



Big Brothers Big Sisters
of Saskatchewan

Shared Journey

RECONCILIATION PROGRAM MANUAL

A GUIDED JOURNEY AIMED AT DEVELOPING
AN UNDERSTANDING OF RECONCILIATION
IN SASKATCHEWAN

Taanishi

Hau Kona

Hau Kola

Disclaimer:

Big Brothers Big Sisters of Saskatchewan wishes to disclaim that the understanding of reconciliation is only a snapshot of the current issues and strategies of reconciliation. There are many years of history and events that have occurred to affect the Indigenous and non-Indigenous relationship. We encourage you to look deeper into the many areas we have highlighted and the many that we have not, to gain a deeper understanding of today's landscape.

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ABOUT THE SHARED JOURNEY RECONCILIATION PROGRAM

- Background and context
- Program goals
- Structure
- Mentoring and Reconciliation



Big Brothers Big Sisters of Saskatchewan embarked on a journey in 2016 to begin conversations on how to create better outcomes for youth in the province of Saskatchewan. One of the biggest themes that we heard was the need for all youth in our province to understand reconciliation and the lack of reconciliation programming for youth.

Shared Journey Reconciliation Program was developed in 2017 through a partnership with Canadian Roots Exchange and Big Brothers Big Sisters of Saskatchewan. Funding for the two-year pilot program was provided by the Support of the Government of Saskatchewan through the First Nation and Metis Community Engagement, Community Investment Fund, Affinity Credit Union, and the Boston Pizza's Future Prospects Funding. This program is a mentoring initiative that aims to address reconciliation among Indigenous and non-Indigenous youth in Saskatchewan. This program was a direct outcome of relationship and partnership development throughout the province and through direction and guidance from the Indigenous community.

SHARED JOURNEY PROGRAM GOALS:

The goal of the Shared Journey Reconciliation Program is a 10-week volunteer-led mentoring program that incorporates fun, educational games, and activities designed to stimulate self-reflection and group discussion on Reconciliation and Indigenous peoples in Canada.

The primary objectives of the project are to:

- Help youth and mentors learn about Canada's history (including Indigenous and non-Indigenous history)
- Introduce youth and mentors to new knowledge about local Indigenous communities and cultures
- Help form a strong bond amongst all youth and mentors to facilitate a safe, comfortable learning environment
- To identify ways in which youth and mentors can self-reflect and apply the principles of reconciliation in their daily lives
- To encourage reconciliation as a personally held value

SHARED JOURNEY PROGRAM STRUCTURE:

Shared Journey Reconciliation program is aimed at “walking the walk” of reconciliation and not just a historical look at Canada. Indigenous and non-Indigenous mentors and youth will work together, learn together, and mentor each other once a week for 10 weeks to find actionable items to mobilize reconciliation within their own lives. This programming is rooted in the mentorship model: mentor and mentee learn together to have an increased knowledge of the historical realities in Canada, knowledge of their local communities and appreciation of multiple cultures while nourishing self-confidence, social supports, and connection with youth. Good facilitation begins long before the actual session. It begins with thorough preparation. Before you meet with the group each time make sure that you:

- Have read over the modules and assigned pages of the guidebook
- Know how you intend to facilitate the activities so that it creates a safe, caring and educational experience for all those present.
- Know who will be facilitating each activity
- Have all your materials ready

WHY WE USE A SHARING CIRCLE FORMAT:

- A circle represents how all things are connected and all things are equal.
- When we sit in a circle, no one is better or more important than any other person.
- Everyone’s ideas are important.
- Circles represent the life cycle or the medicine wheel.
- They will take turns speaking in a clockwise direction to respect the First Nations on the land. The direction follows natural order, for example: the direction the sun rises and sets each day.

STRUCTURE OF THE SHARING CIRCLE:

Before you start you may want to make a personalized poster of the rules of a sharing circle before the meeting and share it. You can use the rules or adapt the rules list on the website – <http://firstnationspedagogy.ca/circletalks.html>

You may want to make or bring your own talking stick/ object before the session or make one as a team. Other objects can be used instead of a stick- a rock, a feather, a ball.

The purpose, for your group, of having an object is so only the person holding the object may speak. Please do not use anything that could be seen as stereotypical of the First Nation community- no tomahawk, dollar store dreamcatcher, headdress, etc.

MENTORING AND RECONCILIATION:

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Mentoring youth on a journey of reconciliation requires several specific considerations. On top of forming relationships, there is much history that needs to be addressed as well as current realities that must be examined. We are at a point in our national history where history can no longer be ignored, one at which the general population is slowly but surely beginning to ask questions about how to mend our relationships and move forward together. Part of the process in mentoring in a reconciliation program is making a commitment yourself to dive into the topic. Keeping a journal or checking in with loved ones who understand your journey can be a useful way to keep track of your feelings, motivations, learnings, and things unlearned.

Mentorship is not about teaching or being the expert, instead it is about taking part in a journey with your mentees and learning together. It is our hope that reading this guidebook and taking part in the program will deepen your understanding of, and commitment to reconciliation, as well as helps to foster resilience within youth to see their role in reconciliation. Probably unlike any program you have been a part of before, BBBS wants you to learn, come to understand, and share your thoughts on the process with the youth. This means that you are NOT the teacher in this program, but a participant who is helping to facilitate these mentoring moments.

10 CONSIDERATIONS BEFORE YOU START THE SHARED JOURNEY PROGRAM:

• Consideration 1: The Role of a Mentor

- 1.1 Big Brothers Big Sisters understanding of the Mentor Relationship
- 1.2 Being an ally to youth in Shared Journey Reconciliation Program
- 1.3 Creating Safer Space in the Circle
- 1.4 Promoting resilience

• Consideration 2: Beginning in a Good Way

- 2.1 The Seven Grandfather Teachings
- 2.2 Cree Tipi Teachings

• Consideration 3: The Words We Use

- 3.1 What words the youth might describe themselves
- 3.2 What words you might hear in the Shared Journey Program

• Consideration 4: Sharing a Common Understanding of Canada's history

- 4.1 Doctrine of Discovery
- 4.2 British North American Act, 1867
- 4.3 The Numbered Treaties
- 4.4 Indian Act
- 4.5 Residential School
- 4.6 60's Scoop/Millennial Scoop

• Consideration 5: Getting Personal - Identity and Position

- 5.1 Identity Development

Consideration 6: The Common Canadian Worldview

- 6.1 What is a worldview

• Consideration 7: What Happens When Cultures Clash?

- 7.1 What does it feel like when world views collide and how does this occur?
- 7.2 How to talk about difference in a good way

• Consideration 8: Reconciliation

- 8.1 Head, Heart, Hand analogy

• Consideration 9: Evaluation

- 9.1 Daily Circle Check In
- 9.2 Artistic Display of Change
- 9.3 Most Significant Change Technique

• Consideration 10: Self-Care and Moving Forward

- 10.1 Taking Care of Yourself
- 10.2 Moving Forward

CONSIDERATION 1: THE ROLE OF A MENTOR

1.1 BIG BROTHERS BIG SISTERS UNDERSTANDING OF THE MENTOR RELATIONSHIP



Crucial to the journey of reconciliation is the ability to form relationships. As a mentor, you will find that genuine relationships may be built once you commit to being an ally and creating a space for the youth to take part in discussion, confront challenging issues, and share things important to them. With some time and patience, you can then use these relationships to foster reliance.

