. While the investigation remains open, police could not determine a cause of death due to a lack of evidence, due partly to Pootoogook being found in running water.

Following her death, an Ottawa police Sergeant made public comments on Facebook that Pootoogook's death "could be a suicide, accidental, she got drunk and fell in the river and drowned, who knows" and that "much of the Aboriginal population in Canada is just satisfied being alcohol or drug abusers." <sup>137</sup> The Sergeant was later demoted for three months and ordered to undergo sensitivity training for the comments and for discussing an open investigation publicly.

Born: May 11, 1969, Cape Dorset, Nunavut

Died: September 19, 2016, Ottawa

**Awards:** Sobey Art Award **Books:** Annie Pootoogook

Parents: Napachie Pootoogook, Eegyvudluk Pootoogook

Use the inks below to learn more about Annie Pootoogook's case:

https://feheleyfinearts.com/artists/annie-pootoogook/

https://www.cbc.ca/news/canada/ottawa/annie-pootoogook-suspicious-death-investigation-inconclusive-1.4369924 https://www.cbc.ca/news/canada/ottawa/chris-hrnchiar-racist-comments-penalty-annie-pootoogook-1.3884927



### **REFLECTING QUESTIONS:**

What stereotypes do you think affected or could affect this case?

What could have been done differently?

If you were a police officer on this case, how could you stop stereotypes from impacting this case?

0

### FORMS OF RACISM AND RATIONALE:

### **Structural Racism:**

Some have argued that a lack of Indigenous representation in institutions, such as police forces, have prevented the internal cultures of these institutions from being fully understanding, respectful or embracing of Indigenous peoples.<sup>138</sup>

#### Institutional Racism:

The presence of the attitudes expressed by the officer within the police force can reinforce the marginalization of Indigenous people because they come from a figure of authority, and can cause a perception that the police force is not understanding of Indigenous peoples.

### **Everyday Racism:**

The stereotypes expressed by the officer are a form of everyday racism, as an officer of the law making racist remarks online about an Indigenous woman and "being drunk" making assumptions about her death.

### **Stereotypes:**

The stereotype here is expressed in the words of the Ottawa police Sergeant who stated, "much of the Aboriginal population in Canada is just satisfied being alcohol or drug abusers."



### **EXAMPLE 5: GRASSY NARROWS**

**About:** A paper mill in Dryden dumped industrial wastewater containing mercury upstream from Grassy Narrows on the English-Wabigoon River System. The resulting contamination of water then contaminated the fish in the river system, which are an important source of food for Indigenous peoples. Since that time some residents of Grassy Narrows and nearby Wabaseemoong who are located on the river system have demonstrated symptoms consistent with mercury poisoning, and related health problems. The English and Wabigoon Rivers Remediation Trust was established by Ontario with \$85 million in 2018 but scientific studies and work to remediate the river system will take time and local residents continue to worry about the river and their health.



### **REFLECTING QUESTIONS:**

Why do you think the mill dumped their waste as they did?

Do you think the mill would have dumped the waste if the mill was located near a large city?

Do you think environmental racism played a part in the contamination of the river system? What can you do to help people who have been impacted by environmental contamination?

0

### FORMS OF RACISM AND RATIONALE:

#### **Environmental Racism:**

First Nations can be disproportionately subjected to the consequences of decisions that cause environmental damage and that precipitate serious health problems. Many consider the failure to properly consider the consequences of environmental actions on Indigenous peoples to be a form of Environmental Racism.

### **Systemic Racism:**

Often Indigenous peoples are impacted by multiple forms of environmental damage. This may take the form of pollution by industry, flooding of traditional land caused by hydro-electric dams, or the loss of fishing, hunting, and trapping grounds caused by forestry and mining operations. It can be argued that systemic racism has led to environmental impacts on Indigenous people not being taken as seriously as if they were to occur to non-Indigenous people.

While the content of this example may be disturbing, the impact of environmental damage on Indigenous Peoples is obvious which makes it appropriate for discussing the concept of environmental racism with all audiences of the program.

Use the inks below to learn more about the Grassy Narrows' case:

### **EXAMPLE 6: "LOOKING HOT" NO DOUBT MUSIC VIDEO**

Comparing Cultural Appropriation, Cultural Appreciation, and Cultural Revitalization. Screen each of the videos and compare the different ways Indigenous culture appears. Compare such factors as:

### **Authorship**

are Indigenous people the artists drawing on our own culture? Are we partners in the artistry? Or are we not present, with Indigenous culture drawn on without any visible involvement of Indigenous people?

### **Authenticity**

Do the uses of our cultures reflect authentic experiences or does it rely on stereotypes? Is it removed from authentic experiences?

### Respect

Regardless of the intent, is the representation respectful? Remember (and remind your audience) that bad things can be done with the best of intentions.

### Video 1: No Doubt - Looking Hot 142

Runtime: 3:55

Link: https://vimeo.com/52770103

### **Description:**

Gwen Stefani appears in a stylized headdress and clothing designed to look like Indigenous regalia throughout the entire video while depicting actors of unknown heritage acting out "Cowboy-and-Indian" battle scenes and dancing around a fire.

### Video 2: Tribe Called Red – Sisters, ft. Northern Voice<sup>143</sup>

Runtime: *3:32* 

Link: https://www.youtube.com/watch?v=QbrvwaVXJ48

### **Description:**

Idigenous women are depicted dancing in real-life situations to music that blends traditional Indigenous vocals with contemporary electronic music.

### Skrillex & Damian Marley - Make it Bun Dem144

Runtime: *3:39* 

Link: https://youtu.be/BGpzGu9Yp6Y

### **Description:**

While the artists aren't Indigenous to North America, Indigenous people and imagery are used in sympathetic context that highlights important social disparities, and Indigenous dance and cultural practices are represented in an artistic, but relevant context. Indigenous people are also represented as agents in a contemporary context.



#### FORMS OF RACISM AND RATIONALE:

#### **Cultural Appropriation:**

What makes this representation problematic is that non-Indigenous people have taken aspects of Indigenous culture and spirituality for the entertainment and revenue of non-Indigenous people. Additionally, the representation is oversimplified, inaccurate, and reduces those aspects of Indigenous cultures to playing out a "cowboys and Indians" story that emphasizes many stereotypes of Indigenous people.

#### Stereotypes:

The *Looking Hot* video reinforces stereotypes of Indigenous peoples as primitive, savage, bloodthirsty, and in the case of women, as hyper-sexualized. The hyper-sexualization of Indigenous women has been linked by some to the disproportionate rates of sexual violence experienced by Indigenous women. <sup>145</sup>

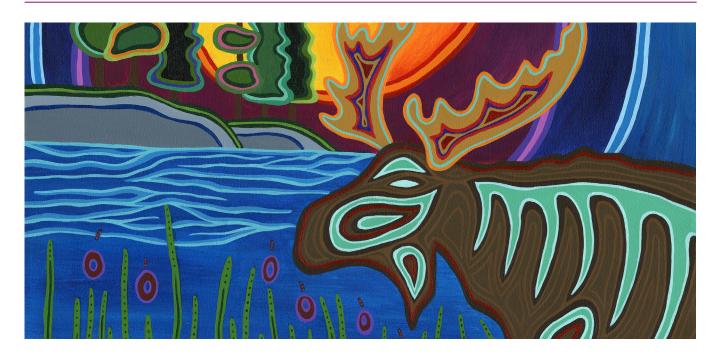
#### Notes on context:

No Doubt's *Looking Hot* video was pulled from circulation a day after its release due to negative feedback on the cultural appropriation and stereotypes it displayed, and the band subsequently apologized. While they claimed to have consulted with the University of California, two days after the video was pulled Angela Riley from the American Indian Studies Centre at the University of California, Los Angeles (UCLA) released a statement that described the video as representing Indigenous peoples as "mere historical relics, frozen in time as stereotypically savage, primitive, uniquely-spiritualized and – in the case of Native women – hyper-sexualized objects to be tamed" and that "the video is rife with imagery that glorifies aggression against [Indigenous] people, and most disturbingly, denigrates and objectifies Native women through scenes of sexualized violence." <sup>147</sup>

Because these examples require more complicated understanding of cultural appropriation, it is better suited for more mature audiences.



#### **EXAMPLE 7: STEVEN POWLEY - R. V. POWLEY**



Section 35 of Canada's Constitution Act, 1982 recognizes and affirms the Aboriginal and treaty rights of First Nations, Inuit and Métis peoples. Almost a decade after section 35 was enshrined in the Constitution, the Supreme Court of Canada, the highest court in Canada, confirmed in the 1990 Sparrow decision that First Nations could establish and exercise constitutionally-recognized harvesting rights.

A few years later, on October 22 1993, just outside of Sault Ste. Marie, Ontario, Steve Powley and his son caught and tagged a moose, using their Métis card to tag it. This card was not recognized by the government and Steve and his son were charged with hunting without a license. The Powleys argued that they had a constitutionally-protected Aboriginal right to harvest for food. At the time, the government of Ontario denied the existence of any special Aboriginal rights held by Métis communities in the province. The case was appealed to the Supreme Court, which in 2003 ultimately ruled that, as members of a Métis community, the Powleys had an Aboriginal right to hunt for food in the Sault Ste. Marie area. The *Powley* case is significant because it affirmed that, like First Nations, Métis people could also establish constitutionally-recognized harvesting rights. The *Powley* case also provides the framework for establishing other Métis rights.

Several other court cases have also considered how Aboriginal and treaty rights should be recognized in Canadian law.<sup>148</sup>

While Métis people were often important figures in treaty-making, Métis communities were generally not included as signatories in treaties in Ontario. In addition, it was not until the Powleys went to court that Métis harvesting rights were recognized. It was also not until a 2016 decision that the Supreme Court of Canada confirmed that Métis and non-status First Nations fall under federal jurisdiction, while Canadian law has recognized that the federal government has jurisdiction for status First Nations and Inuit since the late-1800s and 1930s, respectively. The Supreme Court has said that "the unfinished business of reconciliation of the Métis people with Canadian sovereignty is a matter of national and constitutional import."

For more information, please consult:



#### **REFLECTING QUESTIONS:**

What assumptions or misconceptions about Métis peoples may have contributed to the historic exclusion of Métis peoples from treaty and the previous denial of harvesting rights?

What do you think has led to the recent acknowledgements that reconciliation is necessary with Métis people?

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#### FORMS OF RACISM AND RATIONALE:

#### **Systemic Racism:**

The *Constitution Act, 1982* acknowledged the existing Aboriginal and treaty rights of the Aboriginal peoples of Canada, including Métis peoples. However, there continued to be a general lack of recognition of Métis people and their rights until successful legal challenges were mounted. Additionally, Métis people were generally not included in treaty-making in Ontario, which may have further limited the recognition of Métis rights for much of the 19th and 20th centuries.

While understanding the Powley case requires a bit of background information on the Canadian legal system and the history of Indigenous rights recognition, the historical, and sometimes ongoing, failure to acknowledge the indigeneity of Métis peoples and their rights are clear examples of racism embedded both within the legal system and also in how society at large may view Métis people.



## **INTERVENTION DISCUSSION SCENARIOS**

#### **SCENARIO 1:**

Scrolling through your social media feed one morning, you notice that a friend has made a public post expressing their intention to dress up as an "Indian Chief" or "Indian Princess" for Halloween or a costume party. How do you assess this situation for safety to intervene? How does the situation taking place on social media affect your choice of approach?

#### **SCENARIO 2:**

You are in a well-known store and notice that a young, Indigenous woman is being watched by store staff, to no fault of her own. You watch more closely as the situation unfolds and notice further an employee is following her closely and that this woman has begun to appear anxious. How do you assess this situation? How do you decide whether or not to intervene? What skills or knowledge would you need to have? While discussing responses, remember to consider the safety of yourself and others.

### THE OPPRESSION TREE

The **leaves** are the visible outcomes (racist and homophobic slurs, jokes) of oppression. They feed the tree by reinforcing the systemic structure in plain sight. Think of this reinforcement as being akin to photosynthesis.

The **trunk** is the practices & beliefs (the idea that minority groups need to be saved) of oppression. It supports the main structure of oppression and serves as a connector between the systemic and visible outcomes (roots & leaves).

The **roots** are the systems (for example colonialism, white supremacy). Without the roots, the whole tree will die.



#### **DEBRIEF**

If it is winter, and there are no leaves (the visible outcomes), the practices and beliefs still remain. You have to cut down the oppression tree at the roots for it to truly die. Reinforce the fact that oppression is a system of power and without the roots (systemic racism) the tree (oppression) will die.

