

Surrey First Peoples Guide for Newcomers

Ethical Engagement
with Indigenous
People Facilitator Guide



SURREY
LOCAL IMMIGRATION
PARTNERSHIP

Acknowledgements

This work is taking place on the ancestral, traditional and unceded territories of the SEMYOME (Semiahmoo), q̓íç'əy' (Katzie), k̓wíkʷəł̓əm (Kwikwetlem), q̓ʷɑ:n̓l̓ən' (Kwantlen), qiqéyt (Qayqayt), x̓məθk̓əy̓əm (Musqueam) and sc̓əwaθən məsteyəx̓w (Tsawwassen) First Nations. The knowledge, traditions and ongoing contributions of these communities are significant in providing context to the work of this resource. We pay our respects to their Elders past, present and emerging.

We want to thank the academics, researchers, and Indigenous people that have shared their work and stories so that immigrant-serving organizations throughout Surrey, BC, can use this resource effectively and in solidarity with the Indigenous community. It amplifies the voices of the land-based Nations that Surrey occupies and builds solidarity between Indigenous and newcomer communities. We would also like to thank the Surrey Local Immigration Partnership (LIP) for supporting the creation of this resource and Immigration Refugee and Citizenship Canada (IRCC) for providing funding. We are grateful for their contributions, which help our sector build on critical research, resources, and connections with the Indigenous peoples of this land.

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Welcome and Overview

This resource accompanies the Ethical Engagement with Indigenous People Guide (EEIPG). This tool is made up of 4 main components that will work in tandem to deliver the information in the guide. The first and last components of this resource aim to provide the facilitators of the workshop guidance in navigating themselves through the classroom, while the middle components aim to help them through the guide. The 4 components are as follows:

Facilitator's Check-In: The first of the modules is the Facilitator's Check-in. This module allows a level set for facilitators to better understand their audience through established frameworks, resources, and tips on facilitation.

Threaded Values: This section is not a separate module, but rather the values that will thread through the Big Ideas. As we go through each of the Big Ideas, we will be relating each idea back to these values as a way to understand them from various perspectives.

The 5 overarching threaded values are:

- Empathy
- Decolonization
- Reciprocity
- Solidarity
- Embodied Understanding

Big Ideas: This module will include 4 curriculum modules that will focus on the learnings of the Ethical Engagement with Indigenous People Guide (EEIPG) resource. The 4 modules will walk through the content and expand on them through an inquiry-based lens. The 3 curriculum modules are:

- Welcome and Foundations
- Engagement 101
- Engagement Code of Conduct

Facilitators Check-Out: The culmination of all this learning will include a reflection module, which will allow participants to process the information, by constructing the knowledge learned from the guidebook through relational understanding.

Facilitators Check-in

Learning objectives:

- Provide a base for facilitators to understand the intersectional context through key terms
- Provide facilitators with skills to deliver the content through an experiential, inquiry-based approach

Inquiry Question	Framework and Concepts	Activities, Tools and Resources
Where are you from?	<ul style="list-style-type: none">• Addressing intersectionality and expanding the sense of geographical place with social location	<ul style="list-style-type: none">• Identity Pie activity• Tap Into Privilege activity
What is...	<ul style="list-style-type: none">• Discuss the key terms below	<ul style="list-style-type: none">• Continuation of Identity Pie
What is inquiry based learning?	<ul style="list-style-type: none">• 5 steps of Inquiry based learning• Principles of Inquiry• 4 forms of inquiry for a learner	<ul style="list-style-type: none">• Discussion: https://noiie.ca/spiral-of-inquiry/
What is anti-oppressive facilitation?	<ul style="list-style-type: none">• Tips to focus your facilitation through an anti-oppressive lens	<ul style="list-style-type: none">• Discussion: AORTA facilitators tips, page 11

Who is this Workshop for?

This series of workshops are designed for newcomers to Surrey, BC. We understand there will be cultural differences and language divides between the participants and the facilitators.

The Calls to Action challenge Canadians to change perspectives and policies at every level – with our shared histories and one another. We help participants unpack the realities of power and privilege and see how they impact program design and service delivery, confront hidden biases, and address power imbalances. Expect participatory workshops

with stories and creative activities to guide you through strengthening skills of seeing different perspectives, equity, accountability and inclusion from an Indigenous and immigrant perspective.