Big Brothers Big Sisters of Saskatchewan believes that there are certain characteristics that are effective strategies to mentorship. Below are the 5 effective frameworks from Measuring Reach: Within a Mission and Vision Focused Framework (2009, BBBS)

Consistency: Studies of both informal and formal mentoring relationships highlight the significance of how often mentors and youth spend time together. Regular contact has been linked to positive youth outcomes indirectly via its role in affording other desirable processes to take root in the mentoring relationship. (2009, BBBS, pg. 5)

Closeness: Emotional closeness in relationships between mentors and youth is a stronger and more direct predictor of the perceived benefits and longevity of mentoring relationships than the frequency of contact between mentors and youth (2009, BBBS, pg. 5)

Youth Centered: Youth-centeredness captures the mentee's perception that he or she and his or her concerns are the focal point of the match. Feeling positively valued (positive regard) on a consistent basis, rather than judged for one's shortcomings, or mistakes, also may be important (2009, BBBS, pg. 6)

Structure: Researchers have found that outcomes are most favorable when youth report experiencing both structure and support from their mentors. Helping youth to set and work toward goals that are important to their development appears to be beneficial, especially if the goals are agreed upon by mentor and youth in accordance with a youth-centered approach. (2009, BBBS, pg. 6)

Duration: Positive effects become progressively stronger as relationships persist for longer periods. "Conversely, those youth whose relationships terminated prematurely experienced a significant decline in self-concept when

1.2 BEING AN ALLY TO YOUTH IN SHARED JOURNEY RECONCILIATION PROGRAM

compared with the students who were not mentored at all.” (2009, BBBS, pg. 6)

These 5 themes were adapted from “Indigenous Allyship: An Overview”

Being an ally to youth is about listening with an open mind and heart, being willing to learn, and creating a welcoming space for all of this to happen in the Shared Journey programming. It is about committing to the journey of reconciliation with the youth and being willing to learn and listen about Canada’s history and Aboriginal cultures, to be willing to examine our own ways of being and confront difficult feelings, and to take action in move forward together.

Some people may unilaterally place mentor in the same category as an ally. Both are very similar and can foster the same role but there are a few differences between the two notions. A good mentor within the Shared Journey program will need to:

Build relationships

At the heart of reconciliation are healthy relationships. Establishing relationships is based on trust and mutual understanding. In order to form these connections, we must share our experiences and accept others’ in the sharing circles. We must also examine our own beliefs, prejudices, privileges, and biases, work to understand how these came to be and be willing to unlearn and relearn.

Learn

It is not possible to reconcile without understanding the harms done in the past and the effects policies continue to have today that is why many of the modules center on learning the past. It is the responsibility of allies to educate themselves on Aboriginal histories and cultures as we cannot maintain a relationship with those we do not know. This is the entire theme of the Shared Journey programming. During this program, the hope is that you learn just as much as the youth in this program.

Acknowledge the Importance of Land

We must commit to learning about the land, not just the importance of land in Aboriginal worldviews but to understand the histories of the physical space we live in.

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We must commit to understanding that the land was taken and not shared like what was intended through Treaties with First Nation people. At the beginning of each module it is expected that you start with a treaty land acknowledgement.

Treaty 6 land acknowledgement.

(city) is on Treaty 6 territory, traditional homeland of the Cree, Dene, Lakota, Nakota, Dakota, Salteaux and the Métis Nation. We give thanks to these groups for being stewards of this land for generations and we acknowledge this land as providing for other Indigenous groups that moved through here as well. We give thanks to them all and are humbled by the opportunity to live, grow, play, and work here. We affirm our commitment to recognizing the historical and ongoing harms and to honoring the spirit of peace and friendship.

Treaty 4 land acknowledgement.

(city) is on Treaty 4 territory, traditional homeland of the Cree, Dene, Lakota, Nakota, Dakota, Salteaux and the Métis Nation. We give thanks to these groups for being stewards of this land for generations and we acknowledge this land as providing for other Indigenous groups that moved through here as well. We give thanks to them all and are humbled by the opportunity to live, grow, play, and work here. We affirm our commitment to recognizing the historical and ongoing harms and to honoring the spirit of peace and friendship.

Treaty 10 land acknowledgement.

(city) is on Treaty 10 territory, traditional homeland of the Cree, Dene, and the Métis Nation. We give thanks to these groups for being stewards of this land for generations and we acknowledge this land as providing for other Indigenous groups that moved through here as well. We give thanks to them all and are humbled by the opportunity to live, grow, play, and work here. We affirm our commitment to recognizing the historical and ongoing harms and to honoring the spirit of peace and friendship.

Listen

Learning to truly listen is crucial to relationship building. This is more than just listening with our ears; it is listening with an open mind and heart. To truly listen we must practice putting aside our own opinions and the way we believe the world to be. Truly listening involves some risk-taking as we may encounter something unexpected we may grow from. To truly listen may entail being at risk to change your whole world.

During this program, the hope is that you learn just as much as the youth in this program.

Act

Stated simply, allies have a responsibility to act. As youth allies we must use our privileges to create space for voices that are often not heard like youth, people of color, etc. We should view these things as responsibilities and remain accountable to Aboriginal people in Canada. We want our mentors to be critical of the answers to questions in Shared Journey.

Some examples to foster healthy conversations in Shared Journey Sharing Circles:

- A good ally would recognize that they are not an appropriate person to answer this even if they have done a lot of research and listening because they lack the lived experience. "Thanks for that question; I don't think I'm the best person to answer that. Let's write it down and I'll find out the answer to that next week"
- They can help educate the inquirer by explaining that there are many Aboriginal groups in Canada and that even an Aboriginal person could not speak for all of them. "There are many different Indigenous groups who have different understandings so that is only specific to _____ First Nation"
- They could reframe the conversation into something they can comment on such as, "I cannot answer that but I am willing to discuss my ideas on how to ..."
- Lastly, if the person knows Aboriginal people who have consented to discussing what their wishes are from the government they may share this with the inquirer "From my understanding of what I have heard Elders say, I think that it is done for this reason..."



Being an ally is not a destination but a lifelong process. Allyship is an ongoing commitment.

1.3 CREATING SAFER SPACE IN THE CIRCLE

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Adapted from “What it means to ‘hold space’ for people”
To hold space for someone is to provide them with a safe environment to go through whatever they may be experiencing. When space is held for someone they are comfortable feeling vulnerable, taking chances and opening up. This allows people to arrive at their own conclusions and find their own path. To hold space for someone is to aid in a healing process. Some more aspect of holding space is:

- Approaching others with respect and humility knowing that you cannot (and do not need to) know everything about them or what they are going through.
- Not giving them your opinion on their circumstances
- Allowing people to go at their own pace
- Meeting people where they are at. That is not, overwhelming them with information or belittling where they are in their journey. There are no wrong answers in the program but the ability to learn in a safe and welcoming place.
- Understanding that what the youth is going through applies to them and not to you—don’t take it personally
- Allowing people to come to their own conclusions without trying to control the outcome
- Allowing people to make their own decisions and supporting them
- Allow people to have their own experiences different from yours

In setting up a safe space you may consider:

- Having a discussion on group norms. Establishing group norms means coming to a group agreement of how to behave and relate during your time together. This usually takes place by having a group discussion wherein you invite the youth to suggest things that they are willing to commit to. Common norms include but are not limited to:
 - listening to each other
 - being open to different ideas
 - recognizing a diversity of experiences
 - being on time
 - respecting the space (keeping it tidy)
 - maintaining confidentiality (not sharing others’ private stories and comments)
- create a poster with your group norms and keep it visible for quick referencing if necessary
- reviewing your group norms at each session and adding

1.4 PROMOTING RESILIENCE

- anything the group may deem necessary (think of it as a living agreement)
- making sure the physical space is secure and confidential, for example keeping doors closed and not allowing for people outside the program to sit in on sessions
- days when an evaluator or case worker visit, making sure to introduce them to the group and review the group norms with the visitor present

Engaging in discussion about reconciliation is challenging and the youth you work with may not have the support required for self and community care in their lives. In addition to connecting them to resources it is crucial that you continually encourage the development of resiliency.

Resiliency can be defined as the ability to adapt, overcome, and face difficult situation or topics. While we cannot change the world all at once we can try to equip youth with the personal skills, spirit, and abilities to continue working towards reconciliation in their own lives.

What are the qualities of resiliency?

Resiliency means:

- adjusting to setbacks
- the ability to cope with difficult situations
- having healthy relationships
- asking for help when necessary
- communicating while maintaining healthy boundaries
- problem solving
- thinking realistically

How do we nourish resiliency in youth?

Although you may only spend a limited amount of time with the youth, you can encourage and nurture the development of personal resiliency by:

- developing genuine relationships in which both sides learn from each other
- assigning responsibilities
- remaining calm in emotional situations
- facilitating inter-group dialogue
- taking an interest in the issues that affect youth
- sharing some of the things you struggle with and how you cope
- modeling that it is alright to be uncomfortable and to be unafraid of their feelings

Addressing Limitations

While you are encouraged to take this journey with the youth, it is not your job to take on the role of counsellor. If you do not feel comfortable addressing an issue, or if you think an issue warrants the attention of BBBS or school staff please feel empowered to reach out to them. It is a part of the mentorship journey to learn to connect with youth while remaining professional and maintaining healthy personal boundaries.