Further, these trees are linked, just like all oppressions; depending on your perspective, you may just be able to see the leaves.



## **MYTH BUSTING**

#### **MYTH**

European explorers discovered the Americas.

#### **TRUTH**

The belief that European explorers and settlers discovered America and that people and complex societies didn't already exist here precontact is a misconception that many people still have. This myth had and continues to have a significant impact on Indigenous peoples in the form of legal and political codes such as the *Doctrine of Discovery* or the *Doctrine of Terra Nullius* (nobody's land). These doctrines were used to justify European sovereignty over the Americas on the grounds that Indigenous peoples were not humans with sovereignty over their own lands. Indigenous peoples had thriving and diverse civilizations long, long before the arrival of European explorers and settlers.

#### **MYTH**

The injustices done to Indigenous peoples are a thing of the past, and are not an issue today. Other related statement "Why don't they just get over it?" "I didn't do any of this to them." 151

#### **TRUTH**

It is estimated that approximately 150,000 Indigenous children in Canada were sent to residential schools, many forcibly, until the 1970s. The last residential school in Ontario closed in 1991, and the last in Canada closed in 1996. The impacts of this period are still very much real today and carry many negative impacts to this day. Intergenerational trauma exists within many communities. The Indian Act and forced assimilation still impact and control many aspects of our lives to this day. Until these policies change to better Indigenous lives and set a standard that creates equity, how can Indigenous peoples move on? The treaties were signed in good faith that there was a good relationship to work together while sharing the land. This relationship has been compromised time and time again<sup>152</sup>. Treaties continue to apply and are relevant today.

Alternatively, you may watch this YouTube video <sup>153</sup> (Link: https://www.youtube.com/watch?v=BVjHGNreBkU) as the response from Justice Murray Sinclair about why Canadians should choose to remember Indigenous history (running time: 1.28 minutes).

#### **MYTH**

The conditions Indigenous peoples face in Canada are exaggerated. They aren't that bad. <sup>154</sup>

#### **TRUTH**

Although Indigenous people in Canada are making many positive strides, there is still a long way to go to eliminate the disparities with the majority of Canadians. The conditions Indigenous people face are also very different from one community to another.

- Some reserves are remote and reserve land is not rich in resources; 155
- Historically, government did not set aside land, such as reserves, for Métis peoples in Ontario or invite Métis to sign treaties;
- Life expectancies of Indigenous peoples are 7 years less than the Canadian average; <sup>157</sup>
- Indigenous children under the age of 4 make up 52.2% of all children in foster care; <sup>158</sup>
- · Indigenous children are over 2.5 times as likely to live in poverty; 159
- Indigenous peoples are 10 times more likely to be incarcerated than non-Indigenous peoples. There are more Indigenous females than males in the prison system; <sup>160</sup>
- 1 in 15 Indigenous peoples experience homelessness versus 1 in 128 non-Indigenous peoples. <sup>161</sup>

#### **MYTH**

Indigenous peoples aren't trying very hard or doing much to make things better for themselves.<sup>162</sup>

#### **TRUTH**

Numerous programs and movements have been developed & implemented by Indigenous peoples over generations, geared towards increasing leadership, resiliency, and the life chances of future generations. Indigenous youth are increasingly educating themselves to play a role in politics, governance and many avenues in the various sectors. Many youth councils are being established across Canada, providing a unified voice and strength to the youth of First Nations, Inuit, and Métis people throughout our country and thereby bringing their issues and concerns to the forefront. Overall Indigenous peoples are healing and changing the cycle for future generations and are reclaiming their spiritual traditions.

#### **MYTH**

Indigenous peoples gave up the land to the colonizers/settlers or lost it in war. <sup>163</sup>

#### **TRUTH**

Throughout Ontario, treaties still stand to this day and the land has never been completely "given up," e.g. Indigenous people continue to exercise Aboriginal and Treaty rights, protected by the Constitution. Indigenous peoples were also crucial allies to Britain and France in the many wars that occurred before Confederation, 164 and fought to defend our treaty rights and allies at disproportionately high rates during the First and Second World Wars. 165 There was no single war between colonial powers and Indigenous peoples in Ontario that resulted in the current political relations that exist today, rather it was the outcome of a long and complicated political process that included treaty-making, negotiation, resistance and alliance building over several centuries. 166

#### **MYTH**

# Racism doesn't harm anyone and should be permitted, as anyone can think what they want. It's a matter of "Freedom of Speech". 167

#### **TRUTH**

Racist beliefs can lead to racist actions, which are a violation of the *Canadian Constitution*, the *Canadian Charter of Rights and Freedoms* and in Ontario, the *Ontario Human Rights Code*. In some instances, these actions can also lead to charges enforceable under the Criminal Code of Canada, e.g.: hate crimes and hate speech. If something someone encourages other people to do harm to someone else because of their race, gender, faith, sexual orientation or gender identity, whether the speaker considers it "just an opinion" or "just an idea" is irrelevant. In these scenarios, that speech can cause harm. By not recognizing each other as equal, racism allows people to rationalize violence and discrimination towards others. Racism DOES harm Indigenous people. <sup>168</sup>

#### **MYTH**

## Stereotypes are normal and cannot be eliminated. Having a racial stereotype is just a thought and cannot be harmful. <sup>169</sup>

#### **TRUTH**

While it is natural for the brain to categorize information (which can influence stereotypes), having a better understanding of each other allows us to know what is true and what a false assumption is. An implicit bias "occurs when someone consciously rejects stereotypes and supports anti-discrimination efforts but also holds negative associations in his/her mind unconsciously. Thus, implicit bias does not mean that people are hiding their racial prejudices. They literally do not know they have them." <sup>170</sup> Long held assumptions and stereotypes about Indigenous peoples can be harmful, misleading and perpetuate the impacts of racism against Indigenous peoples.

#### **MYTH**

You can tell someone is Indigenous by looking at them/by their appearance. <sup>171</sup> "Indigenous peoples all look the same."

#### **TRUTH**

Indigenous communities are incredibly diverse and were diverse even before contact. Many people have mixed ancestry but are still Indigenous and are part of Indigenous communities. One may appear to "pass" or present as white, black, or any other racial group but still be an Indigenous person. <sup>172</sup>

#### **MYTH**

"If I were to speak up against racism, no one would listen to me anyway. There's not much I can do about it." <sup>173</sup>

#### **TRUTH**

Being a good ally takes time and effort. It is important to demonstrate anti-racism in your daily life and in your communities. Racism must be challenged and contested in order to change attitudes and social norms. Speaking up is not a waste of time or energy. 174

#### **MYTH**

#### **TRUTH**

Indigenous peoples don't pay taxes.

Most Indigenous people pay the same kinds of taxes as the rest of Canadians. Inuit, Métis and non-status First Nation people in Ontario do not qualify for any tax exemptions. For First Nation people with Indian Status, there are tax exemptions for income earned on reserve, but income earned off reserve is generally taxable. First Nation people with Indian Status and Indian bands (First Nation communities) in Ontario are also exempted from the provincial portion (8%) of the Harmonized Sales Tax (HST) on certain goods and services.

Note: There are many specific provisions that outline when income tax, sales tax, or other forms of tax may or may not apply, particularly when it comes to businesses, band governments, and other enterprises. Encourage participants that if they want to know more specifics, to consult the *Government of Canada* or *Ontario Ministry of Finance* websites because they are specific, verified, and represent the body that most often enforces the tax system pertaining to Indigenous peoples. <sup>175</sup>

#### **MYTH**

#### **TRUTH**

Indigenous peoples get free education.<sup>176</sup>

Many Indigenous students in Ontario rely on the same sources of funding support that non-Indigenous peoples do, like the Ontario Student Assistance Program (OSAP). <sup>177</sup> Métis people have access to a handful of bursaries funded by the *Métis Nation of Ontario* and private sources, but otherwise rely on the same resources as non-Indigenous peoples. <sup>178</sup> First Nation and eligible Inuit people must apply on an annual basis for limited post-secondary support funding either through their First Nation or designated Inuit organization. Often the demand for education funding outweighs the funding that communities receive from the federal government to pay for it, which means many applications are rejected or the funds that are received cover a smaller portion of the costs. <sup>179</sup> More often than not, the limited funding provided does not cover all the costs of pursuing education, and most Indigenous students have to work or apply for loans as well. <sup>180</sup>

#### **MYTH**

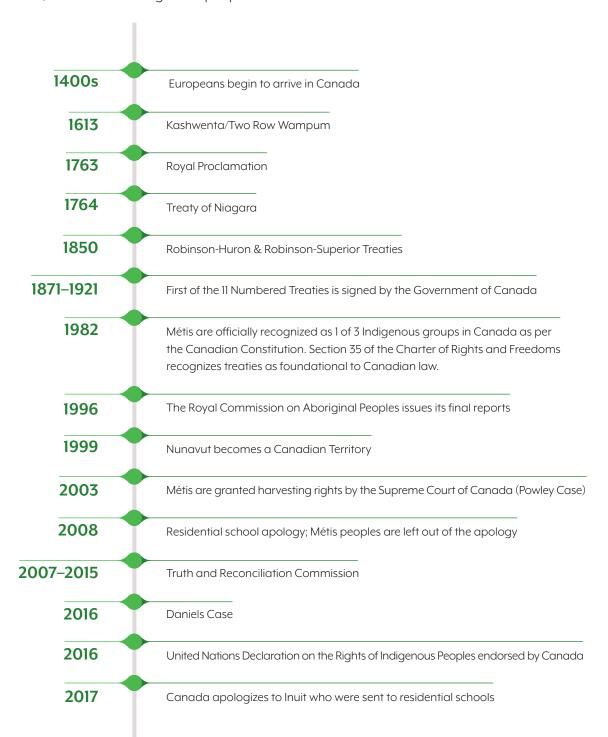
#### TRUTH

Affirmative action, quotas and special benefits for Indigenous people are evidence of reverse racism.<sup>181</sup>

Affirmative action is when institutions, particularly in hiring or student admissions, will select an Indigenous candidate over a non-Indigenous candidate when faced with a choice between two people of equivalent skill level or accomplishment. These policies are designed to counterbalance the barriers, stereotypes and biases that Indigenous people face due to racism. Such programs have helped address the underrepresentation of Indigenous peoples in many schools and workplaces. <sup>182</sup> Losing or limiting an unearned privilege is not discrimination or racism, it is levelling the playing field. The "reverse" of racism is justice and fairness, which is precisely our goal.

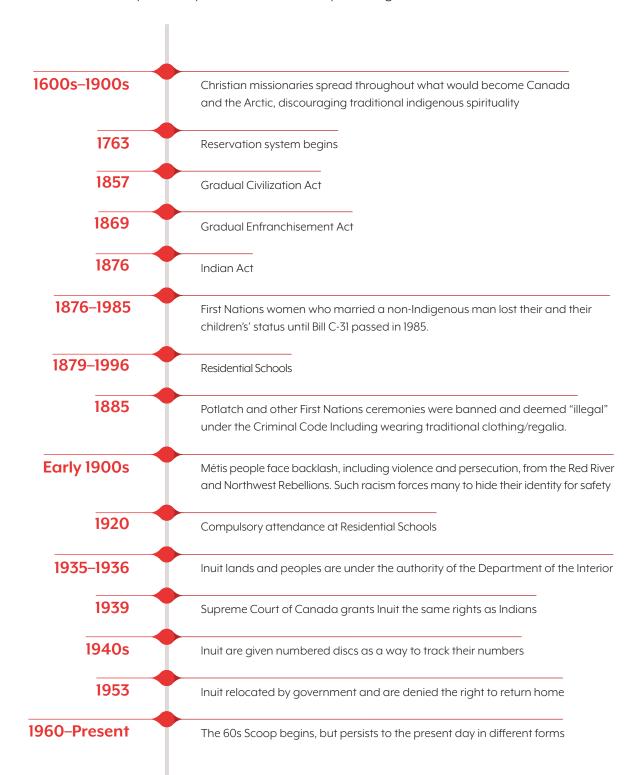
#### TIMELINE 1: CROSS-CULTURAL RELATIONSHIP BUILDING

This timeline identifies the cross-cultural relationship between Indigenous and non-Indigenous peoples through particular events such as the creation of the wampum belt treaties, the Royal Proclamation, the Royal Commission on Aboriginal Peoples and the Truth and Reconciliation Commission for example. This timeline shows the positive attempts at relationship building that have occurred between the governments of Britain, Canada and Indigenous peoples since contact.

