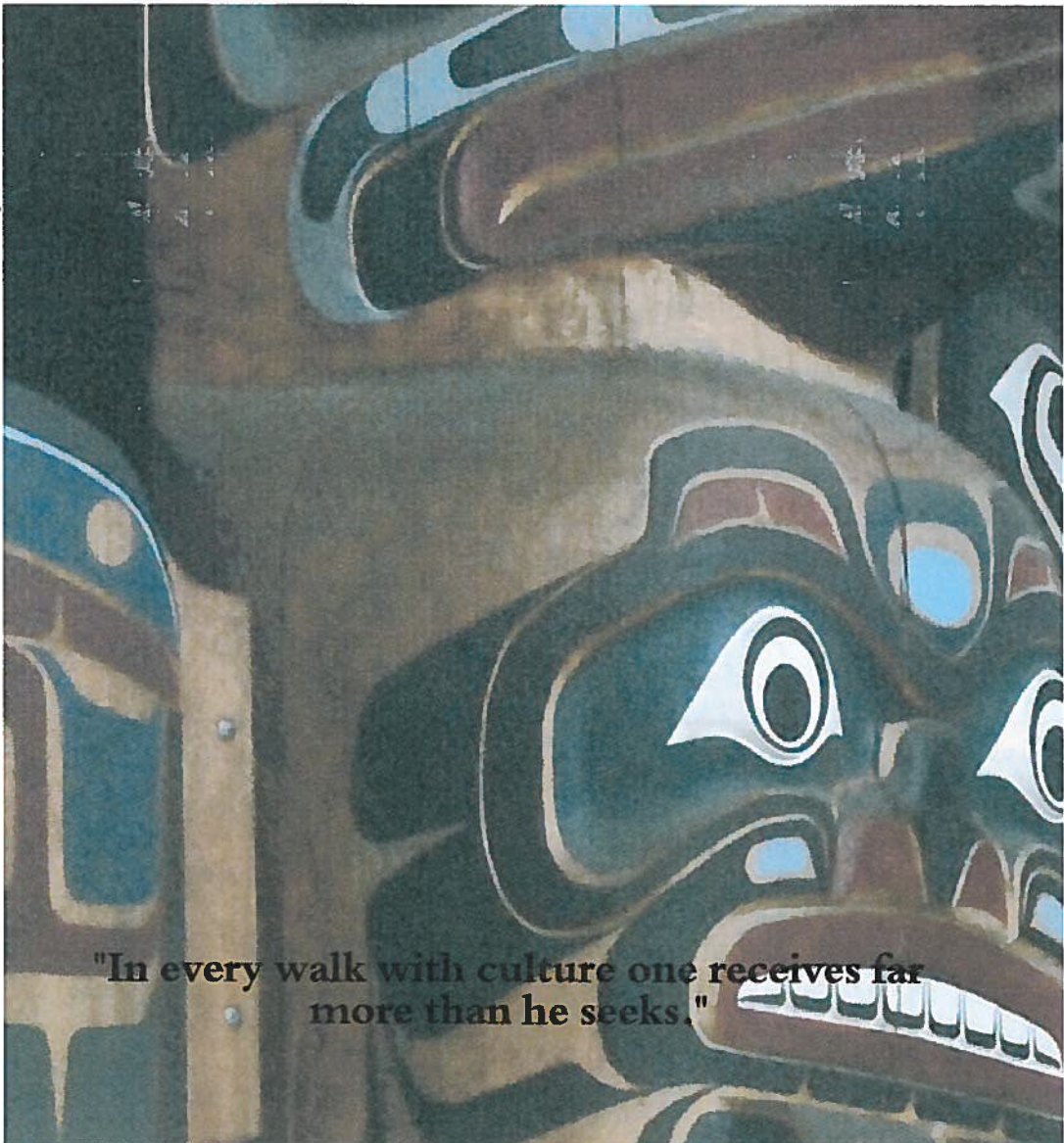


Fraser Region Aboriginal Friendship Centre Association  
in collaboration with the  
Surrey Local Immigration Partnership  
are proud to present:



## Indigenous & Refugee Youth Intercultural Dialogue



**"In every walk with culture one receives far  
more than he seeks."**

# Organized By



Fraser Region  
Friendship Centre  
Association  
604-595-1170  
[www.frafca.org](http://www.frafca.org)



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## Thank you to our Sponsors



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*This initiative is made possible by the Community Fund for Canada's 150th, a collaboration between Community Foundations of Canada, the McConnell Foundation, and the Government of Canada.*