PERSONAL REFLECTION:

1. How do you display resiliency in your own life? What are some resilient behaviors that you model?
2. Who do you know that is a good ally to you? How have they made you feel safe, understood, and welcome, and how can you apply this to your mentorship role?

Sources:

<http://www.naeyc.org/content/i-am-safe-and-secure-promoting-resilience-young-children>

http://www.responseability.org/__data/assets/pdf_file/0004/4783/Promoting-Resilience-and-Wellbeing.pdf

<https://tomorrowsyouth.org/2012/07/4-tips-to-promoting-resilience-in-the-classroom/>

www.thecanadianencyclopedia.ca/en/article/comprehensive-land-claims-modern-treaties/+&cd=5&hl=en&ct=-clnk&gl=ca

https://issuu.com/lspirg/docs/allyship_toolkit_inside_pages_10.5x

<https://heatherplett.com/2015/03/hold-space/>



Both the Seven Grandfather Teachings and the Tipi teachings are shared across many Indigenous nations in Canada. While the ideals contained in these are parts of Indigenous worldview, it is not the goal of this manual to communicate to mentors a comprehensive account of Indigenous worldviews. The intent of this manual is to give you necessary tools to be the best mentor in our program. Some of these teachings may resonate with you, or you will see some youth interact within these teachings.

While the Grandfather and Tipi teachings may be found online, a thorough understanding of Indigenous worldview requires relationship building, listening to elders, knowledge keepers, and community members, and a relationship with the land. The following teachings are presented as a good way to approach this journey of reconciliation and not with the intent of teaching a particular Indigenous worldview.

A NOTE ON TEACHINGS:

Traditionally we share where we received teachings in order to honor our teachers and recognize that teachings are intended to be passed down without changing them. The seven Grandfather Teachings included in this manual are from the Native Women's Centre Aboriginal Healing and Outreach Program in Hamilton, Ontario. The Cree Tipi Teachings were shared by Cree Elder Mary Lee via the Four Directions Teachings website.

2.1 THE SEVEN GRANDFATHER TEACHINGS

It is taught that the first Elder was given these gifts of knowledge by the Seven Grandfathers. These lessons were gifted to the people in order to help them have good relationships within the earth, their families, communities, and nations. It is said that these gifts were to help the people live a good life and to respect the Creator, the earth and each other. It is an important part of the teaching that all of these teachings are employed together, that one used without the others is impossible and leads to imbalance. For example, "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."

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Wisdom: to cherish knowledge is to know wisdom.

To have wisdom is to know the difference between positive and negative and know the result of your actions. Listen and use the wisdom of Elders, spiritual leaders and healers. Wisdom is sound judgment and the ability to use good sense, to have a good attitude and reason of action, that runs through and binds the seven teachings together. Wisdom is given by the Creator to be used for the good of the people.

Love: to know love is to know peace.

Feel and give absolute kindness for all things around you. To love yourself, is to live at peace with the creator and in harmony with all creation. Love is to feel and give complete kindness for all things around you. Love is based upon affection, respect, kindness, unselfish loyalty, devotion and concern. Love cannot be demanded...it must be earned and given freely from the goodness of your heart.

Respect: to honor all of creation is to have respect.

Showing respect is showing honor for the value of persons or things by polite regard, consideration and appreciation. Honor our teachings. Honor our families, others, and ourselves. Don't hurt anything or anyone on the outside or the inside. Respect, also is not to be demanded, you must give respect freely from the goodness of your heart if you wish to be respected.

Bravery: to face life with courage is to know bravery.

The personal strength to face difficulties, obstacles and challenges. Have courage, make positive choices. Stand up for your convictions—show courage in communicating and decision-making. Do things even in the most difficult times. Be ready to defend what you believe and what is right. Never give in. Never give up.

Honesty: is to be honest in action and character, be faithful to fact and reality—to walk through life with integrity is to know honesty.

Being truthful and trustworthy. Tell the truth. Be honest with yourself, recognize who and what you are. Accept and act on truths with straightforward and appropriate communication. Be honest in every action and provide good feelings in the heart. Do not be deceitful or use self-deception. Honesty keeps life simple.

Humility: to accept yourself as a sacred part of creation is to know humility.

Reflecting, expressing or offering in a spirit of deference or submission. Balance of equality with all of life. Recognize the human need for balance in life. Know that you are equal to everyone else. Take pride in what you do, but the pride that you take is in the sharing of the accomplishment with others.

Truth: to know of these things is to know the truth.

Faithfully apply the teachings of our seven grandfathers and trust in the creator. To show honor is to be truthful and trustworthy, to tell the truth. Sincerity in action, character, and utterance. Be faithful to fact and reality. Be true in everything that you do. Be true to yourself and true to your fellow man. Understand it - Speak it - Live by it.

2.2 CREE TIPI TEACHINGS

Cree Elder Mary Lee teaches that the Cree people use 15 poles to make the structure of the tipi. Each pole represents a teaching as each has a specific meaning. When taken together, like the Seven Grandfather teachings, these lessons help us live in balance with the Creator, the earth, each other, and ourselves. The tipi represents extensive teachings which cannot be outlined here but knowing and understanding the meaning of each pole will prepare us to discuss and take part in reconciliation work.

The Tipi Poles represent the following teachings:

Obedience

Obedience means accepting guidance and wisdom from outside of ourselves, using our ears before our mouth. We learn by listening to traditional stories, by listening to our parents or guardians, our fellow youth and our teachers.

Respect

Respect means giving honor to our Elders and fellow youth, to the strangers that come to visit our community, and to all of life. We must honor the basic rights of all others.

Humility

We are not above or below others in the circle of life. We feel humbled when we understand our relationship with Creation understanding this helps us to respect and value life. Together, Obedience, respect, and humility form a tripod upon which the rest of the tipi is built.



Happiness

After the tripod is up, the fourth pole completes your doorway. This fourth pole teaches us happiness. We must show some enthusiasm to encourage others. Our good actions will make our ancestors happy in the next world. This is how we share happiness.

Love

If we are to live in harmony we must accept one another as we are, and accept others who are not in our circle. Love means to be good and kind to one another and to ourselves.

Faith

We must learn to believe and trust others, to believe in a power greater than ourselves, whom we worship and who gives us strength to be a worthy member of the human race. To sustain our spirituality, we need to walk it every day. Not just sometimes, but every day. It's not just once a week; it's your life.

Kinship

Our family is important to us. This includes our parents, brothers and sisters, who love us and give us roots that tie us to the lifeblood of the earth. It also includes extended family: grandparents, aunts, uncles and cousins, and their in-laws and children. They are also our brothers and sisters and give us a sense of belonging to a community.

Cleanliness

Today when we talk about cleanliness, most people think hygiene, and that's very important. But years ago, when old people talked about cleanliness, they meant spiritual cleanliness. With a clean mind and sense of peace within we learn not to inflict ills on others. Good health habits also reflect a clean mind.

Thankfulness

We learn to give thanks: to always be thankful for the Creator's bounty, which we are privileged to share with others, and for all the kind things others do for us.

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Sharing

We learn to be part of a family and community by helping with the provisions of food and other basic needs. Through the sharing of responsibilities we learn the value of working together and enjoying the fruits of our labor.

Strength

We are not talking about physical strength, but spiritual strength. That was instilled in us when we were young people through fasting. We must learn to be patient in times of trouble and not to complain but to endure and show understanding. We must accept difficulties and tragedies so that we may give others strength to accept their own difficulties and tragedies.

Good Child Rearing

Children are gifts from the Creator. We are responsible for their wellbeing, spiritually, emotionally, physically, and intellectually, since they are blessed with the gift of representing the continuing circle of life, which we perceive to be the Creator's will.

Hope

We must look forward to moving toward good things. We need to have a sense that the seeds we are planting will bear fruit for our children, families and communities.

Ultimate Protection

This is the ultimate responsibility to achieve the balance and well-being of the body, mind, emotions and spirit for the individual, the family, the community and the nation.

Control Flaps

The control flaps on a tipi teach that we are all connected by relationship and that we depend on each other. Having respect for and understanding this connection creates and controls harmony and balance in the circle of life. When we don't know how to use the flaps, it gets all smoky inside the tipi, and you can't see, which is like life – because if we can't live in balance, we can't see clearly where we're going.