It is not just about sharing facts. It is about our relationships when we share tools for developing healthier communities. To assist the facilitators, it is important for us to discuss the following key terms:

Colonization

Colonization can be defined as some form of invasion, dispossession, and subjugation of a people. The invasion need not be military; it can begin – or continue – as geographical intrusion in the form of agricultural, urban, or industrial encroachments. The result of such incursions is the dispossession of vast amounts of land from the original inhabitants. This is often legalized after the fact. The long-term result of such massive dispossession is institutionalized inequality. The colonizer/colonized relationship is by nature an unequal one that benefits the colonizer at the expense of the colonized.

Ongoing and legacy colonialism impact power relations in most of the world today. For example, white supremacy as a philosophy was developed largely to justify European colonial exploitation of the Global South (including enslaving African peoples, extracting resources from much of Asia and Latin America, and enshrining cultural norms of whiteness as desirable both in colonizing and colonizer nations).

Othering

Othering is a phenomenon in which some individuals or groups are defined and labeled as not “fitting in” within the norms of a social group. It is an effect that influences how people perceive and treat those who are viewed as being part of the in-group versus those who are seen as being part of the out-group.

Othering also involves attributing negative characteristics to people or groups that differentiate them from the perceived normative social group.

It is an “us vs. them” way of thinking about human connections and relationships. This process essentially involves looking at others and saying, “they are not like me” or “they are not one of us.”

Types of othering: age, sexual orientation, religion, gender identity, skin colour, political affiliation.

White Supremacy

The idea (ideology) that white people and the ideas, thoughts, beliefs, and actions of white people are superior to People of Colour and their ideas, thoughts, beliefs, and actions. While most people associate white supremacy with extremist groups like the Ku Klux Klan and the neo-Nazis, white supremacy is ever present in our institutional and cultural assumptions that assign value, morality, goodness, and humanity to the white group while casting people and communities of color as worthless (worth less), immoral, bad, and inhuman and “undeserving.” Drawing from critical race theory, the term “white supremacy” also refers to a political or socio-economic system where white people enjoy structural advantage and rights that other racial and ethnic groups do not, both at a collective and an individual level.

Oppression and Power

The systematic subjugation of one social group by a more powerful social group for the social, economic, and political benefit of the more powerful social group. Rita Hardiman and Bailey Jackson state that oppression exists when the following 4 conditions are found:

- The oppressor group has the power to define reality for themselves and others,
- The target groups take in and internalize the negative messages about them and end up cooperating with the oppressors (thinking and acting like them),
- Genocide, harassment, and discrimination are systematic and institutionalized, so that individuals are not necessary to keep it going, and
- Members of both the oppressor and target groups are socialized to play their roles as normal and correct.

Oppression = Power + Prejudice

Myth of the Model Minority

A term created by sociologist William Peterson to describe the Japanese community, whom he saw as being able to overcome oppression because of their cultural values. While individuals employing the Model Minority trope may think they are being complimentary, in fact the term is related to colorism and its root, anti-Blackness. The model minority myth creates an understanding of ethnic groups, including Asian Americans, as a monolith, or as a mass whose parts cannot be distinguished from each other. The model minority myth can be understood as a tool that white supremacy uses to pit people of color against each other in order to protect its status.

Intersectionality

Exposing one's multiple identities can help clarify the ways in which a person can simultaneously experience privilege and oppression. For example, a Black woman in America does not experience gender inequalities in exactly the same way as a white woman, nor racial oppression identical to that experienced by a Black man. Each race and gender intersection produces a qualitatively distinct life.

Per Kimberlé Williams Crenshaw: Intersectionality is simply a prism to see the interactive effects of various forms of discrimination and disempowerment. It looks at the way that racism, many times, interacts with patriarchy, heterosexism, classism, xenophobia – seeing that the overlapping vulnerabilities created by these systems actually create specific kinds of challenges. “Intersectionality 102,” then, is to say that these distinct problems create challenges for movements that are only organized around these problems as separate and individual. So, when racial justice doesn't have a critique of patriarchy and homophobia, the particular way that racism is experienced and exacerbated by heterosexism, classism etc., falls outside of our political organizing. It means that significant numbers of people in our communities aren't being served by social justice frames because they don't address the particular ways that they're experiencing discrimination.

What is Inquiry-Based Learning?

Inquiry-based learning is a form of active learning that starts by posing questions, problems or scenarios. It contrasts with traditional education, which generally relies on the teacher presenting facts and their own knowledge about the subject.