# Agenda

Time	Experience	Objective
9:45-10:00am	Get settled in the space	
10:45-11:20am	Opening of ceremony. Blanketing Kwantlen Helpers Welcome by Kwantlen First Nation Drumming and Singing Calling of Witnesses	To be welcomed to the traditional territory by the people who have been here since time immemorial  To be immersed in the culture of the Nation whose territory we reside and work on  To follow the protocol of the Nation
11:20am-12:20pm	Sacredness of Women Workshop	To understand the Indigenous worldview about women  Traditional teachings about women  How Colonization has affected our women
11:20am-12:20pm	Mapping Exercise	To see where the participants have come from. To discuss common themes in both communities experiences
12:20-1:00pm	Feast Prayer Dinner Song	Understand the importance of feasting / food in Indigenous worldview  Discussing the sacredness of water
1:00-3:00pm	Kairos Blanket Activity	Understanding historic and contemporary relationship between Indigenous and non-Indigenous peoples in Canada.
3:00-4:00pm	Calling of Witnesses Closing Giveaway Evaluation	



## History

Here in Surrey we live and play on the shared, unceded, territories of the Semiahmoo, Kwantlen, Katzie, and Qayqayt First Nations. At the Fraser Region Aboriginal Friendship Centre Association (FRAFCA) we are developing a social enterprise that employs Indigenous youth to develop and facilitate much-needed indigenous Indigenous cultural competency programs in the community.

Our work revolves around an appreciative inquiry, "What would make Surrey the best place for an Indigenous person to grow up in?" Surrey's Indigenous population is projected to be 16,000 people with a median age of 26.2. This means that there are 8000 Indigenous people under the age of 26 in Surrey today!

To be able to partner with the Surrey Local Immigration Partnership (LIP) provided a unique opportunity to develop programs for (and with) Immigrant and Refugee youth. From what we have heard, upon arrival to Canada the only history about indigenous Indigenous people that is shared with this population is through the lens of the Canadian Government. We wanted to share a grassroots, on the ground approach to inter-cultural dialogue. This project aims to build solidarity and understanding between our two communities in hopes of addressing bias that has been woven into the fabric of our society.

Through this project we want to combat stereotypes of Indigenous people by highlighting successful, strong Indigenous youth to help guide the conversation in regards to reconciliation and addressing bias.

We acknowledge the City of Surrey's progressive actions such as supporting various committees and boards throughout our community to address on-going issues within our two communities. We thank our funders, the Community Fund for Canada's 150th, a collaboration between Community Foundations of Canada, the McConnell Foundation, and the Government of Canada, for allowing our two diverse communities to come together, share food, culture, stories, heartbreak and ultimately our resilience.

Kinanaskomitin (Highest Thank You)

Jeska Slater

Program Developer

Indigenous Youth Advocate

Fraser Region Aboriginal Friendship Centre Association





# Terms

## Indigenous

*Originating or occurring naturally in a particular place; native.*

*Can include can include Metis, Inuit and First Nations*

*Original Peoples of the land*

## Protocol

*A set of processes and rules that is based in sacred law. These protocols can vary widely from Nation to Nation. These laws ensure that traditions and values get passed down from generation to generation.*

## Lateral Violence

*Lateral violence is displaced violence directed against one's peers rather than adversaries. In Australia and Canada, lateral violence is widely seen as an intergenerational learned pattern and major social problem that is a direct result of colonization. Lateral violence can include bullying, gossiping, and undermining.*

## Colonization

*The action or process of settling among and establishing control over the indigenous people of an area.*

*In Canada, it was the process that included taking over Indigenous territories and land bases. By leaving Indigenous people with only 0.2% of their original land base, the process of colonization left Indigenous people lacking in resources which left many families in poverty. The process of colonization included the residential school system and other harmful policies by the Canadian government. Indigenous people still feel the effects of Colonization today in discrimination and over representation in the foster care and judicial system.*

## Decolonization

*The process of revitalizing Indigenous ways of knowing and being. This can be done on a personal or community level. Some of the ways that we can decolonize are to support the Nation's Nations of on whose land we reside, practice lateral kindness, learn about and revitalize Indigenous sacred law, support accountability processes, and research and promote Indigenous worldview.*

## Lateral Kindness

*In response to the destruction caused by lateral violence in Indigenous communities, the concept of lateral kindness has emerged, drawing on Indigenous values that promote social harmony and healthy relationships. Lateral kindness in the simplest of terms: "It's holding each other up." (FNHA 2017)*

## Tokenism

*Is the process of including minorities to give the impression of inclusion and equality tokenism acknowledges the issue of racial inequality without actually solving it (Wallis, 2017)*

## Trigger

*An event that could cause distress in a person because of their lived history, or memories attached to a traumatic situation.*

## Worldview

*noun-a particular philosophy of life or conception of the world.*  
*Indigenous worldview varies from Nation to Nation. In Canada, there are many different Nations with diverse worldviews or beliefs and cultural practices.*

## Pronoun

*"Pronouns are linguistic tools that we use to refer to people. (i.e. they/them/theirs, she/her/hers, he/him/his). We believe that it is important to give people the opportunity to state the pronoun that is correct to use when referring to them" (University of California, 2018).*

## Trigger Warning

*A warning that content to be potentially triggering.*

## Displacement

*Being moved from your original territory or land base.*

## Solidarity

*Two groups that work together for a common goal. This term also refers to the bridging of communities to strengthen and empower members and participants.*

## Ally

*A person that understands the underlying and complex history regarding Indigenous people and actively seeks to aid in the re-establishment of Indigenous worldview, and sovereignty.*

*In Indigenous knowledge, some Nations recognize more than two genders. By asking pronouns we give a participant a chance to be recognized in way that they choose.*





## **Being Immersed in the Culture – Ceremony as foundation, framework and community connection**

It is very important not just to acknowledge whose territory we are on, but also to actively support these Nations in their efforts to thrive. We are very fortunate to have a vital relationship with Kwantlen First Nation and try to support them as part of our efforts to decolonize.