When making a tipi every time that a pole is added, a rope goes around binding that pole into place. That rope is a sacred bond, binding all the teachings together until they are all connected.

PERSONAL REFLECTION:

1. The lessons contained in the Seven Grandfather teachings and the Tipi Teachings are things children are taught in all cultures. How were these lessons communicated to you?
2. What is the importance of these qualities when building relationships?
3. How are these qualities applied externally (socially between yourself and others) and internally (your relationship with yourself, your beliefs, your faith)?

Sources:

Source: http://www.nativewomenscentre.com/files/Traditional_Teachings_Booklet.pdf

Source: <http://www.fourdirectionsteachings.com/transcripts/cree.html>



CONSIDERATION 3: THE WORDS WE USE

In order to take part in discussions about reconciliation, it is useful to be on the same page about certain terms. Many people are discouraged from taking part in discussion because the terminology is intimidating or they are afraid to say the wrong thing. This list of terms is here to minimize those concerns and hopefully encourage you to engage in dialogue, in turn encouraging mentees to open up as well.

It is important to understand that these sections are not comprehensive; instead they are intended to provide you with an understanding of some commonly used terms you may encounter in literature or discussions on reconciliation. It is also important to remember that this is only for ease of understanding and that in reality these terms and concepts are interrelated in often complex and nuanced ways. Further, these terms may mean different things in different contexts. The definitions provided here are as they are commonly used and understood within discussion on reconciliation in Canada and anti-oppression dialogue.

This section includes many possible words for Indigenous people in Canada. While there may be any number of legal or cultural reasons for different designations it is good practice to refer to a person as they choose to identify personally.

3.1 WHAT WORDS THE YOUTH MIGHT USE TO DESCRIBE THEMSELVES

Aboriginal: “Aboriginal Peoples” is a collective name for all of the original peoples of Canada and their descendants. Section 35 of the Constitution Act of 1982 specifies that the Aboriginal Peoples in Canada consist of three groups – Indian (First Nations), Inuit and Métis. It should not be used to describe only one or two of the groups.

Economic migrant: a person who moves countries for a job or a better economic future. The term is correctly used for people whose motivations are entirely economic. Migrants’ motivations are often complex and may not be immediately clear, so it is dangerous to apply the “economic” label too quickly to an individual or group of migrants.

First Nations: The term First Nations came into common usage in the early 1980s to replace band or Indian, which some people found offensive. Despite its widespread use, there is no legal definition for this term in Canada.

Indian: The term Indian collectively describes all the

Taanishi
Hau Kona
Hau Kola
Anīn Šikwa
Hello
Tanisi
Edlgnété
Hau Koda

Indigenous People in Canada who are not Inuit or Métis. Indian Peoples are one of three peoples recognized as Aboriginal in the Constitution Act of 1982 along with Inuit and Métis. In addition, three categories apply to Indians in Canada: Status Indians, Non-Status Indians and Treaty Indians.

Indigenous: Indigenous is an all-encompassing international term that refers to the original inhabitants in all countries in the world. The term could mean First Peoples of Canada, Maori in New Zealand, Saami of Northern Europe, or Native Americans in the United States. There is no legal definition for Indigenous but usually recognizes that the peoples had a distinct social, economic, and political systems before the arrival of a settler society, strong link to the territory or land, distinct language, culture, and beliefs that has been undermined by the settler society in the territory.

Inuit: Inuit are a circumpolar people, inhabiting regions in Russia, Alaska, Canada and Greenland. There are approximately 55,000 Inuit living in Canada. Inuit live primarily in the Northwest Territories, Nunavut, and northern parts of Quebec and coastal Labrador. They have traditionally lived for the most part north of the treeline in the area bordered by the Mackenzie Delta in the west, the Labrador coast in the east, the southern point of Hudson Bay in the south, and the High Arctic islands in the north. They are recognized in the Canadian Constitution, section 35(1) as being distinct from Indian and Metis people.

Illegal migrant/illegal immigrant/Illegal: these terms are problematic because they criminalize the person, rather than the act of entering or remaining irregularly in a country. International law recognizes refugees may need to enter a country without official documents or authorization. It would be misleading to describe them as “illegal migrants”. Similarly, a person without status may have been coerced by traffickers: such a person should be recognized as a victim of crime, not treated as a wrong-doer.

Immigrant: a person who has settled permanently in another country. This differs from a refugee in that a refugee is forced to flee for their lives. While an immigrant simply chooses to move to another country.



3.2 WHAT WORDS YOU MIGHT HEAR IN SHARED JOURNEY

Métis: The term originally noted the mixed offspring of First Nation women and European fur traders in the 18th century but now is a word that recognizes the distinct culture, traditions, language, way of life, and nationhood of the Métis people. The Métis Nation developed along the Red River in what is now Southern Manitoba in the 18th century and moved throughout Canada. They are recognized in the Canadian Constitution, section 35(1), and in the Manitoba Act as being distinct from Indian and Inuit people.

Native: Native is a word similar in meaning to First Nation. Native Peoples is a collective term to describe the descendants of the original peoples of North America. The term is increasingly seen as outdated (particularly when used as a noun) and is starting to lose acceptance.

Refugee: a person who is forced to flee from persecution and who is located outside of their home country.

Settler: a person who settles in a new country or area. In Canada this often is used as part of the phrase “people with settler ancestry” referring to people whose ancestors were early pioneers to what would become Canada.

Appropriation: at its simplest definition, to take or make use of without authority or right. This can apply to culture, customs, geographical space, etc.

Oppression: the use of power to disempower, marginalize, silence or otherwise subordinate one social group or category, often in order to further empower and/or privilege the oppressor. Social oppression may not require formally established organizational support to achieve its desired effect; it may be applied on a more informal, yet more focused, individual basis.

Power: Great or marked ability to do or act; strength; might; force. The use of power does not have to be physical; it may also be emotional, psychological, systemic, or applied in a variety of other avenues.

Power is a thing that is held, that one has. For example, an adult would have more physical power than a child because they are bigger. The Prime Minister has more political power than a mayor because the office he holds grants him more opportunities and rights.

Positionality: In cultural accounts of experience, positionality refers to both the fact of and the specific conditions of a given social situation. So, where one might talk about the “position” of an individual in a social structure, “positionality” draws attention to the conditions under which such a position arises, the factors that stabilize that position, and the implications of that position with reference to the forces that maintain it.

Privilege: Privilege is an unearned, special advantage or right that a person is born into or acquires during their lifetime. It is supported by the formal and informal institutions of society and conferred to all members of a dominant group, by virtue of their group membership. Privilege implies that wherever there is a system of oppression (such as capitalism, patriarchy, or white supremacy) there is an oppressed group and a privileged group, who benefit from the oppressions that this system puts in place. Privilege and power are closely related: privilege often gives a person or group power over others.

Racism: Racism refers to a variety of practices, beliefs, social relations, and phenomena that work to reproduce a racial hierarchy and social structure that yield superiority, power, and privilege for some, and discrimination and oppression for others.

Systemic: Relating to a system, especially as a whole instead of just a particular part.

PERSONAL REFLECTION:

1. Why is not knowing certain words a limiting factor in discussing reconciliation? Can you think of some ways to respectfully engage even if you’re not completely sure of which words to use?
2. Are there any words here that you didn’t know before?
3. Are there any words you believe are important to the discussion on reconciliation that are missing from this list?

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CONSIDERATION 4: SHARING A COMMON UNDERSTANDING OF CANADA'S HISTORY

In order to move forward as a country, it is important that we look to our beginnings. Much of early Canadian history is rooted in discriminatory and unjust policies towards Aboriginal people. The great wealth and success of our early nation was founded on the oppression of Aboriginal groups.

The table below outlines several important acts and policies. These pieces of legislation, some of which were created decades ago, continue to have an effect on our relationships in modern Canada. As becomes evident, the history of the Aboriginal-Canada relationship, indeed the relationships of all people in Canada, are intrinsically tied to the management and take-over of land.

Note that the topics below are very simplified. Each has a comprehensive and important history but the intent of the information as presented below is to provide a very brief introduction to history while connecting it to current reality.

4.1 DOCTRINE OF DISCOVERY, 1493

Doctrine of Discovery, 1493 was an official order issued by Pope Alexander VI in 1493, one year after Christopher Columbus' arrival to what is now known as North America. This Doctrine made it so that all the lands "discovered" by Columbus would officially become Spanish colonies.