The 5 steps of inquiry-based learning:



Ask questions



Probe into various situations



Conduct analyses and provide descriptions



Communicate findings, verbally or in writing



Think about the information and knowledge obtained

The Principles of Inquiry-Based Learning?

- 1** **Principle 1:** Learners are the center of the entire process, while instructors, resources and technology are adequately organized to support them.
- 2** **Principle 2:** All learning activities revolve around information-processing skills.
- 3** **Principle 3:** Instructors facilitate the learning process, but also seek to learn more about their students and the process of inquiry-based learning.
- 4** **Principle 4:** Emphasis should be placed on evaluating the development of information-processing skills and conceptual understanding, and not on the actual content of the field.

The 4 Forms of Inquiry

1

Confirmation inquiry: Learners are given a question, as well as a method, to which the end result is already known. The goal is to confirm the results. This enables learners to reinforce already established ideas, and to practice their investigative skills.

2

Structured inquiry: Learners are given the question and the method of achieving the result, but the goal is to provide an explanation that is already supported by the evidence gathered during and through the investigative process.

3

Guided inquiry: Learners are only given a question. The main goal is to design the method of investigation and then test the question itself. This type of inquiry is not typically as structured as the previously mentioned forms.

4

Open inquiry: Learners must form their own questions, design investigative methods, and then carry out the inquiry itself. They must present their results at the end of the process.

What is Anti-Oppressive Facilitation?

Anti-oppressive facilitation is a process of leading group discussions and activities that promotes equity and challenges systemic oppression. It is aimed at creating a safe and inclusive space that recognizes and combats power imbalances between participants based on their different identities (such as race, gender, sexuality, ability, religion, etc.).

The facilitator employs strategies like active listening, acknowledging diverse perspectives, checking for assumptions, and addressing harmful behaviors to ensure that all participants have an equal opportunity to participate and be heard. The goal of anti-oppressive facilitation is to dismantle oppressive structures and work towards social justice through open and respectful dialogue.

Questions to Promote Anti-Oppressive Facilitation:

- How do you create a safe space for dialogue and conversation?
- How do you call people in rather than calling them out?
- Never interrupt anyone with your own stories.
- Some of the conversations we're going to have will be challenging, how do we encourage productive conversations?
- How do we understand the impact of our intentions?
- How do we encourage undivided and focused attention?
- Meet people where they're at. Lean into their intention rather than their words.
- Understand how your personal feelings matter but don't take it personally.
- Note in your body when you feel resistance, denial, blame, shame, and lack of interest.
- How do we take care of ourselves?

Threaded Values

The purpose of these values is to find ways to thread through the Big Ideas in practice. As we go through each of the Big Ideas, we will be relating each idea back to these values as a way to understand them from various perspectives.

Empathy

The ability to understand and share the feelings of another.

Decolonization

“Decolonization doesn’t have a synonym”; it is not a substitute for ‘human rights’ or ‘social justice’, though undoubtedly, they are connected in various ways. Decolonization demands an Indigenous framework and a centering of Indigenous land, Indigenous sovereignty, and Indigenous ways of thinking. – Eve Tuck and K. Wayne Yang

Reciprocity

The practice of exchanging things with others for mutual benefit, especially privileges granted by one country or organization to another.

Solidarity

Unity or agreement of feeling or action, especially among individuals with a common interest; mutual support within a group.

Embodied Understanding

Human understanding is profoundly embodied. That is, it is rooted in how our bodies and brains interact with, process, and understand our environments in a way that recruits bodily meaning, neural simulation, and feeling to carry out both concrete and abstract conceptualization and reasoning.

Big Ideas

Module 1: Welcome

Learning Objectives for Participants:

- To understand what “starting in a good way” means
- To identify core learnings for the workshop
- To build community with your fellow participants

Objectives for Facilitators:

- To create an environment of curiosity and inquiry for all participants which makes everyone feel safe and ready to learn
- Level set the outcomes of the whole workshops and to ensure that facilitators are meeting participants where they're at
- To set expectations that learning will occur through an experiential and embodied process through the workshops