There is only so much understanding that can take place through dialogue. We have been invited to conduct this day in Kwantlen protocol and ceremony. This way, we are giving participants both Indigenous (because we come from diverse Nations) and Immigrant / Refugee a glimpse into the worldview of the Kwantlen Nation. We will experience the culture, or be “within” the culture in order to deepen our understanding.

It is important to acknowledge that before contact, that these nations Nations practiced an “oral tradition.” This means that knowledge was transferred by the people who “witnessed” an event.

In June Baker’s description of the Legacy of the Longhouse, she notes the following: “In modern times, the main events held in the long house are the winter spiritual dances... An important part of the ritual of the Longhouse is the witnessing ceremony. Whenever one is doing ‘work’ of any consequence and a spokesperson or ‘floor manager’ has been selected, the first order of events is to call witnesses. These people are required to take note of the work that is taking place and to speak about the work when it has been completed...”

“To do work in the Longhouse involves any one of a number of significant events, such as bestowing a traditional name, memorial rite for a deceased family member and apologizing for a mistake or mishap...other situations that require the calling of witnesses”

The witness will be asked to share their experience with the group at the end of the day. The Witness’ job is to take what they have experienced back to their community. We are told to listen with open eyes, ears and an open heart.

At the end of the ceremony we will celebrate the “work” of the day with a giveaway. This is a common practice of many Nations. It is to symbolize and celebrate that the work has been done.





# Women INpowerment Workshop – Developed by Maddi and Chelsey Grier

**Start: 5-10 min** Acknowledgment of land... why we do this and how it can differ, how to properly do this

**Trigger warning** – everyone in here is coming from different associations of knowledge, I would like to acknowledge that a lot of information learned was taught at a time without defense. There are going to be people who are genuinely here to participate and learn with all measures of them, there are also people who will be here that might be defensive because of some uncomfortable emotions that may come. This will overall, if done honestly, bring up a lot of emotions and discomfort. I would like to ask everyone to feel through these emotions and if you need a moment that is of course okay.

**Interactive: 5-10 min** What makes you happy?

Pronouns – preferred names / why this is important due to traditional roles (i.e. 8 genders in some tribes, none in others)

How do you like to be referred to in 'third person' or 'called upon'?

**Informative Piece** Short film targeting the tokenization (using a person only because of their race, ethnicity or gender), which, relates to the disposable perspective towards Indigenous Women and Women as only good for specific reasons.

White settlers felt threatened by Indigenous Women within first contact with what is now Canada. As Indigenous Women were often the ones sent to discuss and make agreements with the White settlers.

Indigenous Women and Two Spirited people were held in high regard in most tribes, which made them the holders of direction and well-being of said tribes.

**Discussion: 10 min** (Break into groups) How to show ally ship in a productive way? Why is knowing and sharing this info important? How does this affect you/make you feel?

**Ending Note** February 14th has become a day of remembrance for the approximately 4,000 missing and murdered Indigenous women and girls, there will be a march downtown, if you are interested in coming to support and raise awareness to this epidemic please ask for info.





## The Kairos Blanket Exercise

We chose the Blanket Exercise because this is an experiential workshop where participants can see, and feel the effects of land displacement in Canada. We will also discuss the ongoing implications of colonization on Indigenous people.

### **ABOUT THE BLANKET EXERCISE**

The KAIROS Blanket Exercise is an interactive learning experience that teaches the Indigenous rights history we're rarely taught. Developed in response to the 1996 Report of the [Royal Commission on Aboriginal Peoples](#)—which recommended education on Canadian-Indigenous history as one of the key steps to reconciliation, the Blanket Exercise covers over 500 years of history in a one and a half hour participatory workshop.

Blanket Exercise participants take on the roles of Indigenous peoples in Canada. Standing on blankets that represent the land, they walk through pre-contact, treaty-making, colonization and resistance. They are directed by facilitators representing a narrator (or narrators) and the European colonizers. Participants are drawn into the experience by reading scrolls and carrying cards which ultimately determine their outcomes. By engaging on an emotional and intellectual level, the Blanket Exercise effectively educates and increases empathy. Ideally, the exercise is followed by a debriefing session in which participants have the opportunity to discuss the experience as a group. This often takes the form of a talking circle (KAIROS, 2017).