- What is its impact today? - Although the Doctrine of Discovery applied directly to Spain, at its core this concept allowed for nations to claim land that was perceived as uninhabited by humans — humans being defined as "civilized people". This set the tone for policies in the Americas for the next 500 years. This is important to understand the way in which we talk about land and relationship to the land, as its fundamental to understand that Indigenous people have always been on this land and that saying anything else is incorrect.

4.2 BRITISH NORTH AMERICA ACT, 1867

British North America Act, 1867 (Later renamed The Constitution Act, 1867) is most well known as the piece of legislation that designated Canada a separate country from Britain. It is noteworthy in a discussion on reconciliation in that it describes the governance structure of Canada, including federal responsibilities.

- **What is its impact today?** With this designation came the transfer of responsibility as well. The BNA Act placed federal responsibility of First Nations to the Canadian

federal government. Through this, First Nations people still have many different avenues to access the same resources as people who are under provincial responsibility. This is important to understand, as status First Nations people have a different relationship with the federal government. This means that the way in which some First Nations youth access healthcare and education is different as well as other aspects of their day to day lives.

4.3 THE NUMBERED TREATIES, (1871-1921)

4.3 The Numbered Treaties, (1871-1921) were the building blocks of the expansion of what is now Canada. It was an agreement on how sovereign nations would live together for future generations. They were created between 1871 and 1921 with 11 Numbered Treaties being signed throughout present-day Ontario to Alberta.

- **What is its impact today?** Today there are many misunderstandings surrounding the Treaties and the many unfulfilled promises. First Nations people who signed believed they were committing to a sacred agreement to share the land with the newcomers—they did not agree to give up the land. The government wrongly viewed the treaties as a legal document through which they had acquired land in order to open the west to settlers and create a nation from coast to coast. Many Canadians do not understand their relationship to Treaty and the benefits that exist for Settlers because of the Treaties. Since 2007, treaties have been mandated in curriculum so youth may have a lot more information on this topic. If you feel comfortable, discuss this topic in Shared Journey and listen and learn from your youth on this topic as it is very important to understand “We are all Treaty People” in Canada.

4.4 INDIAN ACT, 1876

“**Assimilationist:** the practice or policy of assimilating or encouraging the assimilation of people from all ethnic groups and cultures of origin”

4.4 Indian Act, 1876 outlines how the federal government, through the department of Indian Affairs, would serve as the “guardians” of First Nations people. It was a consolidation of regulations pertaining to a wide range of topics that impacted First Nation people including governance, spirituality, culture, and education, and Indian status.

- **What is its impact today?** The Indian Act paved the way for **assimilationist** policies such as residential schools, the outlawing of spirituality and customs, and creating pass and permit systems. It is still in effect today. The effects of the Indian Act can be seen today with many aspects of the Indian Act still being addressed in court cases.

4.5 RESIDENTIAL SCHOOLS 1831-1996

“
Inter-generational trauma: the transmission of historical oppression and its negative consequences across generations.
”

“
The control or governing influence of a nation over a dependent country, territory, or people.
”

4.6 60'S SCOOP/ MILLENNIAL SCOOP

Most of the misconceptions about Indigenous people in Canada stem from the Indian Act administration to First Nations people.

4.5 Residential Schools 1831-1996, as laid out in the Indian Act, the federal government was responsible for providing education to First Nation children. However, the government at the time was also intent on assimilating these children by removing children from their families and communities, making them attend schools where they were punished if they spoke their traditional language or practiced their cultures.

- **What is its impact today?** It is estimated that about 150,000 Aboriginal children attended residential schools, creating a legacy of oppression, trauma, and lost culture. To ensure that survivors shared their stories and that their voices are heard, a Commission was created called the Truth and Reconciliation Commission (TRC). The 94 Calls to Action that arose from the TRC have become a first step in the national healing process and movement towards reconciliation. The effects of **inter-generational trauma** are evident today, Canada is on a healing journey from the decades of abuse that took place at the schools. Many of the Indigenous youth in our program do not speak their language and are not connected to their culture or ceremonies. This is a result of the **intergenerational effect of residential school and colonization as a whole**.

4.6 60's Scoop/Millennial Scoop: The Sixties Scoop is the coined term for a series of policies enacted by child welfare agencies that began in the late 1950s, which saw thousands of Indigenous children taken from their homes and families and placed in foster homes. More specifically in Saskatchewan, the Department of Social Services created a program called AIM (Adopt Indian and Métis) with the goal of placing First Nations and Métis kids in non-Indigenous households. AIM often placed newspapers ads with the children's pictures and would sometimes adopt children out to families in the United States.

- **What is its impact today?** There are lasting effects from these policies as many children lost their names, their languages, and a connection to their heritage. Currently, the provincial and federal governments are being held accountable through court cases on how to ensure that the child welfare systems are not discriminatory to Indigenous youth. Like the Residential schools, the effects of inter-generational trauma are evident today, Canada as a whole is on a healing journey from this policy.

PERSONAL REFLECTION:

1. What do you think is the effect of residential schools on families and the children of residential school survivors?
2. How do you think culture, language, and spirituality survived assimilationist and racist policies?
3. How do these policies and histories create privileges for settlers in Canada? In the past? Currently and ongoing

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5.1 IDENTITY DEVELOPMENT

“
Discrimination
is the unjust
treatment of people
based on aspects
for their identity.”

Like many words related to reconciliation, the exact definition of identity depends on the context in which it is being used. At its simplest, identity refers to who or what a person is. This can further be broken down into 2 types: personal and collective identity. Beliefs and values help shape our identities. For example, if we believe animals deserves the same rights as human and we value animal rights, perhaps we would be vegetarian or vegan. This would then be an aspect of our personal identity. This would also be a collective identity if we choose to associate with the greater global culture of vegetarianism or veganism.

In turn, our identities may hinder us in a variety of ways due to systemic oppression. Often in the world, the color of our skin, our sexuality, gender, faith and a variety of other aspects of our identities may cause us to be judged in a negative way by others. If those others are in a position of power then we may be **discriminated** against. This can have serious repercussion for a person’s emotional, physical, psychological, social, and economic well-being.

How we perceive ourselves has a great effect on how we see the world. If we view ourselves as helpless, the world may seem a daunting place. Conversely if we perceive ourselves as confident and capable, the world may seem a fun and intriguing place.

However, how we view ourselves is not a simple decision. In fact, many times this is not a conscious decision at all and instead is a conclusion we arrive at based on our circumstances and experiences. Some identities are choices (such as choosing to become vegetarian because we care about animal lives) and some are not (such as sexual orientation). It is possible to have many identities across many facets that make up a person. Identities may be defined by a person’s gender, sexuality, faith, political affiliations, ancestry, class, race, profession, geographical space, and so on! While this may seem complicated at first it is a wonderful thing.

Our identities may be shaped by a number of things including:

- Family (Big Catholic family? Only child raised by grandparents?)
- Media (What lesson did we learn from shows as children? By the media we consume now?)



Intersectionality:

A concept used to describe the ways in which different kinds of oppression (racism, sexism, ableism, classism, etc.) are interconnected and cannot be examined separately from one another.



Intersectionality occurs when there are a combination of these oppressed identities in one person’s life and these intersections create a unique experience—you can think of this as “the whole is greater than the parts”.



- Schooling (Did we go to a school that prioritized recycling? Allowed for a variety of learning styles?)
- Income and economic class (Do we have the means to access transportation? Education? Recreational activities?)
- Geographical location (Raised in a small town? Are you a “city person”?)

How does this relate to reconciliation?

Sometimes we hold beliefs that are not helpful for us and our relationships with the people around us. Sometimes the beliefs we hold are defined by the dominant narratives, one-sided stories that don’t provide a comprehensive or accurate picture of the truth. In this way we see that our beliefs, values, identities and worldviews are all shaped by each other and for a complex system.

Identity is an important thing to acknowledge in order to understand another important concept related to reconciliation: **intersectionality**. As discussed above, it is more difficult for people with certain identities to access resources or opportunities in the world due to both individual and systemic oppressions. For example, a black woman who practices the Muslim faith may not be accepted in either black spaces (for being Muslim) or Muslim spaces (for being black). This creates an especially complex minority identity that is important to acknowledge and allow for in discussion on reconciliation.