Inquiry Question	Framework and Concepts	Activities, Tools and Resources
Why is starting with a land acknowledgement important?	<ul style="list-style-type: none">• Land Acknowledgement• Learning, practicing and internalizing land acknowledgements	<ul style="list-style-type: none">• Starting in a Good Way and The Importance of Territorial Acknowledgements• Invocation to get everyone into their bodies and the land
What am I going to learn through this workshop? How will I learn through this workshop?	<ul style="list-style-type: none">• About this curriculum• Big Ideas• Threaded Values	
How do we engage each other during these workshops? How do we take care of ourselves and each other during this experience?	<ul style="list-style-type: none">• Community Agreements	<ul style="list-style-type: none">• Rhythm Walk activity
Who am I sharing this space with?	<ul style="list-style-type: none">• Introduction/Icebreaker	<ul style="list-style-type: none">• Quick round robin of sharing names• Milling: Where are you from? Who are you? What's something from your culture that's important to you?

Inquiry Question	Framework and Concepts	Activities, Tools and Resources
What are the Threaded Values?	<ul style="list-style-type: none"> • Deep Dive into the meanings behind the values as they are related to this work: • Empathy, Decolonization, Reciprocity, Solidarity, Embodied Understanding 	<ul style="list-style-type: none"> • See page 7 of EEIPG Curriculum

Welcome

Starting in a good way:

- Land acknowledgement
- Ceremony

About the Curriculum:

- Agenda
- Different ways of active learning
- Consider how this workshop might also be experienced through a land-based approach

Community Agreements:

- Step up and step back.
- Be fully present (silence cell phones).
- Stay the whole time and stay engaged.
- Be comfortable with silence.
- Take risks, ask questions, and seek to understand.
- Respect yourself and others. Assume that everyone has a very good reason for feeling/saying what they do.
- Lean into and expect discomfort (growing edges usually accompanied by discomfort).
- Be prepared for messiness and non-closure (the workshop is not a neat package tied with a bow) and to continue learning.

Introduction/Icebreaker:

- Quick share:
- Name
- country of origin
- I am a person learning to...

Big Ideas

Module 2: Foundations

Learning Objectives:

- Learn language and create a shared understanding of those concepts
- Understand key stories that tether us all to the land and how they are passed from generation to generation
- Introduce key figures, leaders and organizations in the local community

Facilitator's Objectives:

- Create a base for participants and facilitators to understand each other from a relational viewpoint. It is important that in this section, there is vibrant dialogue back and forth between the facilitators and the group.

Inquiry Question	Framework and Concepts	Tools and Resources
What barriers to EIE has your organization faced?	<ul style="list-style-type: none">• Small group work to discuss barriers and what other organizations have done to address those barriers	<ul style="list-style-type: none">• Definitions; page 19 EEIPG Curriculum
What barriers do Indigenous people face to engaging with non-Indigenous organizations and research projects? For Urban Organizations? For Land-Based Nations?	<ul style="list-style-type: none">• Understand key barriers that Indigenous people face to engaging with non Indigenous organizations understand the unique contexts of both urban Indigenous and land-based communities	<ul style="list-style-type: none">• Page 19 EEIPG Curriculum
How did we get here? The history behind engagement barriers	<ul style="list-style-type: none">• Explore historic policies created the conditions for barriers to engagement?• Terra Nullius Doctrine of Discovery• The Indian Act, Reconciliation, History of Inaction, Current Policies Impacting Indigenous Peoples, Dispossession of land creates dependency and ongoing poverty	<ul style="list-style-type: none">• Page 23 EEIPG Curriculum

Inquiry Question	Framework and Concepts	Tools and Resources
Reflection: How will this new information inform my/our work? Use the 5 threaded values as guidelines	<ul style="list-style-type: none"> How can we find solutions based on the 5 threaded values? Empathy, Decolonization, Reciprocity, Solidarity, and Embodied Understanding 	

Inquiry Question #1: What barriers has your organization had to engage Indigenous people ethically?

Readings: EEIPG Curriculum - Barriers to Engagement (Page 17-21)

- Share slides of Barriers to Engagement

Activity: Group Discussion

- Have you experienced barriers to engaging Indigenous people? If so, what were they.
- How could your organization balance their needs with the needs of the communities you wish to engage?

Inquiry Questions #2: What barriers do Indigenous people face to engaging with non-Indigenous organizations and research projects? For Urban Organizations? For Land-Based Nations?