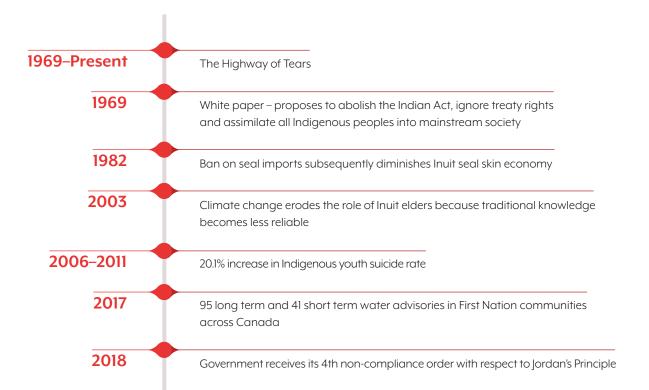


#### TIMELINE 2: ANTI-INDIGENOUS RACISM

The second timeline, which is layered onto the initial timeline, notes all of the policies and events that have specifically targeted or impacted Indigenous peoples. Examples include the Indian Act, the Residential Schools system, banning of the seal hunt and boil water advisories, etc. This timeline shows manifestations of structural racism and how they have impacted the relationship building efforts that have been done.

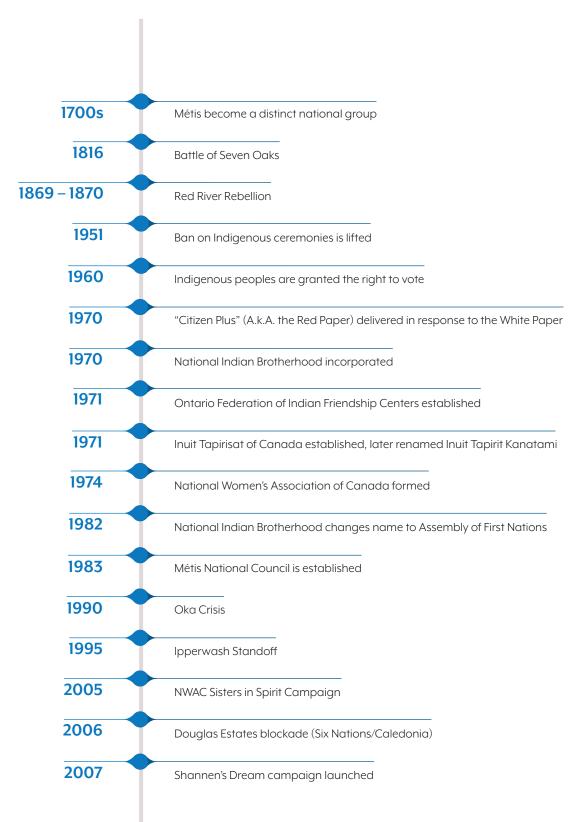


#### **TIMELINE 2: ANTI-INDIGENOUS RACISM**

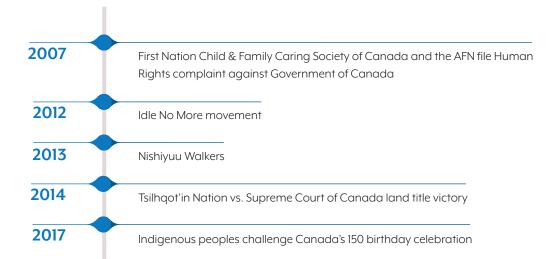


#### **TIMELINE OF INDIGENOUS RESISTANCE & RESILIENCE**

The final timeline demonstrates times when Indigenous peoples have shown resilience and resistance towards structural oppression and racism. This final timeline, and its relationship to the others, demonstrates why and when indigenous peoples have had to resist forms of racism.



#### **TIMELINE OF INDIGENOUS RESISTANCE & RESILIENCE**



#### **ADDITIONAL INFORMATION FOR TIMELINES:**

These timelines are a starting point for you to learn more about these events. It is recommended that facilitators do further research on all events that they choose to bring into the workshop and be attentive to the age of your audience when choosing events to discuss. You should feel comfortable and confident in presenting the events you choose, be prepared to answer questions form workshop participants, and encourage them to do their own research to learn more after the workshop.

#### TIMELINE 1: CROSS-CULTURAL RELATIONSHIP BUILDING

This timeline identifies key events in the cross-cultural relationship between Indigenous and non-Indigenous peoples. The purpose of this timeline is to show some of the positive attempts at relationship building that have occurred between the governments of Britain, Canada and Indigenous peoples since contact. It is also to demonstrate our collective abilities to make positive choices that improve the relationship and that we are not merely beholden to the dominant ideas of our times.

#### Recommended examples to highlight:

The Two Row Wampum/ Kaswentha, the Royal Proclamation, the Royal Commission on Aboriginal Peoples and the Truth and Reconciliation Commission.

#### 1400S: EUROPEANS BEGIN TO ARRIVE IN THE LAND THAT IS NOW CANADA

European fishermen began to develop an informal trading system with the First Nation peoples of the East Coast. In the 1500s Europeans began to establish settlements.<sup>183</sup>

#### 1500S: COLONIZATION OF THE ST. LAWRENCE

Jacques Cartier explored the St. Lawrence for the King of France from 1535-1542, encountering Onkwehonwe peoples at Stadacona and Hochelaga.<sup>184</sup>

#### 1613: KASWENTHA/TWO ROW WAMPUM

The Kaswentha was an agreement made originally between the Haudenosaunee and the Dutch in the early 1600s that emphasized interdependence, reciprocity, and the maintenance of political self-determination. <sup>185</sup> In the Haudenosaunee tradition, it was made by a belt of white wampum beads with two parallel rows of purple along its length, representing the two nations whose paths ran side by side, but without interrupting one another. <sup>186</sup> The relationship exemplified by the Kaswentha has been seen by many as a model for the relationship between Canada and Indigenous peoples, emphasizing a partnership between equals and mutual respect and non-interference. <sup>187</sup>

#### 1763: ROYAL PROCLAMATION

Issued by King George III after France surrendered the St. Lawrence to the British, the Royal Proclamation stated that no settlement of Indigenous territories would be allowed without Crown representatives first concluding a treaty. <sup>188</sup> The Proclamation recognized Indigenous land rights under British law and became the foundation of the territorial treaties between Indigenous and settler peoples in what would become Canada. <sup>189</sup>

#### 1764: TREATY OF FORT NIAGARA

August 1, 1764 a peaceful alliance was affirmed between the Crown and 24 First Nations from across Ontario and beyond. It extended the previous Covenant Chain alliance that emphasized the trade and military connections between First Nations and the British Crown, the underlying principal being that if any party needed the support of the alliance, they would pull the chain and all its participating nations would come to their aid. <sup>190</sup> The Treaty also affirmed a commitment to ongoing communication and regular renewal of the alliance. <sup>191</sup> It also granted access to the land so that the British were able to travel.

#### **1850: ROBINSON TREATIES**

Signed in September of 1850, the Robinson treaties are two treaties that cover the north shores of Lake Huron and Lake Superior respectively and include provisions for reserves, annuities and the recognition of hunting and fishing rights. These treaties became the model for the Numbered treaties. <sup>192</sup> The Crown's motivation for entering into the Robinson Treaties, however, was partly to open up the treaty territories to natural resource development. <sup>193</sup>

#### 1871-1921: NUMBERED TREATIES

There are eleven Numbered treaties between the Crown and First Nations. These treaties include reserved lands, annuities, and recognize harvesting rights. They also generally include on-reserve schools and teachers; farming implements, hunting and fishing equipment and ceremonial/symbolic aspects (clothing, medals etc.). Numbered treaties 3, 5, and 9 include land within the boundaries of Ontario. <sup>194</sup>

#### 1923: WILLIAMS TREATIES

The Williams Treaties (named for Treaty Commissioner A.S. Williams) were signed in 1923 to address Anishinaabe communities in central areas of the province from Lake Nipissing to Lake Ontario that were not yet part of a treaty. 195

#### 1982: CONSTITUTION ACT

The Constitution Act, 1982 includes section 35, which recognizes Aboriginal and treaty rights and acknowledges First Nations, Inuit and Métis peoples as the 3 Indigenous groups in Canada. <sup>196</sup>

#### 1996: THE ROYAL COMMISSION ON ABORIGINAL PEOPLES ISSUES ITS FINAL REPORTS

RCAP was formed in 1991 in response to The Oka Crisis and a need for an improved relationship between Canada and Indigenous peoples. The 440 recommendations cover a range of issues and have been used to inform public policy. <sup>197</sup>

#### 1999: NUNAVUT BECOMES A CANADIAN TERRITORY

In 1976 with the help of the Inuit Tapirisat of Canada, Inuit in the Eastern Arctic proposed a land claim and the creation of a new territory be created from the Inuit lands in the Northwest Territory. After years of negotiations, Nunavut came into existence in 1999, with a consensus approach to government and Inuktitut and Inuinnaqtun among its official languages. <sup>198</sup>

#### 2003: THE POWLEY CASE

The 2003 decision of the Supreme Court in Powley is significant because it affirmed that, like First Nations, Métis people could also establish constitutionally-recognized harvesting rights. The Powley case also provides the framework for establishing other Métis rights. <sup>199</sup>

#### 2008: RESIDENTIAL SCHOOL APOLOGY

On June 11, 2008, the Government of Canada offered an apology to former residential school students and acknowledged the impact that the schools had on the cultures, heritage, and languages of Indigenous peoples.

#### 2009-2015: TRUTH AND RECONCILIATION COMMISSION

The TRC emerged from the settlement made by the Government of Canada with the former residential school survivors. Its purpose was to listen to and document the stories of survivors and others affected by the Residential School system. From the commission have come numerous reports, documents, and the 94 Calls to Action to redress the legacy of residential schools and advance the process of reconciliation with Indigenous peoples.<sup>201</sup>

#### 2016: DANIELS CASE

The Supreme Court of Canada ruled that Métis and non-status Indians (e.g. First Nation people without Indian status) are to be considered 'Indians' for the purposes of section 91(24) of the Constitution Act, 1867, which outlines federal jurisdiction. <sup>202</sup> The decision settled a longstanding disagreement between the federal and provincial governments that the courts believed resulted in Métis and non-status Indians being deprived of services. <sup>203</sup>

#### 2016: CANADA ENDORSES UNDRIP

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) affirmed a wide range of rights for Indigenous peoples related to self-determination, freedom from discrimination, and the right to cultural distinctiveness among many others outlined in its 46 articles. <sup>204</sup> UNDRIP was adopted by the United Nations General Assembly in 2007, but was opposed by four countries: Canada, the United States, Australia and New Zealand. <sup>205</sup> Canada was the last of the four countries to withdraw its opposition in 2016. <sup>206</sup>

#### **TIMELINE 2: ANTI-INDIGENOUS RACISM**

The second timeline notes policies and events that have specifically targeted or negatively impacted Indigenous peoples in Canada. This timeline shows the development of and manifestations of structural racism and how they have impacted the relationship building efforts that have been done.

#### Recommended examples to highlight:

The Indian Act, the Residential Schools system, the 60s Scoop and the use of numbered discs to ID Inuit.