In moving towards reconciliation it is helpful to acknowledge and be transparent about our own personal positions, meaning our identities and the privileges or oppressions related to these. By being aware of and communicating these we can come to understand our specific role in reconciliation better.

PERSONAL REFLECTION:

1. What are some of your identities? How have they been shaped?
2. Which of your identities afford you certain privileges? Which may disadvantage you in certain ways?



6.1 WHAT IS A WORLDVIEW?

Often there is the belief that in order to engage in reconciliation the Indigenous worldview must be understood. Although this will hopefully become part of the journey for many people it may not be an ideal place to start, considering different personal positions. Instead, it is important to critically examine the dominant North America worldview. As stated in Consideration 5, our beliefs and values are shaped by the world around us, some consciously and others without us being fully aware. If this is true, then we must review our often deeply held beliefs about views and experiences other than our own. Because our beliefs and values are shaped by the world we live in, it's important to examine the dominant worldview of our North American culture.

A worldview is a mental framework of reality. It is made up of our opinions and beliefs of the way things are. We use a worldview in order to make sense of how to interpret and be in the world. No worldview is better than another but conflict may arise when two different worldviews co-exist.

Although there is an incredible range of lived experiences within Canada, due to our national history, position in global politics and economy, as well as our national policies, we can state that there are certain beliefs prevalent in our common culture. Below are outlined 5 understandings that are part of Canadian worldview that are important to address, examine, and in part unlearn if we are to engage in the process of reconciliation.

1. Evaluating our relationship with land

Canada takes part in the commodification of land. This means that as a country we tend to view land as something to be bought and sold as well as tapped for resources. While Canada does have in place legislation for environmental protections, our national economy still depends primarily on our natural resources and the use and management of land is based primarily on financial transactions.

2. Challenging binaries

A binary can be described as related ideas that are opposites of each other. Another way this is commonly expressed is as "black and white" thinking.

Another way in which we think of binaries is when we perceive only 2 options to an issue—“if not this then automatically that” thinking. This means that we do not perceive a possible spectrum of options or experiences. This is detrimental in that it limits our acceptance of a full spectrum of experiences and if we do not in our minds view them as legitimate, we will not be open to respecting and valuing them and will in turn will not be able to truly engage in a relationship with those different from us.

3. Challenging a single story

All too often our history books portray a one-sided story of the creation of Canada. We are often taught that the land was empty when explorers arrived from France and England and that they set up law, order, governance and society. This is not only inaccurate but over-simplified. In reality there were fully formed Indigenous nations occupying the land with systems of governance, law, art, science, spiritualities, complex kinships, treaties and agreements, cultures, and histories.

It is difficult sometimes to accommodate for more than one story as they often seem to conflict or invalidate each other. However, this does not mean that they are untrue. A common one in discussions on reconciliation is the settler “versus” Indigenous narrative. Many people in Saskatchewan have Ukrainian ancestors who came to what is now Canada searching for a better future. They may not have known that the land they would take was not empty. However unbeknownst to early settlers the process of colonization may have been, it does not negate the fact that it occurred. In this way we should not place blame on those that came here seeking a better life but we should acknowledge accurate stories and the current realities based on this history.

4. Challenging linear thinking

Innate to linear thinking is the idea of hierarchy—that something is above or below another thing in terms of importance, priorities, or validity. This is not conducive to recognizing a variety of experiences. Instead, as with the Grandfather Teachings, we should practice thinking of things as a whole. Each of the seven teachings serves a purpose amongst the rest and together they allow us to live in a good way. Likewise, one part of a person cannot be prioritized above another because all parts are necessary to be a complete human, and all people are necessary to gain an accurate picture of the human experience.

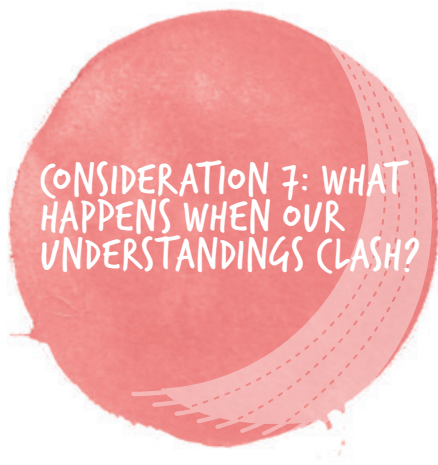


5. Challenging the disqualification of lived experience, oral traditions, and traditional beliefs

While there is certainly a place for scientific facts, it is important to remember that there are a variety of ways of knowing. Many Indigenous histories and teachings have been passed down through generations orally. Storytelling is a valid form of communicating information and cultural truths. A person does not need to provide proof of their experience in order to have it be regarded as legitimate. An experience does not require justification.

PERSONAL REFLECTION:

1. What purpose does a worldview have? How do we relate with our own personal worldview?
2. What are some beliefs you have that may not align with the popular worldview? How does this make you feel?
3. Who stand to gain the greatest benefit from the common Canadian worldviews? Who does not stand to benefit or may even be disadvantaged because of it?



CONSIDERATION 7: WHAT HAPPENS WHEN OUR UNDERSTANDINGS CLASH?

Culture may be defined as the beliefs, behaviors, objects, and other characteristics common to the members of a particular group or society. Through culture, people and groups define themselves, conform to society's shared values, and contribute to society.

It is important to remember that these worldviews and paradigms are held by people. The humanity of the person must not be overlooked or forgotten, whether yourself or someone else. The intersection of worldviews does not have to lead to conflict. With some understanding, respect, patience, and willingness to accept different positions while remaining secure in who we are as individuals we may begin to explore various worldviews, paradigms, and ways of being.

When we disqualify a lived experience, we disqualify and disrespect the person tied to it. Without respect we cannot commit to a balanced relationship and without relationships of mutual understanding we cannot move forward with reconciliation. In order to acknowledge the experiences of others without taking it personally we must approach them understanding our own positions and how this plays into the different nature of our experiences.

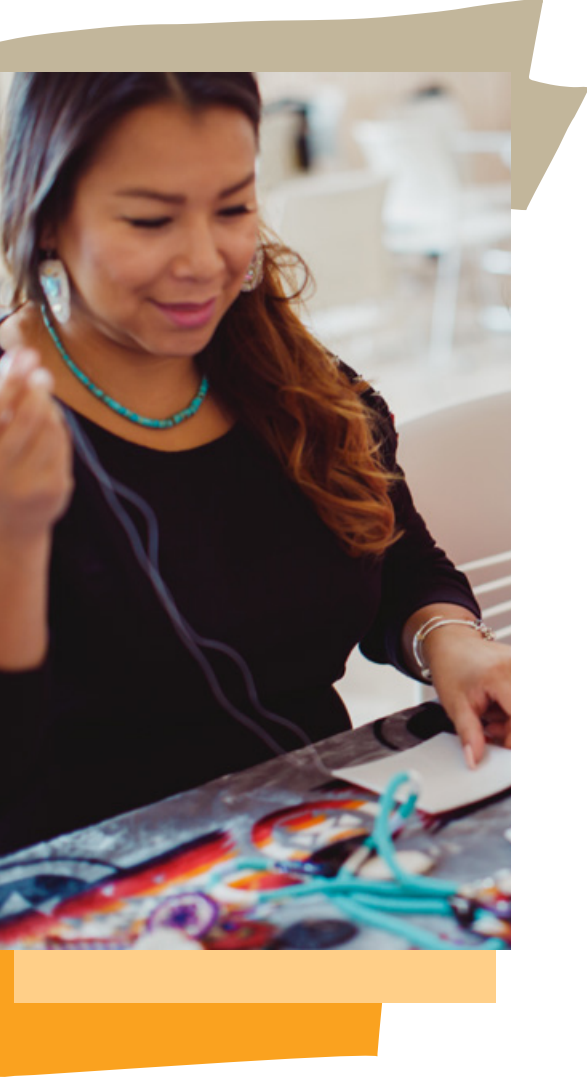
7.1 WHAT DOES IT FEEL LIKE WHEN WORLDVIEWS COLLIDE AND HOW DOES THIS OCCUR?

Anytime people with different backgrounds, stories, and experiences coexist or interact there is the potential to have worldviews intersect. One would think that with such a diversity of people we would be arguing all the time but the difference is that many of our daily interactions do not require discussion about our beliefs, social positions, and histories. When it comes to reconciliation, it is exactly these discussions we aim at having, making it a prime opportunity for conflict.