Readings: EEIPG sections; Land based Nations, Urban Organizations & Trust

- How did we get here? The history behind engagement barriers
- Start with the quote, "Prior to contact, it is said that there were 90 to 110 million Indigenous people living in North America. When the first settlers arrived in Canada, they were dependent on the knowledge of Indigenous people on how to survive on the land. "Aboriginal peoples were crucial to early European explorers' survival in unfamiliar territories, and later were valuable military allies in wars between Canada and the United States in the 17th and 18th centuries."

Group Activity:

- How did we get to today? In this section, we're going to the very beginning. Divide the class into 5 groups. If there are less than 15 participants, create groups of 2-3.

Assign each group with 1 of the 5 decrees or policies:

1. Papal Bulls
2. Terra Nullius
3. Royal Proclamation of 1763
4. Gradual Civilization Act
5. Indian Act

The facilitator should work with the group summarizing Indian Act: then and now, as it's a more complex idea. Ask each group to talk about their topic with each other. Each group will then have 10-15 mins to read through the guide and summarize learnings to share with the larger group:

- "Please summarize the legislation with the larger group
- "Why is this idea important for everyone to understand and how may it impact us today?
- Then invite dialogue after each presentation

Time allocated: 60 Minutes

Deconstruct this piece with the group: (Page 8 SFPGFN)

- "As Indigenous people, we need to understand this fundamental belief system. We need to take a few steps back ... and acknowledge the differences between western and Indigenous worldviews. Our main challenge right now is around differences in western and Indigenous worldview when it comes to the protection and safety of our earth, waterways and lands, the consumption of resources and land and why and how we do that."

Inquiry Question #3: How can we find solutions rooted in the 5 values?

- Put up 5 large papers around the room with the 5 values: Empathy, Decolonization, Reciprocity, Solidarity, Embodied Understanding
- Make sure sticky notes are at each table
- Ask small groups to discuss all possible solutions to barriers to engagement
- Ask groups to "popcorn" style talk about solutions. Make sure everyone has a chance to speak (30 minutes)
- Ask participants to group solutions under the 5 values
- Each group will present their findings

Big Ideas

Module 3: Engagement Code of Conduct

Learning Objectives:

- Introduce a pre-work that non-Indigenous organizations must do before starting engagement
- Share wise practices for engagement highlighting Indigenous perspectives
- Start to frame an Indigenous engagement strategy for your organization

Facilitator's Objectives:

- Create a space for participants to learn wise practices for engagement, pre-work and implementation

Inquiry Question	Framework and Concepts	Tools and Resources
How can we assess readiness for our organization or research project to engage?	<ul style="list-style-type: none">• Introduce the definition of what it means to be an ally to Indigenous people.• Ally Bill of Responsibilities• Allyship Toolkit	<ul style="list-style-type: none">• Ally Bill of Responsibilities (page 33 EEIPG Curriculum)• Allyship Toolkit• Who is involved?• Why is this idea important for everyone to understand?
	<ul style="list-style-type: none">• Embedding 6 Core Principles of Ethical Engagement	<ul style="list-style-type: none">• SUILC engagement recommendations (Page 35 EEIPG Curriculum)• Group Activity: What do you think of these recommendations?• Have your opinions changed from starting this workshop?• Individually brainstorm questions with the prompts for 10 mins Column 1: "I think I know about..." Column 2: "I'm still wondering about..."• Group populates the cloud walls with their answers

Inquiry Question	Framework and Concepts	Tools and Resources
How can your organization start to build trusting relationships?	<ul style="list-style-type: none"> Considering the unique challenges of nations and organizations you wish to engage with, how would you approach EEI differently? 	<ul style="list-style-type: none"> Re-situating ourselves including the context of who we want to engage with How can we create the conditions to meaningfully support those who we wish to engage with?
Bringing it all together	<ul style="list-style-type: none"> What have you learned that you can bring to your organization's leadership? How can you communicate this effectively? 	<ul style="list-style-type: none"> Open space technology Participants identify sticky questions they need answered about EEI. Participants can "float" around the room to address one of the 6 key issues brought forward 20 minutes of discussion with 1 notetaker, and 5 mins at the end of each session to summarize results Group sharing at the end of session
Closing	<ul style="list-style-type: none"> Stick and leaf 	<ul style="list-style-type: none"> Participants will go around the room to identify one thing that has "stuck" with them and one thing they will "leaf" behind.