#### 1600S-1900S: MISSIONIZATION

Christian missionaries spread throughout what would become Canada, encouraging conversion and disparaging traditional indigenous spirituality. <sup>207</sup>

#### 1857: GRADUAL CIVILIZATION ACT

The premise of the Act was to gradually eliminate the legal distinction between Indigenous and non-Indigenous peoples and to assimilate Indigenous people into settler society. The legislation offered land and money to First Nations men if they were literate in English or French, debt free, and willing to give up their membership in recognized communities, and thereby their treaty rights. <sup>208</sup>

#### 1869: GRADUAL ENFRANCHISEMENT ACT

The Gradual Enfranchisement Act of 1869 was designed to limit the number of people entitled to live on-reserve and receive treaty benefits and model governance of the reserves on British traditions. <sup>209</sup> The Act also provided incentives of land grants from the existing reserve base to encourage male band members to become enfranchised, essentially renouncing their treaty rights.<sup>210</sup>

#### **1876: INDIAN ACT**

Gave the Department of Indian Affairs jurisdiction over the lives of First Nation people. The legislation allowed the Department to manage lands, resources and moneys of First Nation bands. The policies contained in the Act were an effort to assimilate First Nations and gradually erode the legal distinction between First Nation and non-Indigenous peoples. It has been repeatedly amended, but is still in force and continues to affect the lives of First Nation peoples today. <sup>211</sup>

#### 1876-1985: SEXIST PROVISIONS OF THE INDIAN ACT AND RELATED LEGISLATION

Under the Indian Act and the Gradual Enfranchisement Act before it, a First Nations woman with Indian status who married a man without Indian Status lost her status and any of her children were ineligible for status. A non-Indigenous woman who married a man with Indian Status gained status and any children would be eligible to be registered. Bill C-31was passed in 1985 to amend the Indian Act so that Indian Status was no longer gained or lost through marriage. After the bill passed, 60,000 people regained their status. Since 1985 there have been further amendments to address ongoing gender inequality in the Indian Act. <sup>212</sup>

#### 1879-1996: RESIDENTIAL SCHOOLS

Churches in partnership with the federal government set up a network of 132 schools across Canada. It is estimated that more than 150,000 children were removed from their communities and forced to give up their language, dress, religion and lifestyle in an effort by the government and churches to "civilize" and "assimilate" future generations of Indigenous people. <sup>213</sup>

#### 1884: BANNING OF INDIGENOUS CEREMONIES

Potlatch, Sun Dance and other Indigenous ceremonies were banned under the Indian Act and later the Criminal Code. <sup>214</sup>

#### LATE 1800S, EARLY 1900S: ANTI-MÉTIS RACISM

Métis people face a targeted backlash, including violence and persecution, from the Red River and Northwest Resistance. Such racism forces many to hide their identity for safety. <sup>215</sup>

#### 1920: MANDATORY ATTENDANCE AT RESIDENTIAL AND DAY SCHOOLS

The federal government deemed attendance at Residential and Day Schools to be compulsory for First Nation children. <sup>216</sup>

#### 1939: FEDERAL JURISDICTION AFFIRMED FOR INUIT

With the collapse of fox pelt prices and diminished caribou populations, Inuit communities suffered and sought assistance from the social safety net provided by the provincial government. The Quebec government argued that Inuit were the responsibility of the federal government. In 1939, the Supreme Court of Canada confirms that the term "Indian" in section 91(24) of the Constitution Act, 1867 includes Inuit. <sup>217</sup>

#### 1940S: USE OF NUMBERED DISCS TO ID INUIT

Inuit were given numbered discs by the federal government as a way to track their numbers, and avoid recognizing Inuit traditional "soulnames" (a cultural practice of naming that was very different than Western/Christian naming practices). Numbers were issued to each person. The discs were made out of pressed fibre with a hole that string could be threaded and the person could wear it around their neck or wrist. This identification system was used until 1970. <sup>218</sup>

#### 1950S: HIGH ARCTIC RELOCATION

Inuit from Inukjuak in northern Québec were relocated by the Government of Canada 2 000 kms away to Craig Harbour and Resolute Bay in the High Arctic of contemporary Nunavut. The conditions were far more severe than those of Inukjuak and deprived those who were relocated of the services that had been available in their previous community, including schools, churches, and nursing stations. Some members of the same community were forcibly separated. Many Inuit who were part of the relocation believe the relocation was done in part to assert Canadian sovereignty in the High Arctic. <sup>219</sup>

#### 1960-PRESENT: 60S SCOOP

The 60s Scoop refers to the large-scale removal of Indigenous children from their families to be placed in non-Indigenous, predominantly white, European-descended families, for a time at least with the explicit goal of assimilating Indigenous children into the dominant society. <sup>220</sup> While the 60s Scoop began in the mid-20th century, it persisted for several decades, with some alleging that its legacy continues to the present day in different forms, such as the disproportionate rates of Indigenous children being removed from their families today. <sup>221</sup>

#### 1969-PRESENT: THE HIGHWAY OF TEARS

Since 1969, numerous Indigenous women have gone missing along a 1 500 km stretch of highways 16, 97 and 5 in British Columbia's northern interior. <sup>222</sup> The RCMP has tied investigations of 18 missing or murdered Indigenous women to the highway during this time period, while many people in the region believe that the number is over 30. <sup>223</sup> The Highway of Tears has been a flashpoint in the movement to seek the truth about missing and murdered Indigenous women and girls.

#### 1969: WHITE PAPER - STATEMENT OF THE GOVERNMENT OF CANADA ON INDIAN POLICY, 1969

The White paper proposed to abolish the Indian Act, ignore treaty rights and assimilate all Indigenous peoples into mainstream society. This policy paper presented to parliament to inform future policy making was written without consultation with First Nation peoples and was rejected by First Nations. <sup>224</sup>

#### 1982: EUROPEAN COMMISSION BANS SEALSKIN IMPORTS

The ban on seal imports subsequently diminishes the Inuit sealskin economy. <sup>225</sup>

## 2003: CLIMATE CHANGE ERODES THE ROLE OF INUIT ELDERS BECAUSE TRADITIONAL KNOWLEDGE BECOMES LESS RELIABLE

Changes in weather patterns have made it difficult to predict weather. Longer summers, and short winters and springs have diminished the reliability of Inuit Qaujimajatuqangit (traditional knowledge and ways of living). Since the 1980s science has been enriched using traditional knowledge, but climate change is rapidly changing the ecology in which Inuit Qaujimajatuqangit is rooted. <sup>226</sup>

#### 1990S-PRESENT: INDIGENOUS YOUTH SUICIDE CRISIS

Indigenous youth suicide has been a recognized crisis since 1995, when the Royal Commission on Aboriginal Peoples noted suicide rates among Indigenous youth were three times the rates of non-Indigenous Canadians. <sup>227</sup> Currently the rates of youth suicide in First Nation and Inuit communities can range from five to twenty times higher than the general population, depending on location and other factors. <sup>228</sup> Higher rates of suicide among Indigenous youth have been linked to "historic trauma, cultural losses and social upheavals that were the result of settlement and colonization." <sup>229</sup>

#### 2018: CANADA RECEIVES ITS 5TH FINDING OF NON-COMPLIANCE WITH JORDAN'S PRINCIPLE

Established in 2007 following the death of Jordan River Anders, a five year old boy from Norway House Cree Nation who died in a Winnipeg hospital after a three-year dispute between the federal and provincial government over which government should pay for his care, Jordan's Principle was at first a commitment that First Nations children get equitable care and services compared with non-Indigenous children and that payment disputes be rectified after care had been provided. <sup>230</sup> A ruling by the Canadian Human Rights Commission in 2016 affirmed Jordan's Principle as a legal rule and has since issued five relief orders that found the federal government was not living up to its obligation to provide substantive equality for First Nations children. <sup>231</sup>

#### 2019: DRINKING WATER ADVISORIES PERSIST ON FIRST NATIONS

The safety of drinking water on-reserve has been a long-term problem plaguing many First Nation communities, with as many as 184 water systems on 85 First Nations across Canada in 2016 being subject to advisories that the water is not safe to drink.<sup>232</sup> The federal government committed to ending long term drinking water advisories on-reserve by 2021, but as of January 2019, 62 long-term drinking water advisories remain on public systems on reserve. <sup>233</sup>

#### **TIMELINE 3: INDIGENOUS RESISTANCE & RESILIENCE**

The final timeline highlights times when Indigenous peoples have shown resilience and resistance towards structural oppression and racism. This final timeline, and its relationship to the others, demonstrates why and when indigenous peoples have had to resist forms of racism.

#### Recommended examples to highlight:

The Red River Resistances, the establishment of the Ontario Federation of Indian Friendship Centres, the establishment of Inuit Tapiriit Kanatami, and Idle No More.

#### 1800S: A DISTINCT MÉTIS CULTURE EMERGES

The Métis people in Ontario are historically based in the fur trade where First Nations and European traders (usually French, and later English and Scottish) intermarried and produced children of mixed ancestry throughout the 18th century. Many descendants of these marriages went on to intermarry and developed an identity and culture distinct from their First Nations and European roots. This was the ethnogenesis of a new and distinctive Indigenous people, today called the Métis. This distinct identity as Métis was especially popularized within the community after the 1816 Battle of Seven Oaks in present-day Manitoba, where Métis, allied with the Northwest Company defeated the Hudson's Bay Company and settlers from the Red River Colony over a conflict tied to competition between trading companies and attempts to impose colonial government authority over Métis people. 234

#### 1869-1870, 1885: RED RIVER RESISTANCE AND NORTHWEST RESISTANCE

The Métis National Committee was established and acted as a provisional government under the leadership of Louis Riel following the sale of Rupert's Land to the Dominion of Canada and resisting the encroachment of the Canadian government's authority. Following battles over the course of two years, Canada is forced into negotiations ultimately resulting in the creation of the province of Manitoba. The issues underlying the Red River Resistance, however, persisted and contributed to a later resistance struggles known as the Northwest Resistance in 1885.

On November 16, 1885 the Canadian government executed Louis Riel for his role in the Northwest Resistance. In Ontario, Louis Riel Day is held annually on November 16 to honour and celebrate his legacy and his pivotal role in the defense of Métis people and their rights. <sup>235</sup>

#### 1951: BAN ON INDIGENOUS CEREMONIES IS LIFTED

Following the adoption of the Universal Declaration of Human Rights, greater attention was paid to the Canadian government's treatment of First Nations. A review of policies and legislation concerning First Nation peoples was undertaken by a joint parliamentary committee, which was the first time that First Nation people were able to address parliament directly. The amendments to the Indian Act that came from the review included legalizing Indigenous ceremonies, allowing First Nations to hire lawyers, and First Nation women gained the right to vote in Band Council elections. <sup>236</sup>

#### 1960: FIRST NATION PEOPLES GRANTED THE RIGHT TO VOTE

First Nation people with Indian Status are granted the right to vote in federal elections. <sup>237</sup>

#### 1970: "CITIZENS PLUS" (A.K.A. THE RED PAPER) DELIVERED IN RESPONSE TO THE WHITE PAPER

The Indian Association of Alberta's "Citizens Plus," written by Harold Cardinal, argued in response to the "White Paper" that First Nations were entitled to the rights and benefits of Canadian citizenship as well as to rights derived from the unique treaty relationship between First Nations and the Crown. It also affirmed the importance of maintaining connection to traditional lands. <sup>238</sup>

#### 1970: NATIONAL INDIAN BROTHERHOOD INCORPORATED

The National Indian Brotherhood was the precursor to the Assembly of First Nations and advocated for the interests of First Nations with Indian status on a national scale. <sup>239</sup>

#### 1971: ONTARIO FEDERATION OF INDIAN FRIENDSHIP CENTERS ESTABLISHED

The OFIFC provided a province-wide voice and network for a growing number of community centres serving growing urban Indigenous populations, particularly to address basic needs. The original six such Friendship Centres were located in Kenora, Thunder Bay, Toronto, London, Parry Sound and Red Lake. <sup>240</sup>

#### 1971: INUIT TAPIRISAT OF CANADA ESTABLISHED

Later renamed Inuit Tapiriit Kanatami, ITK was established to advocate for Inuit interests and self-determination across the Inuit homelands in the Northwest Territories, northern Québec, Labrador and later Nunavut. <sup>241</sup>

#### 1974: NATIVE WOMEN'S ASSOCIATION OF CANADA FORMED

Representing Indigenous women's organizations across the country, NWAC was created to advocate for the social, economic, cultural and political well-being of First Nations, Métis, and Inuit women and girls, and gender-diverse peoples. <sup>242</sup>

#### 1982: NATIONAL INDIAN BROTHERHOOD REFOUNDED AS THE ASSEMBLY OF FIRST NATIONS

Following an All Chiefs' Conference organized by the National Indian Brotherhood in 1978, the organization alters its structure to provide a voice for each of the more than 630 federally recognized First Nations. <sup>243</sup>

#### 1990: OKA CRISIS

On July 11, 1990, the Sûreté du Quebec, the provincial police force, tried to remove a roadblock set up by a group of Kanien'kehá:ka (Mohawk) protesters from Kanesatake. The roadblock was established in March of that year to prevent the City of Oka from expanding a golf course onto sacred burial lands. The 78-day standoff eventually included Canadian Armed Forces and ended on September 26. <sup>244</sup>

#### 1993: MÉTIS NATION OF ONTARIO ESTABLISHED

Responding to the needs of Métis people in Ontario for an autonomous governance structure for the Métis Nation. Since its inception, the Métis Nation of Ontario has also established its own citizenship criteria, advocated for Métis rights and socio-economic well-being, and promoted the preservation of Métis language and culture. <sup>245</sup>

#### 1995: IPPERWASH STANDOFF

Members of Stony Point First Nation occupied a portion of Ipperwash Provincial Park known to be a traditional burial ground that the federal government had expropriated during World War II with the unfulfilled promise of returning the land to the First Nation. The Ontario Provincial Police carried out a night-time raid on the camp, during which an unarmed Anishinaabe man, Dudley George, was shot by police and later died. A public inquiry into the incident that ran from 2003 to 2006 concluded that the provincial police and both federal and provincial governments shared responsibility for the events. <sup>246</sup>