Our worldview may become challenged when we learn the perspective of others. Listening about others' experiences may cause us to reflect on and question our own experiences, oftentimes ones upon which we have built our identity. This then may become threatening to our identity, our concept of who we are at our core. This in turn may come to be perceived as a threat to ourselves.

When our worldview is challenged, we may feel protective, threatened, fearful, confused, and frustrated. It feels like everything we know to be true is being questioned and this

7.2 HOW TO TALK ABOUT DIFFERENCES IN GOOD WAY



is a scary feeling. It may feel like even if we have wrong ideas it's better to keep going as we have been because it is safer there. All these feelings are valid. What is important here is to examine why these feelings are surfacing, learn what is the belief or experience tied to our worldview that we perceive as being threatened and then continue to move through the discomfort. Being threatened or upset is not a sign of weakness.

You may find yourself in a situation in which you need to mediate a conflict. If navigating disagreements within a group, the following points may be helpful:

1. Allow the youth to feel heard. Give them an opportunity to voice their opinions and beliefs without judgment. You may have to mediate creating space for both sides to speak.
2. Remember the youths' agency and avoid "treating them like children". Do not belittle, minimize, or brush-off their comments.
3. Remind the youth to use "I" statements and to separate another person's beliefs from the person themselves. A helpful reminder could be to "challenge the idea not the person" or to "be hard on systems, not on people".
4. Remain as neutral as possible while asserting the need for respectful and open dialogue. As a mentor you are on this journey with the youth, due to your role and age difference the youth may see you as an authority figure.
5. You may consider opening the discussion to the rest of the group. Perhaps other youth have valuable additions to the conversation. As a mentor you will have to use your discretion about whether a discussion should be contained or opened up to the group.
6. Debrief the discussion by acknowledging that everyone's position is important, that there is value in all perspectives, and that lived experiences cannot be challenged. Remind youth that reconciliation must include the full spectrum of experiences and identities.
7. If an agreement cannot be reached it is alright to set it aside. You may state, "this is an important discussion and I encourage you to continue fleshing out these ideas but right now we need to keep going with the session." You may consider following up the discussion with the youth after class if appropriate, providing them with resources on the topic, or speaking to your BBBS contact about it.

8. Keep an eye out for youth that may become triggered during the disagreement. Conflict can be a trigger for youth who have experienced violence or any other number of negative experiences. If you are concerned that a discussion has created an unsafe environment for a youth or brought up painful emotions, you think they may need help navigating please reach your school or BBBS contact as soon as possible.

PERSONAL REFLECTION:

1. Can you think of a time when you felt misunderstood? How did you clear up the misunderstanding?
2. What are some techniques from your own experiences with diffusing emotionally intense situations?
3. How is body language and tone important in conflict? What are some things you can do with body language to ease a situation?

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Taanishi
Hau Kona
Hau Kola
Anīn Šikwa
Hello
Tanisi
Edlgnété
Hau Koda

Reconciliation is a process, not an ending point. When Treaties were signed, the handshake was an important symbol noting that they agreed to reconciliation. What action will you do with your hands to make a better tomorrow?

Reconciliation can be a very confusing term with a variety of meanings. There are personal definitions of reconciliation as well as larger scale political or economic ones. Ultimately, reconciliation is about exploring the past and choosing to build a better future. Many people do not know where to start in this overwhelming process. Reconciliation is about understanding each other, building trust, and creating a better tomorrow for all.

Because reconciliation can be such a loaded term, it is helpful for our purposes to think about the Head, Heart, and Hand Model. Thinking of reconciliation in this way helps us understand the necessary steps for moving forward together in a way that is genuine. It is important to note that this process is not linear and that often actions, beliefs and knowledge, and feelings are dependent on each other. Much like the Seven Grandfather teachings in which not a single teaching should be left out, in order to create true reconciliation, we must take part in all three of these stages. It is alright to constantly review what these steps mean to us, in fact this is an important part of reconciliation work whenever we encounter new perspectives from voices usually left out of the conversation.

Head-Knowing

This step refers to gathering knowledge or information about the history of Canada or why the country stands to benefit from reconciliation. Some of us learned historical facts in textbooks, researching through the internet, or perhaps we learn about current events from the news. While simply knowing the facts will not create reconciliation this is the foundation upon which the rest of the process will be built upon. Learning of an injustice or oppression is the motivation to begin questioning why it happened and why it may be ongoing.

This is a shared history—the way in which this history impacts different people varies and this is important to recognize but we must all know how Canada came to be. The Truth and

Reconciliation Commission asks Canadians to acknowledge and understand our collective past as a way to move us toward a stronger and healthier future. We need to be aware of the past and acknowledge the harm as the first step in moving forward on Reconciliation.

Heart-Feeling

Learning the facts alone in our heads does not mean we will internalize and relate to them. This step happens in the heart and must be deliberate. Because many of the facts are difficult to confront and accept it is natural to want to intellectualize them without taking into consideration the humanity involved. When people acknowledge that the residential school system partook in cultural genocide but insist that people “should just get over it” they are still in the “head” stage. In order to process this history and current reality in our hearts we must be willing to be vulnerable, to be wrong about previous beliefs, and to be critical of our own identities and how they came to be formed. We must be willing to confront lies told to us about our country with an open heart and this is a big ask.

This experience may be very different for people depending on ancestry and lived experience. This is an important consideration; it means different people will be struggling with different things. For someone with European settler ancestry it may come as a shock to learn that their family farm is on land that may have been forcefully taken from a First Nation group and it will take time and healing to understand where to go from here. To an Aboriginal person, it may be traumatic to discover the full breadth of systemic oppression their ancestor or immediate family, or indeed themselves, may have or is continuing to experience. For this person understanding how to continue living here among settlers with such a difficult history between the two groups will also require time and healing. For migrants, newcomers, or refugees it may be jarring to discover the history of a place that is perceived around the world as safe and inclusive for all, confusing to learn that the land they are now living on may not have been rightfully ceded to the Canadian government, and overwhelming to try to figure out where their voice fits in and what their responsibilities as migrants on this land are and this will also be a complex journey. Although the above are only examples they serve to illustrate that reconciliation is a different experience for everyone and that all will require patience and understanding. In order for



authentic reconciliation to begin, you must truly understand and feel that reconciliation is important and needed in Canada. You must feel the need for change, and you must be cognizant of the legacy of our Canadian past and actively wish to change the future.

Hand-Acting

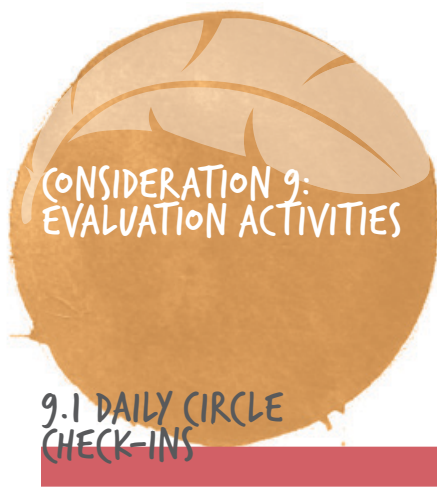
Some people may feel compelled to action at this point, others may feel overwhelmed by the task at hand. Either way many possibilities in between are understandable and legitimate. Just as the heart step is different for different people, so is the hand step. It is very important at this point to be careful and critical about how we choose to act.

Non-Indigenous people must be especially conscientious of approaching actions with humility and acceptance and that we must not let our own wishes and beliefs about what reconciliation is or how it should develop come ahead of the wishes of Aboriginal people. Non-Indigenous people must continue to question the colonial narrative and make a commitment to stand in solidarity with the oppressed. Their role is that of allies, supporters, and space-makers, all the while taking the lead from Aboriginal groups.

PERSONAL REFLECTION:

1. Below are some points that may be included in a definition of reconciliation. As you read through them ask yourself if any resonate with you. Is there anything not included on the list which is a part of your definition of reconciliation?