Facilitators Check-out

Module 4: Reflection

Facilitator's Objectives:

- To have participants engage their learning by processing, interpreting, and communicating it to group
- To provide next steps on how each participant can be accountable to their continued learning

Inquiry Question	Framework and Concepts	Activity, Tools and Resources
How might your learnings guide you to start your journey to ethically engage with Indigenous people?		
What resonated with you the most when doing this workshop?		
What do you commit moving forward to practice ethical Indigenous engagement from both a personal and organizational perspective?		
What is your accountability statement?		

Creating your accountability statement:

Start with what resonated with you the most and commit to learning more about that topic through exploration of the following resources (share a selection with participants):

Tools and Resources for Facilitators

- Immigrant Demographic, Surrey, BC: [01.2023-SurreyLIP-Factsheet-Web-Final.pdf](#)
- First Peoples Principles of Learning (See page 32 EEIPG Curriculum)
- Racial Equity Tools Glossary: <https://www.racialequitytools.org/glossary>
- Pyramid of White Supremacy: <https://sosspeace.org/wp-content/uploads/2019/05/Appendix-1-Pyramid-of-White-Supremacy.pdf>
- Truth and Reconciliation Commission of Canada Final Report & 94 Calls to Action: https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf
- The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP): https://www.ohchr.org/sites/default/files/Documents/Publications/Declaration_indigenous_en.pdf
- Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls: Reclaiming Power and Place: <https://www.mmiwg-ffada.ca/final-report/>
- Challenging Racist British Columbia: 150 Years and Counting: <https://challengeracistbc.ca/>
this was produced during Canada 150 talking about the history of First Nations, Black and Chinese immigration

Tools and Resources for Participants

From Project Learning Tree Canada

- Territory acknowledgements: Knowing whose traditional territory you live and work on is part of truth and reconciliation. To learn more, one resource you can explore is <https://native-land.ca/identify> the Indigenous communities or nations who assert their rights, historical, or contemporary presence in an area; recognize the people identified as how they refer to themselves; and include the purpose and intent behind the acknowledgement. [PLT Canada](https://pltcanada.org/en/acknowledging-traditional-and-treaty-territory/) also developed a 2-hour course on Acknowledging Traditional and Treaty Territory with Sault College (<https://pltcanada.org/en/acknowledging-traditional-and-treaty-territory/>).
- The Indian Act: The Indian Act has been in place for over 140 years. This [CBC article](https://www.cbc.ca/news/indigenous/21-things-you-may-not-know-about-the-indian-act-1.3533613) highlights 21 restrictions that have been imposed at some point by The Act. (<https://www.cbc.ca/news/indigenous/21-things-you-may-not-know-about-the-indian-act-1.3533613>)
- The Pass System: For more than 60 years, many First Nations were not allowed to leave their reserves without a pass. This documentary, which you can rent for \$5, features Nehiyaw, Saulteaux, Dene, Ojibwe, and Niitsitapi elders who talk about their experiences living under the pass system.
- Residential Schools: One of the reports from the Truth and Reconciliation Commission was called “The Survivors Speak,” which compiles statements from some residential school survivors. Survivors also share their stories and discuss the generational impacts of residential schools in Stolen Children, Wawahte, and We Were Children. The three- part podcast, [Residential Schools](#), commemorates the history and legacy of residential schools as well.
- Sixties Scoop: In the 1960s and later, thousands of Indigenous children were taken from their families and placed in child welfare systems. [Watch this short video](#) to get background information on the Sixties Scoop, then hear from survivors and activists on the ongoing impacts.
- Jordan’s Principle: Jordan’s Principle ensures that First Nations children have equal access to government-funded services. The law is named after Jordan River Anderson, who spent all five years of his life in the hospital as provincial and federal governments argued over his care. Watch the documentary, [Jordan River Anderson, The Messenger](#), to learn about his story.
- Missing and Murdered Indigenous Women and Girls: Canada launched a National Inquiry to investigate the systemic causes of violence against Indigenous women

and girls. You can read [the final report here](#). You can also listen to one girl's story on the Missing and Murdered: [Finding Cleo podcast](#) and watch [Searchers: Highway of Tears](#), which follows an ex-cop who investigates some of the cases of missing and murdered women along the Highway of Tears, a 724km corridor of Highway 16 between Prince George and Prince Rupert, BC, where many Indigenous women have been murdered or gone missing.