#### 2003: THE POWLEY CASE

On October 22 1993, just outside of Sault Ste. Marie, Ontario, Steve Powley and his son caught and tagged a moose, using their Métis card to tag it. This card was not recognized by the government and Steve and his son were charged with hunting without a license. The Powleys argued that they had a constitutionally-protected Aboriginal right to harvest for food. At the time, the government of Ontario denied the existence of any special Aboriginal rights held by Métis communities in the province. The case was appealed to the Supreme Court, which in 2003 ultimately ruled that, as members of a Métis community, the Powleys had an Aboriginal right to hunt for food in the Sault Ste. Marie area. The Powley case is significant because it affirmed that, like First Nations, Métis people could also establish constitutionally-recognized harvesting rights. The Powley case also provides the framework for establishing other Métis rights. <sup>247</sup>

#### 2005: NWAC SISTERS IN SPIRIT CAMPAIGN

The Native Women's Association of Canada's Sisters in Spirit campaign was a research, education and policy initiative to raise awareness about the disproportionately high rates of violence against Indigenous women. The campaign played a pivotal role in raising awareness about missing and murdered Indigenous women and girls. <sup>248</sup>

#### 2006: DOUGLAS CREEK ESTATES BLOCKADE (SIX NATIONS/CALEDONIA)

A group from Six Nations occupied the construction site of a development known as Douglas Creek Estates on disputed land. The situation escalated following an Ontario Provincial Police raid on the blockade in April, drawing larger crowds from Six Nations and a competing blockade and protests from some non-Indigenous residents of nearby Caledonia. Barricades were eventually removed, and land was later purchased by the provincial government, halting the development. The blockade was also notable for being the first time since 1924 that the federal government held discussions with both an elected Band Council and hereditary Haudenosaunee Confederacy Chiefs. <sup>249</sup>

#### 2007: SHANNEN'S DREAM CAMPAIGN LAUNCHED

Shannen's Dream was named for Attawapiskat's Shannen Koostachin who was a tireless advocate for building a new school in her community to replace the school that had been closed due to toxic contamination. The campaign by the First Nations Child and Family Caring Society advocates for equal and adequate funding and resources for First Nation schools and students. <sup>250</sup> Attawapiskat gained its new school in 2014 after fourteen years of students learning in inadequate portables. <sup>251</sup>

#### 2012: IDLE NO MORE MOVEMENT

#### Appendix F: Workshop Presentation Materials – Session 4: The Roots of our Racism

Thousands of Indigenous people and their allies take part in demonstrations and other political action to challenge government legislation impacting Indigenous communities, but also to highlight longstanding issues of injustice faced by Indigenous communities. <sup>252</sup>

#### 2017: 150 YEARS OF RESISTANCE

Indigenous peoples challenge Canada's 150 birthday celebrations with a number of social media campaigns, protests and press releases to bring awareness to the unresolved issues in the Indigenous/settler relationship both historically and presently.  $^{253}$ 

## **PRE-WORKSHOP SURVEY**

On the scale below, please rate how strongly you agree or disagree with the following statements:

	STRONGLY DISAGREE	DISAGREE	NEITHER AGREE NOR DISAGREE	AGREE	STRONGLY AGREE
I understand the experiences of racism felt by Indigenous peoples.	1	2	3	4	5
I understand the impacts of historical and contemporary racism towards Indigenous peoples.	1	2	3	4	5
I am confronting racism directed towards Indigenous peoples.	1	2	3	4	5
I understand the different forms that racism can take.	1	2	3	4	5
I feel prepared to speak up and build positive cross-cultural relationships with Indigenous youth and communities.	1	2	3	4	5
What are your expectations of	this Program? '	What do you h	ope to gain by p	participating ir	n it?

Thank you! Miigwech! r-9- Nyawenha! Maarsii! Nya:wëh! Wanishi! Niá:wen! adsr Nyá:we! Quana! Nya wéh! Merci!

## POST-WORKSHOP SURVEY

On the scale below, please rate how strongly you agree or disagree with the following statements:

	STRONGLY DISAGREE	DISAGREE	NEITHER AGREE NOR DISAGREE	AGREE	STRONGLY AGREE
I understand the experiences of racism felt by Indigenous peoples.	1	2	3	4	5
I understand the impacts of historical and contemporary racism towards Indigenous peoples.	1	2	3	4	5
I am confronting racism directed towards Indigenous peoples.	1	2	3	4	5
I understand the different forms that racism can take.	1	2	3	4	5
I feel prepared to speak up and build positive cross-cultural relationships with Indigenous youth and communities.	1	2	3	4	5
What did you learn about racism directed at Indigenous peoples?					
2. Has your perception of Indigen	ous peoples ch	anged? If so, h	ow and if not, w	hy not?	

Appendix G. Pre/Post Evaluation Forms		
3.	What skills did you gain from attending the Program?	
4.	What did you like most about the workshop(s)?	
5.	What did you like least about the workshop(s)?	
6.	Please provide any further comments:	
_		

Thank you! Miigwech! r-9- Nyawenha! Maarsii! Nya:wëh! Wanishi! Niá:wen! adf b Nyá:we! Quana! Nya wéh! Merci!

## **HOST CHECKLIST**

$\bigcirc$	You have had a meeting with the organization and facilitators offering the workshop to go over the needs of the facilitators, participants, and Elder with enough advance time to allow you to complete the rest of this list.
$\bigcirc$	You have discussed with the organization and facilitators offering the workshop how to deal with disruptive or disrespectful behaviour and when they expect you to intervene (may include developing discrete signals).
$\bigcirc$	At least one guidance counsellor, mental health worker, or other professional emotional support worker will be present during the session.
$\bigcirc$	At least one teacher/instructor/community centre staff member will be present during each session, and will be responsible for the behaviour of workshop participants.
$\bigcirc$	An Indigenous Elder will be present during the session (the organization offering the workshop can assist you in recruiting an Elder if there is not one already working with your own organization).
0	<ul> <li>The Elder, the facilitators, and support workers have everything they need, including:</li> <li>Traditional medicines (e.g. tobacco, sage, sweetgrass, cedar);</li> <li>Water, tea, or other refreshments;</li> <li>Audio-visual equipment;</li> <li>Other requests that are made in your initial meeting.</li> </ul>
$\bigcirc$	The "Support Resources for Workshop Participants" sheet has been updated with local resources and enough copies have been made for all participants.
0	You have verified whether there are any restrictions that could affect ceremonies that may require smoke or open flames (e.g. smudging; lighting a qulliq; smoking a pipe, etc.) and the facilitators, Elder, participants and other resource supports have been notified.
	You have selected dates and times for the workshop that the organization offering the workshop and all other supports have agreed to.
$\bigcirc$	Chairs are arranged in a circle, semi-circle, or small groups.
$\bigcirc$	If applicable: You have spoken to the participants ahead of time about appropriate behaviours and how to demonstrate respect for facilitators, Elders and other support workers.

## **PRIVILEGE CHECKLIST**

From Peggy McIntosh's "White Privilege: Unpacking the Invisible Knapsack." <sup>254</sup>

- 1. I can, if I wish, arrange to be in the company of people of my race most of the time.
- 2. If I should need to move, I can be pretty sure renting or purchasing housing in an area which I can afford and in which I would want to live.
- 3. I can be pretty sure that my neighbours in such a location will be neutral or pleasant to me.
- 4. I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed.
- 5. I can turn on the television or open to the front page of the paper and see people of my race widely represented.
- 6. When I am told about our national heritage or about "civilization," I am shown that people of my color made it what it is.
- 7. I can be sure that my children will be given curricular materials that testify to the existence of their race.
- 8. If I want to, I can be pretty sure of finding a publisher for this piece on white privilege.
- 9. I can go into a music shop and count on finding the music of my race represented, into a supermarket and find the staple foods which fit with my cultural traditions, into a hairdresser's shop and find someone who can cut my hair.
- 10. Whether I use checks, credit cards, or cash, I can count on my skin color not to work against the appearance of financial reliability.
- 11. I can arrange to protect my children most of the time from people who might not like them.
- 12. I can swear, or dress in second hand clothes, or not answer letters, without having people attribute these choices to the bad morals, the poverty, or the illiteracy of my race.
- 13. I can speak in public to a powerful male group without putting my race on trial.
- 14. I can do well in a challenging situation without being called a credit to my race.
- 15. I am never asked to speak for all the people of my racial group.
- 16. I can remain oblivious of the language and customs of persons of color who constitute the world's majority without feeling in my culture any penalty for such oblivion.
- 17. I can criticize our government and talk about how much I fear its policies and behaviour without being seen as a cultural outsider.
- 18. I can be pretty sure that if I ask to talk to "the person in charge," I will be facing a person of my race.
- 19. If a traffic cop pulls me over, I can be sure I haven't been singled out because of my race.
- 20. I can easily buy posters, postcards, picture books, greeting cards, dolls, toys, and children's magazines featuring people of my race.

#### Appendix I: Privilege Checklist

- 21. I can go home from most meetings of organizations I belong to feeling somewhat tied in, rather than isolated, out-of-place, outnumbered, unheard, held at a distance, or feared.
- 22. I can take a job with an affirmative action employer without having coworkers on the job suspect that I got it because of race.
- 23. I can choose public accommodation without fearing that people of my race cannot get in or will be mistreated in the places I have chosen.
- 24. I can be sure that if I need legal or medical help, my race will not work against me.
- 25. If my day, week, or year is going badly, I need not ask of each negative episode or situation whether it has racial overtones.
- 26. I can choose blemish cover or bandages in flesh color and have them more or less match my skin.

## PRIVILEGE WALK STATEMENTS 255

- 1. If you are right handed, take one step forward.
- 2. If English is your first language, take one step forward.
- 3. If one or both of your parents have a college degree, take one step forward.
- 4. If you rely, or have relied, primarily on public transportation, take one step back.
- 5. If you have attended previous schools with people you felt were like you, take one step forward.
- 6. If you constantly feel unsafe walking alone at night, take one step back.
- 7. If your household employs help such as housekeepers, gardeners, etc., take one step forward.
- 8. If you are able to move through the world without fear of sexual assault, take one step forward.
- 9. If you studied the culture of your ancestors in elementary school, take one step forward.
- 10. If you often feel that your parents are too busy to spend time with you, **take one step back**.
- 11. If you were ever made fun of or bullied for something you could not change or was beyond your control, take one step back.
- 12. If your family has ever left your homeland or entered another country not of your own free will, **take one step back**.
- 13. If you would never think twice about calling the police when trouble occurs, take one step forward.
- 14. If your family owns a computer, **take one step forward**.
- 15. If you have ever been able to play a significant role in a project or activity because of a talent you gained previously, **take one step forward**.
- 16. If you ever had to skip a meal or were hungry because there was not enough money to buy food, **take one step back**.
- 17. If you feel respected for your academic performance, take one step forward.
- 18. If you have a physically visible disability, **take one step back**.
- 19. If you have an invisible illness or disability, **take one step back**.
- 20. If you were ever discouraged from an activity because of race, class, ethnicity, gender, disability, or sexual orientation, **take one step back**.
- 21. If you ever tried to change your appearance, mannerisms, or behaviour to fit in more, **take one step back**.
- 22. If you have ever been profiled by someone else using stereotypes, take one step back.
- 23. If you feel good about how your identities are portrayed by the media, take one step forward.
- 24. If you were ever accepted for something you applied to because of your association with a friend or family member, **take one step forward**.