- <https://nctr.ca/research/> (National Centre for Truth and Reconciliation. Research and educational resources available. From their site: "The National Centre for Truth and Reconciliation (NCTR) is a place of learning and dialogue where the truths of Residential School Survivors, families and communities are honoured and kept safe for future generations.")
- <https://oncanadaproject.ca/settlerstakeaction> (Resource guide list for settlers & Indigenous allies. From the site: "Non-Indigenous folk who live in Canada benefit from the colonialism that happened here. That means we are all responsible for our personal role in reconciliation.")
- <https://www.ualberta.ca/admissions-programs/online-courses/indigenous-canada/index.html> (Take a University-level course. From the site: "From an Indigenous perspective, this course explores key issues facing Indigenous peoples today from a historical and critical perspective highlighting national and local Indigenous-settler relations.")
- [Canadian Geographic Link to Google Earth](#)

In participation with Canadian Geographic. Interactive map incorporating residential school histories and facts. From the site: "The residential school system is older than Confederation itself, having lasted from 1831 to 1996, and represents a dark aspect of Canadian history. These government-sponsored, church-run schools aimed to assimilate Indigenous children by taking them away from their families and forcibly eradicating their cultural identity. Residential schools have left a horrible legacy that survivors, communities and families are still struggling to overcome and heal from to this day."

- [Surrey First Peoples Guide for Newcomers](#)
- First Peoples Principles of Learning (Page 32 of EEIPG Curriculum)
- [Beyond 94](#) | CBC News a document that has each of the sections on the TRC and the progress that has been either made or not on each of the calls to action
- 8th Fire, University of Toronto online course exploring Indigenous ways of knowing, featuring Wab Kinew: [Episode 1](#) / [Episode 2](#) / [Episode 3](#) / [Episode 4](#)

Non-Fiction

- Sand Talk - HarperOne Tyson Yunkoporta
- Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants by Robin Wall Kimmerer
- Whose Land Is It Anyway? A Manual for Decolonization | (free download with many different contributors, it is a favourite)
- Unsettling Canada: A National Wake-Up Call by Arthur Manuel
- The Reconciliation Manifesto: Recovering the Land, Rebuilding the Economy by Arthur Manuel
- "21 Things You May Not Know About the Indian Act" by Bob Joseph (Gayaxala) TOPIC: Canadian & Indigenous relations & reconciliation.
- "All Our Relations" by Tanya Talaga (Anishinaabe)
<https://houseofanansi.com/products/all-our-relations>
- "As We Have Always Done: Indigenous Freedom through Radical Resistance" by Leanne Betasamosake Simpson (Michi Saagiig Nishnaabeg)
- "The Inconvenient Indian: A Curious Account of Native People in North America" by Thomas King (Cherokee) TOPIC: History from an Indigenous perspective.
<https://www.penguinrandomhouse.ca/books/93028/the-inconvenient-indian-by-thomas-king/9780385664226>
- "Indigenous Writes: A Guide to First Nations, Métis, and Inuit Issues in Canada" by Chelsea Vowel TOPIC: Inclusive education & Indigenous experience.
<https://www.portageandmainpress.com/product/indigenous-writes/>
- "Inuit Qaujimajatuqangit: What Inuit Have Always Known to Be True" by Joe Karetak, Frank Tester & Shirley Tagalik <https://fernwoodpublishing.ca/book/inuit-qaujimajatuqangit>
- "No Surrender: The Land Remains Indigenous" by Sheldon Krasowski
<https://uofrpress.ca/Books/N/No-Surrender>
- "Red Skin, White Masks: Rejecting the Colonial Politics of Recognition" by Glen Sean Coulthard (Yellowknives Dene) TOPIC: Colonization, recognition & reconciliation.
<https://www.upress.umn.edu/book-division/books/red-skin-white-masks>

Resource Articles

<https://globalnews.ca/news/5381480/rcmp-indigenous-relationship/>

"The RCMP was created to control Indigenous people. Can that relationship be reset?" (How the RCMP's efforts to protect its image in the media have provided a protective coating strong enough to withstand a history of scandals and controversies, June 15, 2019)

<https://thenarwhal.ca/indigenous-hunters-are-protecting-animals-land-and-waterways/>

"Indigenous hunters are protecting animals, land and waterways" (Indigenous conservation and sustainability op-ed, September 17, 2019)

<https://www.cbc.ca/missingandmurdered/>

"Missing & Murdered: The Unsolved Cases of Indigenous Women and Girls" (MMIW Report via CBC news including 307 profiles of individual cases.)