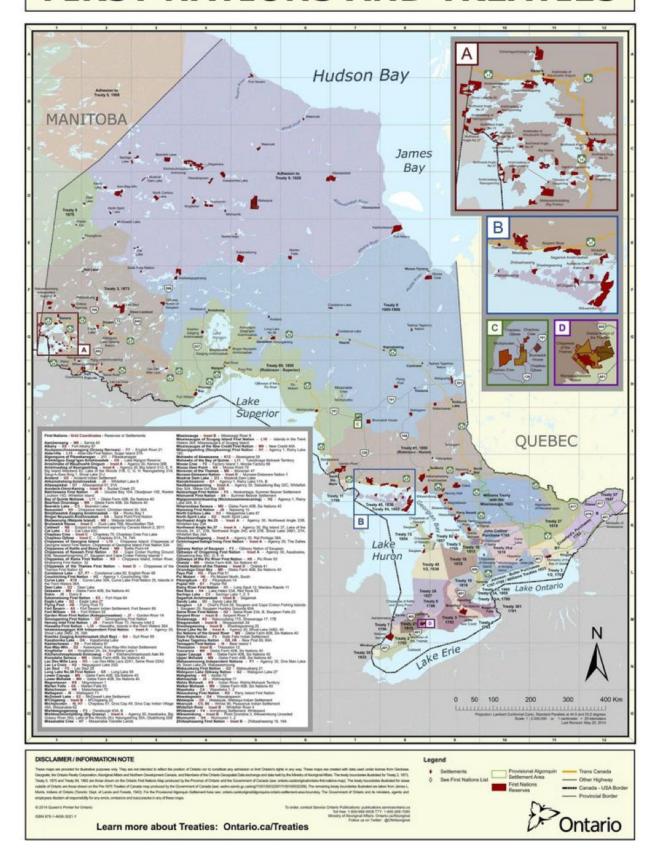
- 25. If you have ever been spoken over because you could not articulate your thoughts fast enough, **take one step back**.
- 26.If someone has ever spoken for you when you did not want them to do so, take one step back.
- 27. If there was ever substance abuse in your household, **take one step back**.
- 28. If you come from a single parent household, **take one step back**.
- 29. If you live in an area with crime and drug activity, take one step back.
- 30.If someone in your household suffered or suffers from mental illness, take one step back.
- 31. If you have been a victim of sexual harassment, **take one step back**.
- 32. If you were ever uncomfortable about a joke related to your race, religion, ethnicity, gender, disability, or sexual orientation but felt unsafe to confront the situation, **take one step back**.
- 33.If you are never asked to speak on behalf of a group of people who share an identity with you, **take one step forward**.
- 34. If you can make mistakes and not have people attribute your behaviour to flaws in your racial or gender group, **take one step forward**.
- 35.f you have always assumed you'll go to college, **take one step forward**.
- 36. If you have more than fifty books in your household, take one step forward.
- 37. If your parents have told you that you can be anything you want to be, **take one step forward**.

## 5 CORE QUESTIONS TO GUIDE YOU IF A SITUATION OCCURS:

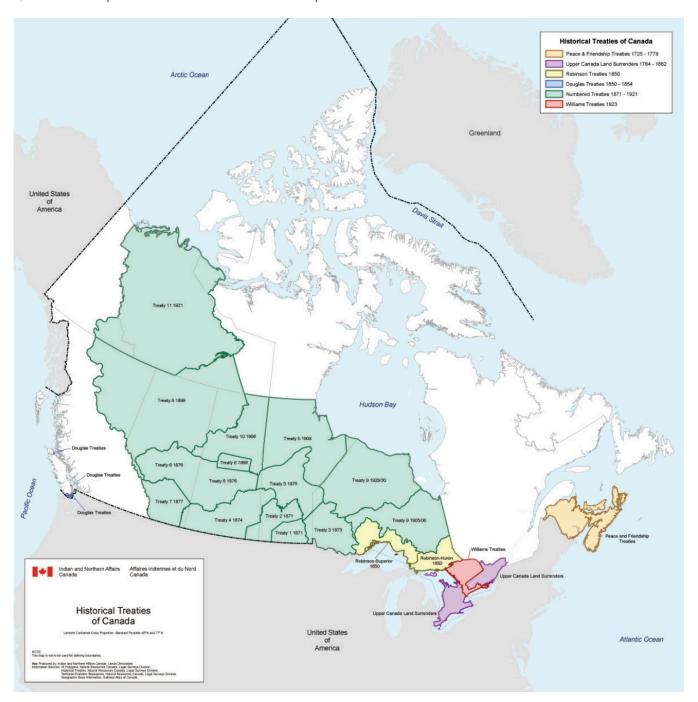
- 1. What is the goal of the intervention?
- 2. Discuss the Five Decision Making Steps:
  - Notice the Event (At what point did you notice?)
  - Interpret it as Problem/Emergency (What are the red flags?)
  - · Assume Personal Responsibility (What could you do?)
  - Have the Skills to Intervene (What knowledge/skills are necessary?)
  - Implement the Help Step UP! (What are direct and indirect ways to help?)
- 3. What could you do to make the intervention Safe, Early, and Effective?
- 4. Costs/Rewards What are the benefits of intervening? What are some costs? What are some costs of NOT intervening?
- 5. Perspective Taking How would you feel if you were the "victim"? What would you be thinking? What would you want others to do for you?



## **FIRST NATIONS AND TREATIES**



B) Printable Map of Historical Treaties in Canada prior to 1975



C) Interactive Map of Ontario Treaties and Reserves

Link: https://www.ontario.ca/page/map-ontario-treaties-and-reserves

# **IMPACTS OF RESIDENTIAL SCHOOLS**

#### Impacts on the Individual:

- · Removal of language
- · Removal of connection to culture and community
- · Removal of identity and family connections
- Limited access to positive role modeling of parenting skills
- Difficulty maintaining healthy relationships
- · Difficulty coping and problem solving
- Addictions to alcohol, drugs, solvents, gambling, and food
- Ongoing triggers from sounds and smells
- Deep rooted feelings of humiliation, shame and abandonment
- · Removal of pride
- Removal of history
- Removal of self sufficiency
- · Removal of autonomy
- · Removal of or from land
- Removal of spirituality
- · Removal of sense of belonging
- Removal of sovereignty
- · Death or disappearance of loved ones
- · Removal of connection to the land
- Traumatic deaths later in life due to disease and violence resulting from earlier impacts
- · High suicide rates

# Effects on the Family:

- · Lack of nurturing or affection
- Discomfort expressing love for children physically such as holding, hugging
- · Lack of communication within the family
- Silence and shame about past abuse repeated at home
- Frequent involvement with child and family services, child welfare agencies
- · Lack of parental role models
- Removal of family connection
- · Removal of extended family relationships
- · Removal of feelings of belonging

#### Intergenerational Impacts & Community:

- Mental health issues: Post-Traumatic Stress
  Disorders (PTSD), depression, mental illness, self-harm, obsessive/compulsive disorders, suicide
- Family violence, often resulting in child apprehension
- Abuse, addictive and destructive behaviours: substance abuse, sexual abuse, eating disorders
- Physical health issues: high blood pressure, diabetes, obesity, headaches, etc.
- Feelings of isolation and disconnection
- Difficulty with coping and problem-solving
- Limited self-sufficiency or personal resilience
- Disconnection from traditional sense of identity and spiritual knowledge
- Lateral violence and internalized racism
- · Removal of connection to the land

# **ROLE-PLAYING SCENARIOS**

These scenarios are optional. You may wish to come up with scenarios based on your own experience (if you feel comfortable doing so) or with an additional 10-15 minutes you can ask groups to come up with their own scenarios.

# SCENARIO 1 SPEAKER: RESPONDER: A customer A cashier

# **Background:**

The customer is next in line to pay for her products when the Indigenous woman in front of her pulls out her status card to receive a tax exemption on her purchases.

COMMENT: "Must be nice..."

SCENARIO 2	
<b>SPEAKER:</b> Sales Associate	<b>RESPONDER:</b> Customer

# **Background:**

A 16-year-old young Indigenous man is in a record store browsing through the CDs and movies. One sales associate working in the store says to another employee:

COMMENT: "Keep an eye on him, he looks like a shoplifter."

SCENARIO 3	
<b>SPEAKER:</b>	RESPONDER:
Teenage girl	Friend

# **Background:**

A teenage girl is shopping for a Halloween costume with her friend. The friend asks her what she was thinking of going as.

**COMMENT: "An Indian Princess."** 

SCENARIO 4	
<b>SPEAKER:</b> Senior citizen	RESPONDER: Customer in pharmacy

# **Background:**

An Indigenous woman is shopping in a pharmacy when she reaches down to purchase some mouthwash. The elderly woman next to her says:

**COMMENT: "Lousy drunk."** 

SCENARIO 5	
SPEAKER: Construction worker	RESPONDER: Fellow worker
Background:	

Construction is being done on a new building downtown. An Indigenous man working with the team decides he needs a much-deserved break.

**COMMENT: "Lazy Indian."** 

SCENARIO 6	
SPEAKER: Middle-aged man	<b>RESPONDER:</b> Cashier

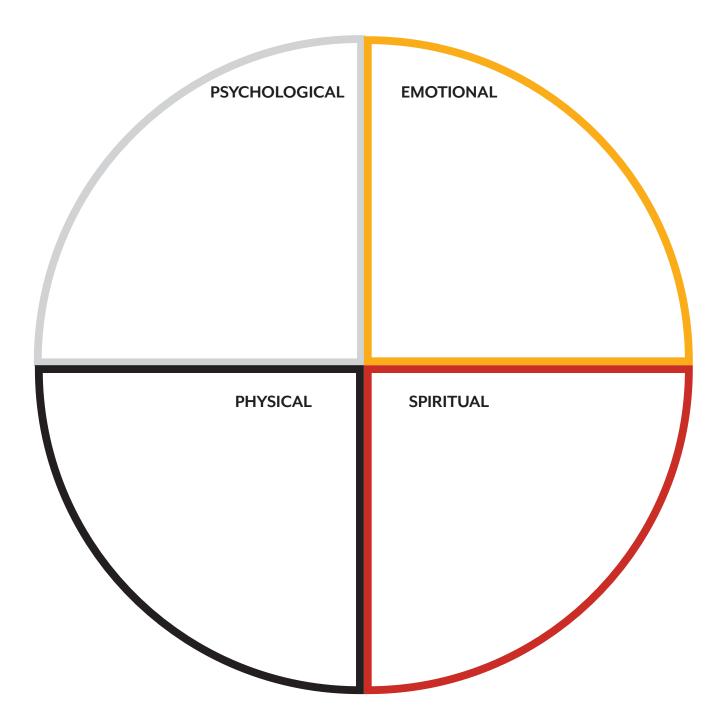
#### **Background:**

An Indigenous man is purchasing scratch tickets at the convenience store. The man behind him is in a hurry and growing impatient.

COMMENT: "Let's hurry up there Chief."

# FACILITATOR SELF CARE

Based on the medicine wheel, list three activities or ways you can restore balance through **Spiritual**, **Emotional**, **Physical**, and **Mental** self-care.



**Spiritual Health** *What you believe in.* (e.g. Smudge)

**Emotional Health** *Feelings.*(e.g. talk to someone)

Physical Health Behaviour. (e.g. go for a walk) Mental Health
Think.
(e.g. watch a funny movie)

# **GLOSSARY OF TERMS**

# **Aboriginal Peoples**

See Indigenous Peoples. The term "Aboriginal" is used in Canadian law to refer specifically to the three broad groups of constitutionally recognized Indigenous peoples: First Nations, Inuit, and Métis. <sup>256</sup>

#### **Aboriginal Rights**

Practices, traditions and customs that distinguish the unique cultures of Indigenous communities and which evolved from practices prior to European contact. These are collective rights that some Indigenous communities of Canada hold as a result of their ancestors' longstanding use and occupancy of the land. The rights of certain peoples to hunt, trap and fish on ancestral lands are examples of Aboriginal rights. Aboriginal rights vary from group to group depending on the customs, practices and traditions that have formed part of their distinctive cultures. Aboriginal rights are protected under s. 35 of the Constitution Act, 1982. <sup>257</sup>

#### **Attitude**

A manner of thinking or behaving that reflects a disposition towards something, someone or a particular group. <sup>258</sup>

#### **Assimilate**

To make someone or a group conform to the culture or way of life, of a dominant group. <sup>259</sup>

## **Anti-Oppression**

An approach to work, communications, policy, education and a variety of actions that is concerned with the unequal distribution of power, particularly as it relates to the lived experiences of people or groups who are marginalized in a society. According to the Canadian Race Relations Foundation, Anti-Oppression Strategies are theories and actions that challenge socially and historically built inequalities and injustices that are ingrained in our systems and institutions by policies and practices that allow certain groups to dominate others. <sup>260</sup>

#### **Anti-Racism**

An active and consistent process of change to eliminate individual, institutional and systemic racism as well as the oppression and injustice that stem from racism. <sup>261</sup>

#### **Ally**

A person who is committed to working to dismantle oppressive structures that benefit some in society at the expense of others (marginalized people). Allies work with members of the oppressed group to challenge systems of oppression. <sup>262</sup>

#### **Bias**

A subjective opinion, preference, prejudice or inclination, formed without reasonable justification that influences a person or groups ability to evaluate a particular situation objectively or accurately. <sup>263</sup>