https://cabinradio.ca/66370/news/class-action-alleging-rcmp-discrimination-in-the-north-certified/?fbclid=IwAR2eBD_q1b-iEiQNIHTGVf8ctJ7cT7nQjrhw9BytLLN6KftljoDU4QYCEk

"Class action alleging RCMP discrimination in the North certified" (A federal judge has certified a \$600-million class action lawsuit alleging RCMP discrimination against Indigenous people in the North. June 24, 2021)

<https://medium.com/@eec/why-decolonizing-education-is-important-77fc6b3e9085>

"Why Decolonizing Education is Important" (Blog post by Reneeka Massey-Jones. 3 min read. May 21, 2019)

FROM BRIARPATCH'S 2020 LANDBACK ISSUE:

<https://briarpatchmagazine.com/articles/view/i-have-the-inalienable-right-to-protect-this-land>

"I have an inalienable right to protect this land." (Interview with Elder Jo-Ann Saddleback by Emily Riddle. 5 min read. September 10, 2020)

Excellent Websites to Explore

<https://guidetoallyship.com/?fbclid=IwAR3-U4Z9CtF1nI4jpPEHzwcnnGixkVEaj9jscxECcq7YkhgXbY>
A great website on allyship and what that means.

<https://ipsociety.ca/how-to-be-an-ally-to-indigenous-people/>
How to be an Ally to Indigenous People

From David Suzuki Foundation:

Past: <https://www.youtube.com/watch?v=3sVg0Cvqh3k>

Present: <https://www.youtube.com/watch?v=UsyyYeVHGJ0>

Future: <https://www.youtube.com/watch?v=McVEgEA4qvg&t=0s>

A Mother's Voice The history of Canada's Indian Residential Schools and their legacy seen through the eyes of a survivor and her daughter. September 23, 2019. 14 min.
<https://www.youtube.com/watch?v=lp3yGEKGCX4>

Exploring topics of racism, classism and systems designed to exclude, the panel will challenge whose voices are being heard, and ask how willing are we to make meaningful change? We have to have some people give up power': A conversation about race, privilege and making space | CBC Radio

Podcasts to Listen to

- NewJourneys / 11 Indigenous podcasts for your listening pleasure
- <https://www.allmyrelationspodcast.com/> (From their site: "All My Relations is a team of folks who care about representations, and how Native peoples are represented in mainstream media. Between us we have decades of experience working in and with Native communities, and writing and speaking about issues of representation.")
- <https://www.canadaland.com/shows/thunder-bay/> (Podcast hosted by Ryan McMahon. From the site: "The highest homicide and hate crime rates in the country. Why does it all happen here?"
- [CBC Ideas Podcast: The Old Stone Age of the Western Hemisphere](#)

MEDIA REPRESENTATION

Movies

- SGAawaay K'uuna - or Edge of the Knife Helen Haig Brown, Gwaii Edenshaw
- "Angry Inuk" (2016) documentary film dir. by Alethea Arnaquq-Baril
- "The Body Remembers When the World Broke Open" (2019) film drama dir. by Elle-Maija Tailfeathers
- "The Grizzlies" (2018) drama/sport film dir. by Miranda de Pencier
- "Guardians of Eternity" (2015) documentary film dir. by France Benoit
- "Indian Horse" (2017) film drama dir. by Stephen Campanelli
- "Kanehsatake: 270 Years of Resistance" (1993) documentary film dir. by Alanis Obomsawin
- "Monkey Beach" (2020) mystery/drama film dir. by Loretta Todd
- "Nîpawistamâsowin: We Will Stand Up" (2019) documentary film dir. by Tasha Hubbard
- "There's Something in the Water" (2019) film dir. by Elliot Page & Ian Daniel
- "We Were Children" (2012) film dir. by Tim Wolochatiuk

Television

- "Merchants of the Wild" (2019) series by APTN with two seasons.
- "Moosemeat & Marmalade" (2014) series by APTN with five seasons.
- "North of 60" (1992) series by CBC with five seasons.
- "Red Earth Uncovered" (2018) series by APTN with two seasons.
- "Skindigenous" (2018) series on APTN with two seasons.
- "Trickster" (2020) series by CBC with one season.
- "Wrong Kind of Black" web series created by Boori Monty Pryor with four parts.
- "Reservation Dogs" (2021) series by FX Productions



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