#### Bill C31

This Bill to Amend the Indian Act was enacted in 1985 with the intention of bringing the Indian Act into alignment with the gender equality provisions of the Canadian Charter of Rights and Freedoms. The bill removed provisions that discriminated against First Nations women and restored First Nation women's status rights. Previously, if First Nations women married non-First Nation men they would be ineligible to retain their First Nation status and their children would also be ineligible for status. Conversely, non-First Nations women who married First Nations men gained status and their children were generally eligible for status as well. <sup>264</sup>

# **Bystander**

An individual who is present or witnesses a situation of interest. <sup>265</sup> The bystander approach to racism however, is an active process and requires bystander action and speaking out against interpersonal or systemic racism. Bystander anti-racism can de-escalate a situation, prevent harm that may arise (this can be physical, psychological and/or social harms) and can help change the social norms surrounding racism towards intolerance. <sup>266</sup>

# Clan System

Traditional frameworks of governance that guide the actions and decision of many First Nations. Clans generally carry particular roles and responsibilities within families, communities and everyday life. Many clans are found in the form of animals related to the specific traditional territories of First Nations. <sup>267</sup>

#### Colonization

The process of a group, political authority or population from one territory exerting control in and over a different population or territory. Colonization is a process through which settlers have begun living on land already occupied by groups of Indigenous peoples. <sup>268</sup>

# Confidentiality

The process of holding in confidence, or secrecy. <sup>269</sup>

# **Cultural Appropriation**

The act of taking and using things from another culture that is not your own, especially without showing you understand or respect this culture. <sup>270</sup>

#### **Cultural Racism**

Discrimination based on the cultural differences between majority and minority groups. In the context of this guide, we use it to refer to a form of racism against Indigenous by non-Indigenous peoples, such as practices or beliefs that suggest Indigenous cultural norms are inferior to or primitive compared to those of non-Indigenous people. <sup>271</sup>

#### **Cultural Competence**

Skills required to live, work and communicate well in or with people from cultural backgrounds different from one's own. <sup>272</sup>

#### **Decolonization**

The process of centering the concerns and worldviews of the colonized so that they understand themselves through their own assumptions and perspectives by restoring or revitalizing Indigenous traditional beliefs, attitudes, values and practices. <sup>273</sup>

#### Discrimination

Behaviour that results from prejudiced attitudes of individuals and institutions resulting in unequal outcomes for persons who are perceived as different. Differential treatment based on grounds such as race, nationality, gender, age, religion, political or ethnic affiliation, sexual orientation, marital or family status, physical or developmental or mental disability. <sup>274</sup>

# **Discriminatory Harassment**

Acts, comments or behaviours, including acts of intimidation or threats, comments or displays that target individuals on the grounds of their race, national or ethnic origin, colour, religion, age, sexual orientation, gender identity or expression, marital status, family status, genetic characteristics, disability and conviction for an offence for which a pardon has been granted or in respect of which a record suspension has been ordered. <sup>275</sup>

#### **Diversity**

The range of visible and invisible qualities, experiences and identities that shape ways of thinking and relating to others, and individuals/ groups are perceived by the world. These can be along the dimensions of race, ethnicity, gender, sexual orientation, socio-economic status, age, physical or mental abilities, religious/spiritual beliefs, or political ideologies. They can also include differences such as personality, style, capabilities, and thoughts/perspectives. <sup>276</sup>

# **Ethnicity**

The multiplicity of beliefs, behaviours and traditions held in common by a group of people bound by particular linguistic, historical, geographical, religious and or racial homogeneity. <sup>277</sup>

#### **Ethnocentrism**

The tendency to view others using one's own group and customs as the standard for judgment and the tendency to see one's own group and customs as superior. <sup>278</sup>

#### **Environmental Racism**

Racial discrimination in the creation and implementation of environmental policy, such as by the concentration of hazardous waste disposal sites in or near areas that are disproportionately populated by racialized, including Indigenous, people. <sup>279</sup>

#### **Everyday Racism**

Involves the many and sometimes small ways in which racism is experienced by racialized and Indigenous peoples in their interactions with the dominant settler group (i.e.: glances, gestures, forms of speech and physical movements). <sup>280</sup>

#### **First Nations**

A term referring to original Indigenous inhabitants of a particular territory in Canada and their descendants, other than Métis and Inuit. The term came into common usage in Canada in the 1970s to replace the word Indian, which many people found both historically inaccurate and offensive. In Ontario, there are approximately 130 First Nation communities. These communities are primarily Anishinaabe, Omushkegowuk, and Haudenosaunee. First Nations people live both on and off reserve. First Nations are one of three groups of Indigenous peoples as included Section 35 of the *Constitution Act*, 1982. See Indigenous Peoples. <sup>281</sup>

#### Genocide

Deliberate decisions and actions made by one authority or group of people in order to eliminate, usually through mass murder, the entirety of another nation, ethnicity, religious or racial group. The term has also been used to refer to the destruction of the culture of a people, as in cultural genocide. <sup>282</sup>

#### **Hierarchy**

A system in which people or things are ranked or put at various levels according to their importance, authority or power. <sup>283</sup>

# **Indian Act**

A federal statute that governs First Nations status, government, and reserves. The *Indian Act* was enacted in 1876 and although amended several times since then, it continues to control most aspects of First Nation people's lives in Canada. <sup>284</sup>

# **Indigenous Peoples**

For the purposes of this document, Indigenous peoples has the same meaning as the "aboriginal peoples of Canada" in section 35 of the *Constitution Act*, 1982, including First Nation, Inuit, and Métis peoples. <sup>285</sup>

#### Inequality

A situation in which well-being, status, or opportunities are not shared equally between different groups in society. 286

#### **Individual Racism**

Direct or one-on-one action(s) against other individuals because of their group membership and skin color to deprive them of some right, privilege, or opportunity (i.e.: employment, housing). <sup>287</sup>

#### Institutional Racism

This is part of "systemic racism." Formal or informal policies that result in Indigenous or racialized people being excluded, further marginalized, or stifle their cultural expression in a particular setting (e.g. workplace dress codes that prevent men from wearing long hair; holding important consultations or events at the same time as locally significant ceremonies, resulting in few Indigenous people being able to attend both etc.). <sup>288</sup>

## Intergenerational Trauma

Complex trauma that has been passed on through different generations of a group of people who share a common identity, ethnicity, nationality or religious affiliations and encompasses the psychological and social responses to such events. <sup>289</sup>

# **Internalized Oppression**

When an oppressed person comes to believe the negative things portrayed about their people, sometimes resulting in actions that reinforce oppression. <sup>290</sup> Related terms: Lateral violence.

#### Intolerance

Attitudes or prejudice that result in a refusal to respect, acknowledge, or treat particular groups of people with fairness. <sup>291</sup>

#### Inuit

A group of Indigenous peoples whose homeland spans the Arctic regions of Greenland (Kalaallit Nunaat), the United States (Alaska), and Canada, including the Inuvialuit Settlement Region (northern Northwest Territories), Nunavut, Nunavik (northern Québec), and Nunatsiavut (northern Labrador). Inuit is a plural noun; the singular is Inuk. In Canada, Inuit are recognized as one of the three groups comprising Indigenous peoples under section 35 of the *Constitution Act*, 1982. <sup>292</sup>

# Inuit Qaujimajatuqangit (IQ) Principles

Cultural values that guide the Inuit peoples in life and in decision making processes. 293

#### **Lateral Violence**

A form of symbolic violence that affects members of an oppressed group who internalize the discriminatory practices and beliefs they face, and perpetuate this violence amongst themselves. Lateral violence stems from the sense of powerlessness that comes from oppression produced by power and control used by a dominant authority or individuals to disconnect and decimate a people's or person's nationhood or birthrights to their spiritual and cultural heritage, self and cultural identity and sense of being. <sup>294</sup>

#### Marginalization

A long-term, structural process of systemic discrimination that creates a class of disadvantaged minorities. Marginalized groups become permanently confined to the fringes of society. Their status is perpetuated through various dimensions of exclusion, particularly in the labour market, from full and meaningful participation in society. <sup>295</sup>

#### Métis

Section 35 of the *Constitution Act*, 1982 includes Métis as one of three "aboriginal peoples of Canada." The history of Métis in Ontario is deeply connected to the North American fur trade and, in addition to their mixed ancestry, Métis people in Ontario developed their own unique customs, languages, way of life and socio-political identity, separate from their First Nation or European forebears. Historic Métis communities in Ontario formed around strategic waterways of Ontario and the Great Lakes. Today, Métis people live in both urban and rural areas across the province. <sup>296</sup>

#### Microaggression

A comment or action that subtly and possibly unconsciously or unintentionally expresses a prejudiced attitude toward a member of a marginalized group. <sup>297</sup>

#### **Minority Group**

A group of people within a society that is either small in numbers or has little or no access to social, economic, political or religious power. <sup>298</sup>

# Oppression

The subjugation or marginalization of one individual or group by a more powerful group, using physical, psychological, political, social or economic threats or force, and frequently using an explicit ideology to justify the oppression. <sup>299</sup>

# **Privilege**

The experience of freedoms, rights, benefits, advantages, access and/or opportunities available to some people because of their group membership or social context, such as being from a dominant racial group.<sup>300</sup>

#### Racism

ldeas or practices that establish, maintain or perpetuate the racial superiority or dominance of one group over another. 301

#### **Residential Schools**

Residential schools for Indigenous children in Canada date back to the 1830s. Over 130 residential schools were located across the country, and the last school closed in 1996. These federally-funded, church-run schools removed more than 150,000 First Nations, Métis and Inuit children from their families in an attempt to assimilate them into the dominant Canadian culture. Many children died in these schools and many more were physically, emotionally and sexually abused. The ongoing, intergenerational impact of residential schools continues to affect former students and their families today. 302

#### Resilience

The power or ability to recover, cope or adapt readily to adversity. 303

#### Resistance

A situation in which people or organizations fight against or organize to withstand something or refuse to accept or be changed by something, especially an authority or occupying power. 304

#### Settlers

A term used to describe peoples who have voluntarily moved to a different country, or who are descended from those people, and who are not Indigenous to the lands they are now making their home. <sup>305</sup>

# **Social Change**

The transformation of social structures, relations and cultural and social institutions. Social movements are often the catalyst to social change. <sup>306</sup>

# Stereotype

A simplified and standardized conception or image invested with special meaning and held in common by members of a group: a fixed mental image of a group of people, ascribing the same characteristic(s) to all members, an overgeneralization. Stereotyping is the active process of attributing false generalizations about race, age, ethnic, linguistic, geographical, religious, social etc. to members or a group of people. <sup>307</sup>

#### Structural Racism

Part of "systemic racism," racial inequalities rooted in the operations of a society at large exclude vast numbers of members of particular groups from significant participation in major social institutions. 308

# **Systemic Racism**

Racism based on the policies and practices entrenched in established institutions or the norms of society. The result is the exclusion or promotion of certain groups. Institutional and structural racism are a part of systemic racism. <sup>309</sup>

# Truth and Reconciliation Commission (TRC)

A commission established as a component of the Indian Residential Schools Settlement Agreement. Its mandate was to inform Canadians about what happened in Indian Residential Schools (IRS). The Commission documented the history and impacts of residential schools, including the stories of survivors, families, communities and anyone personally affected by the IRS experience. In 2015, the TRC released 94 Calls to Action on reconciliation with Indigenous Peoples, along with a multi-volume final report. <sup>310</sup>

#### **Treaties**

Formal, solemn and constitutionally-recognized agreements between Indigenous Peoples and the Crown that set out certain rights, responsibilities and relationships. <sup>311</sup>

# **RESOURCES**

# INFORMATION RESOURCES ON INDIGENOUS COMMUNITIES AND HISTORY

# **ABORIGINAL YOUTH NETWORK (AYN):**

"AYN was brought about due to the social and health issues that Aboriginal youth face due to the break down of Aboriginal culture in Canada. With this website, we are attempting to unite youth and bring cultural identity to youth across the country."

ayn.ca

1-866-459-1058

# **ABORIGINAL YOUTH COUNCIL (AYC):**

The mission statement of AYC is to: create positive change for Friendship Centre youth through inclusion, empowerment, and culture by increasing communication, offering training and development opportunities, increasing youth involvement in the Friendship Centre movement, facilitating the development of youth leaders, providing awareness on issues facing urban Aboriginal youth, and preserving and promoting their culture and heritage.

www.auysop.com/ayc/ayc.htm 613-293-4985

# ANISHINABEK NATION (UNION OF ONTARIO INDIANS):

Anishinabek Nation, legally known as the Union of Ontario Indians, is a political advocacy organization for 40 member Anishinaabe First Nations across Ontario. Its website has a wide variety of information about political, government, and other community services and processes.

http://www.anishinabek.ca/

# BACKGROUND ON TREATIES FROM CROWN-INDIGENOUS RELATIONS AND NORTHERN AFFAIRS CANADA:

More detailed information about historical and contemporary treaty processes across Canada, including information and maps related to both historical and modern treaties.

https://www.rcaanc-cirnac.gc.ca/eng/1100100028574/1529354437231

#### **CHIEFS OF ONTARIO:**

Chiefs of Ontario (COO) "is an advocacy forum and secretariat for collective decision-making and action for Ontario's First Nations communities." Its website contains a directory of First Nations and resources about the work of COO and information about First Nations in Ontario.

http://www.chiefs-of-ontario.org/

# **GABRIEL DUMONT INSTITUTE**

The Gabriel Dumont Institute is based in Saskatchewan. It is an educational, employment and cultural institute serving Métis.

https://gdins.org/metis-culture/

#### **GRAND COUNCIL TREATY #3:**

Grand Council Treaty #3 is a political territorial organization representing 28 Anishinaabe First Nations in northwestern Ontario, most of which are signatories to Treaty 3. Its website has a wide variety of information about political, government, and other community services and processes.

http://gct3.ca/

# INDIGENOUS CORPORATE TRAINING INC. – WORKING EFFECTIVELY WITH INDIGENOUS PEOPLES ® BLOG:

Indigenous Corporate Training Inc. offers non-Indigenous people or organizations help in building Indigenous relations through educational training. Its website features background information on a variety of core topics related to Indigenous history, communities and political contexts, as well as a blog covering a variety of topics related to Indigenous/settler relations and collaborations.

https://www.ictinc.ca/blog

#### **INUIT TAPIRIIT KANATAMI:**

The Inuit Tapiriit Kanatami is an organization that serves as a national voice for protecting and advancing the rights and interests of Inuit in Canada.

https://www.itk.ca/

# KOOKUM (GRANDMOTHER) PROJECT - KOOKUM AND YOUTH CIRCLES:

A project of Equay-wuk Women's Group, the objectives of the Kookum and Youth Circles are to impart stories of resiliency and determination from grandmothers and great-grandmothers who are residential school survivors to young women from remote First nation communities, thereby empowering and enabling generations of women to share their wisdom and skills through storytelling, dialogue and mentoring activities. The workbook provides a number of facilitation and workshop activities.

Workbook: http://www.equaywuk.ca/Kookum%20Workbook.pdf

http://www.equaywuk.ca

# **MÉTIS NATION OF ONTARIO:**

The MNO is the government and service provider to the 20,000+ Métis Nation of Ontario citizens across the province. Its website contains information on governance, citizenship, programs and services offered by the MNO, Métis culture, language and heritage, and much more.

http://www.metisnation.org

# NEWJOURNEYS.CA - YOUR ONLINE FRIENDSHIP CENTRE:

Free, online platform for sharing stories of the Indigenous experience in Canada, as well as connections to resources, services and information to help urban Indigenous youth, young families and others seeking to know more about their surroundings.

https://newjourneys.ca/

# **NISHNAWBE ASKI NATION:**

Formerly known as Grand Council Treaty 9, NAN is a political territorial organization that represents 49 Omushkego, Anishinaabe and Anishinini First Nations in northern Ontario that are signatories to Treaty 9 or Treaty 5. Its website has a wide variety of information about political, government, and other community services and processes.

http://www.nan.on.ca/

#### ONTARIO FEDERATION OF INDIGENOUS FRIENDSHIP CENTRES:

The OFIFC is the umbrella federation for all Indigenous friendship centres across Ontario. Its website offers links to local friendship centres, research, policy documents, and Indigenous Cultural Competency Training. http://www.ofifc.org/

# PAUKTUUTIT: INUIT WOMEN OF CANADA:

Pauktuutit is the national organization of Inuit women in Canada. It fosters greater awareness of the needs of Inuit women, advocates for equality and social improvements and encourages Inuit women's full participation in the community, regional and national life of Canada.

www.pauktuutit.ca

# **TUNGASUVVINGAT INUIT:**

Community centre and service provider for Inuit in Ottawa and across the country, offering social and cultural programming.

613-565-5885

info@tungasuvvingatinuit.ca http://tungasuvvingatinuit.ca/

# MAP OF ONTARIO TREATIES AND RESERVES:

An interactive, online map of the treaties and First Nation reserves across Ontario, including links to historical information.

https://www.ontario.ca/page/map-ontario-treaties-and-reserves

# ANTI-RACISM EDUCATION RESOURCES

# THE ANTI-RACISM RESOURCE CENTRE

A resource hub for educators, employers, students, youth, and anyone looking for information about race, anti-racism, and anti-discrimination.

anti-racism.ca 705-304-4318

# **CANADIAN RACE RELATIONS FOUNDATION (CRRF)**

The CRRF aims to help bring about a more harmonious Canada that acknowledges its racist past, recognizes the pervasiveness of racism today, and is committed to creating a future in which all Canadians are treated equitably and fairly. The Foundation's office is located in the City of Toronto, but its activities are national in scope. They have a youth component and are engaged in many initiatives that have a youth focus, such as Youth Against Racism.

http://www.crr.ca/eracei/

E-mail: info@crr.ca 1-888-240-4936

#### **ONTARIO HUMAN RIGHTS COMMISSION**

The Ontario Human Rights Commission is an arm's length agency of the Ontario Government established to prevent discrimination and to promote and advance human rights in Ontario. Its website offers information on your rights under the Ontario Human Rights Code, education and outreach materials, and research on topics related to human rights.

ohrc.on.ca

Email: info@ohrc.on.ca

1-800-387-9080 (toll free) or 416-326-9511

TTY: 1-800-308-5561 (toll free) or 416-326-0603

# LET'S TALK: DISCUSSING RACE, RACISM AND OTHER DIFFICULT TOPICS WITH STUDENTS

This guide, developed by the Southern Poverty Law Center in the United States, provides guidance and strategies for discussing issues of race and racism with students. Its focus is on facilitation and does not discuss issues of race directly.

https://www.tolerance.org/sites/default/files/2017-09/TT-Lets%20Talk-2017%20Final.pdf

# NATIVE WOMEN'S CENTRE (HAMILTON) CULTURAL COMPETENCY TRAINING

NWC offers cultural competency, sensitivity, safety and violence against women education through a series of four workshops. It also offers a traditional teachings handbook that can be ordered online by donation.

http://www.nativewomenscentre.com/vaw-workshops-and-training

1-888-308-6559 (toll free) or 905-664-111

# ORGANIZING FOR POWER, ORGANIZING FOR CHANGE RESOURCE GUIDE

This privately run website offers a repository of resources for ally and coalition building.

https://organizingforpower.wordpress.com/interest-allies-coalitions/resources-for-ally-coalition-building/

#### STEP UP! PROSOCIAL BEHAVIOUR/BYSTANDER INTERVENTION PROGRAM

Step UP! Is a bystander intervention program developed by the University of Arizona's Commitment to an Athlete's Total Success (CATS) Life Skills Program. While covering a variety of topics ranging from sexual assault to academics, the program provides resources and strategies to promote bystander intervention in situations where others are being harmed.

stepupprogram.org

Facilitator Guide: http://stepupprogram.org/docs/guides/18\_StepUP\_Guidebook-Print.pdf

# WHITE PRIVILEGE: UNPACKING THE INVISIBLE KNAPSACK - PEGGY MCINTOSH

This article provides an in-depth discussion of white-privilege, including how it manifests, how it emerges, and how it remains invisible to many.

https://www.pcc.edu/resources/illumination/documents/white-privilege-essay-mcintosh.pdf

# CRISIS AND OTHER MENTAL HEALTH AND WELL-BEING RESOURCES

# If you are experiencing a mental health or addictions related crisis:

- · Contact your doctor (if you have one)
- · Go to the nearest hospital or health care centre
- · Call 911 or Telehealth Ontario at 1-866-797-0000

# CANADIAN ASSOCIATION FOR SUICIDE PREVENTION

Provides information on where to find support, including a guide for early responders and a prevention toolkit for schools.

# suicideprevention.ca

#### CAMH: CENTRE FOR ADDICTIONS AND MENTAL HEALTH

CAMH is Canada's largest mental health teaching hospital based in Toronto and offering a range of services and program areas, including addictions/substance use, anxiety and depression, mood and personality disorders, schizophrenia and psychoses, aggression and behavioural issues, trauma and stress disorders, developmental disorders, and problem gambling among others. Its Provincial System Support Program provides a number of communities across Ontario with education and support for program development, health promotion and prevention (Note: clinical services are not available at CAMH regional offices).

#### www.camh.ca

Phone (Toronto, full-service): 416-535-8501 ext. 2 (for centralized information, intake and scheduling)

**Regional Office Phone Numbers:** 

Kenora: 807-468-1429

Thunder Bay: 807-626-9145

Sudbury: 1-888-880-7063 (toll free) or 705-675-1195 Barrie: 1-888-880-7063 (toll free) or 705-675-1195 London: 1-888-495-2261 (toll free) or 519-858-5110 Hamilton: 1-888-857-2876 (toll free) or 905-525-1250 Ottawa: 1-888-441-2892 (toll free) or 613-569-6024 Kingston: 1-888-287-4439 (toll free) or 613-546-4266

GTA Region: 416-535-8501 ext. 30335

Provincial System Support Program Office: 416-535-8501

#### **CENTRE FOR SUICIDE PREVENTION**

Education centre that equips individuals and organizations with information and skills to respond to the risk of suicide.

#### suicideinfo.ca

# **CONNEXONTARIO**

Free confidential services for addiction, mental health and problem gambling. Services available by phone, chat, or email. Website contains a directory of services across the province. 24 hours, 7 days a week.

#### connexontario.ca

1-866-531-2600

# FIRST NATION AND INUIT HOPE FOR WELLNESS HELP LINE

Free confidential helpline for Indigenous peoples. Though the title of this program does not include a reference to Métis peoples, it does offer mental health counseling and crisis intervention to all Indigenous peoples, including Métis people. 24 hours, 7 days a week.

#### hopeforwellness.ca

1-855-242-3310

# **GOOD 2 TALK - POST-SECONDARY STUDENT HELPLINE**

Free confidential helpline providing professional counseling and information and referrals for mental health, addictions and well-being. 24 hours, 7 days a week.

#### good2talk.ca

1-866-925-5454

# LGBTQ YOUTH LINE

Free, Ontario-wide peer-support phone line for lesbian, gay bisexual, trans-gender, transsexual, two-spirited, queer and questioning young people. 4 PM - 9:30 PM Sunday to Friday.

# youthline.ca

1-800-268-9688 Text: 647-694-4275

# KEEPING IT RIEL – MÉTIS NATION OF ONTARIO WELL-BEING PROGRAM

Provides information and connection to Métis Nation of Ontario Family Well-Being programs across Ontario.

# keepingitriel.com

# KIDS HELP PHONE

Free, bilingual and anonymous telephone and web service. Provides counseling for all youth up to and over 20 years of age. 24 hours, 7 days a week.

# kidshelpphone.ca

1-800-668-6868

# MÉTIS COMMUNITY WELLNESS WORKER PROGRAM

The Métis Nation of Ontario offers a variety of community support and wellness programs across Ontario. Consult the websites linked below to find the service nearest you.

#### **Community Support Services:**

http://www.metisnation.org/programs/health-wellness/community-support-services-program/

#### **Health and Wellness Contact:**

http://www.metisnation.org/programs/health-wellness/contact-information/

#### **Victim Services:**

http://www.metisnation.org/programs/health-wellness/mno-victim-services/

# **MINDYOURMIND**

An initiative promoting and developing online tools and apps to support mental health among youth aged 14 to 29.

mindyourmind.ca

#### ONTARIO ASSOCIATION OF SUICIDE PREVENTION

Provides resources, education, facts and figures and news related to suicide prevention.

ospn.ca

# **RESIDENTIAL SCHOOLS CRISIS LINE**

Free crisis Line for residential school survivors and their families. 24 hours, 7 days a week.

canada.ca/en/indigenous-services-canada/services/first-nations-inuit-health/health-care-services/indian-residential-schools-health-supports/indian-residential-schools-resolution-health-support-program.html

1-866-925-4419

# **TALK 4 HEALING**

Free, culturally safe telephone helpline for Indigenous Women living in Ontario. Offers talk, chat, and text services in English, Oji-Cree, Cree and Ojibway. 24 hours, 7 days a week.

# talk4healing.com

1-855-554-HEAL (1-855-554-4325)

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