- Working together and continuing to educate those in our own communities that are not aware
- Awareness of global colonialism
- Celebrating Aboriginal culture, heritage, and successes
- Increased knowledge of shared Canadian history
- Understanding systemic barriers for all people
- Understanding the importance of land and language and committing to the protections of these
- Working towards living with traditional teachings in a modern way
- Recognizing Indigenous nationhood as existing prior to Canadian nationhood
- Support those doing decolonization work and decolonizing education and relationships
- Community and personal healing from the ongoing effects of colonization



To help ensure that Shared Journey will be the best it can be in the future, we are implementing several evaluation activities. These activities will help all program staff determine what was and wasn't working in Shared Journey and identify the differing outcomes that youth and mentors experienced. To better inform you of these methods, below is a description of the purpose and philosophy of these methods.

The daily circle check-ins are similar to traditional sharing circles in that a relaxed, laid-back environment where youth are encouraged to speak their mind about what they did on any given day. Daily circle check-ins usually occur towards the end of each module (see the curriculum for specifics) and offer everyone a way to debrief about the activity an individual took part in that day. Such information is valuable for evaluation purposes because it will ideally gather information that is activity specific, meaning the we can determine problems, successes, and any associated outcomes with a particular activity.

9.2 ARTISTIC DISPLAY OF CHANGE

We chose the artistic display of change method because it provides youth with a creative outlet to demonstrate their understanding of a complex topic: reconciliation. Specifically, the goal of this approach is to determine how the youths' understanding of reconciliation has evolved from the beginning of the program until the end. All participants will be asked to organically (i.e., without leading help from mentors) demonstrate how they think of reconciliation in an artistic form of their choosing (e.g., drawing, collage) before and after they experience the program. The creations and accompanying verbal descriptions of their creations will be used to determine a baseline of understanding in module 1 but also determine any change that could have occurred as a result of the program. In evaluation terms, this activity is significant because it may provide evidence that Shared Journey directly influenced youth understanding of reconciliation.

9.3 MOST SIGNIFICANT CHANGE TECHNIQUE

Evaluators' use the most significant change technique as a way to assess the part (or parts) of the program that youth and mentors believe had the biggest impact on them. The impact could be positive or negative, but positive answers are usually given as a response to three pre-determined questions. We chose this activity to provide youth with another outlet to organically demonstrate how the program has changed their attitudes, beliefs, or actions in their own words. Essentially, this method allows youth to tell mentors the part of the program that meant the most to them. Thus, it can provide crucial information for program staff going forward because it demonstrates the most effective activities and their commonly associated outcomes.



10.1 TAKING CARE OF YOURSELF

The task of engaging in reconciliation work is challenging and can come at great cost of our time and energy. The emotional labour taken on by those doing this work is often unnoticed. The work done by Aboriginal people and Indigenous people around the world engaging in reconciliation work often comes at a higher cost than to settlers due to the potential of emotional trauma due to colonialism and systemic oppression of Indigenous people in Canada.

While doing this work it is important to surround yourself with those that understand these challenges, to find safe spaces designated for you where you can discuss these challenges without taking up space assigned to other issues or groups you may not belong to, and to understand that it takes more than one person to move forward. It is important to remember that many of the ideas we are challenging are rooted in large systems hundreds of years old and to have patience with yourself if at times it feels impossible or like too much to handle. It is alright to take time for yourself and your priorities and to feel overwhelmed. Know that even though it may not feel like it - you are struggling alongside many people all over the world that are working towards recognizing, valuing, and connecting with Indigenous ways of knowing and being.

10.2 MOVING FORWARD

When you arrive at the end of this program you will hopefully have developed genuine relationships with the youth and have gotten the privileged of witnessing their growth. Hopefully you will have learned things as well, both about yourself and the world around you.

The Shared Journey program may have taught you and exposed you to more than you expected or felt prepared to handle. Often once we learn about difficult things, we are left feeling overwhelmed or directionless. Please take comfort in knowing that the discussions and teachings that happened between everyone involved in the program are the right steps.

We cannot determine what the outcome of reconciliation is. Instead it is a product of thousands of processes, thousands of relationships between thousands of people and the world around them. The Shared Journey program is a drop in the ocean whose tide is surely turning. You have played a special role and it is now time to step back and have faith

in the youth and their ability to apply these lessons to their lives, and to continue your personal journey of reconciliation, whatever that may be.

“The road we travel is equal in importance to the destination we seek. There are no shortcuts. When it comes to truth and reconciliation, we are all forced to go the distance.”

- Chief Justice Murray Sinclair, Chair of the Truth and Reconciliation Commission of Canada

PERSONAL REFLECTION:

1. What can you do to continue your journey of reconciliation?
2. What are some aspects of your life in which you can implement new ways of thinking?

SHARED JOURNEY LOGISTICS

- Materials and Supplies
- Breakdown of the 10 Modules
- Curriculum

MATERIALS NEEDED FOR SHARED JOURNEY PROGRAM

MATERIALS IN THE SHARED JOURNEY BIN

Snack Supplies:

- 1 large container of cups, forks, napkins, & plates.

Evaluation:

- 10 sheets of Chart Paper
- 12 sets of 5 evaluation laminated faces
- 15 Dry Erase Boards and Dry Erase pens.

Activity Supplies for 12 participants:

- 1 big bin
- 1 package of name-tags
- 10 pages of Chart Paper
- 2 purple bundles of yarn (yarn icebreaker)
- 1 ball (Sharing Circle object & yarn activity)
- 10 "Imagine a Canada" booklets
(<http://umanitoba.ca/centres/nctr/media/NCTR-IMAGINE-BOOK-FIN-REV-WEB.pdf>)
- 24 flat canvases (12 for Rec. Activity Module 1 and 12 for Module 8)
- 5 sets of oil pastels, pencil crayons, markers, pencils,
- 12 glue guns, glue sticks for glue gun
- 1 Extension cord for glue guns
- 12 non-toxic glue sticks
- 12 scissors
- 3 sets of sticky tac (for multiple activities)
- 3 sets of clear tape
- 1 set of laminated terminology pictures and answer key.
- 1,500 popsicle sticks (house)
- 200 long kebab skewers (tipi)
- 1 grey yarn (tipi)
- 3 white bristle board foam (tipi)
- 12 paper plates (tipi)
- 12 Canvas squares (tipi)
- 12 tipi teachings worksheet
- 12 Treaty Simulation worksheet
- 5 Treaty Creation sheets
- Laminated Timeline sheets
- Second Line Rules for Module 6
- 12 Big Elastic Bands
- 6 small sets of playdoh
- 50 Indigenous Leader cut outs
- 12 white papers (papers of Positivity)
- 5 magazines and newspaper
- 12 completion certificates

MODULE (PURPOSE)/ ACTIVITIES	SHORT DESCRIPTION:	MATERIALS	CONSIDERATIONS
Pre-Program: Pre-Match Training (20-30 minutes)	Match support workers will speak with the youth about expectations in the group.		
Module 1: Reconciliation 101 Sharing Circle and Snack (15 min) Icebreaker-Yarn Activity (10 min) Reconciliation 101 (10 min) Artistic Display of Change Reconciliation Artwork (30 min)	Module 1: focuses on relationship development and creating safe space within the group dynamic and an art activity.	<ul style="list-style-type: none"> • Nametags • Piece of Chart Paper (to write the Sharing Circle Rules on) • Object for talking circle • 1 very large yarn bundle & ball • Print out of the Imagine a Canada pdf • Letter sized Canvases for each participant (including mentors) • Pencils, markers, magazines, glue. • Snack supplies 	Read Considerations 1 & 2
Module 2: Diversity of Indigenous people in Canada Sharing Circle and Snack (15 min) Terminology Activity (20 min) Daily Circle Check-In (15 min) Word wall (10 min)	Module 2: Showcases the diversity of Canada's Indigenous population while helping to build skills within the language that we use	<ul style="list-style-type: none"> • Nametags • Sticky Tack • Laminate words, definitions, and pictures • Key of answers for activity • Dry Erase Boards, laminated faces, • Piece of Chart Paper • Snack supplies 	Read Considerations 3
Module 3: Understanding the First Nation Ways of Knowing Sharing Circle and Snack (15 min) Home Activity (15 min) Tipi Activity (20 min) Word wall (5 min)	Module 3: Is an interactive activity that showcases the different ways of knowing of Indigenous Peoples and Settler community when Settlers arrived.	<ul style="list-style-type: none"> • Nametags • 100 Popsicle sticks per youth • 1 Hot glue gun, glue, scissors per youth, extension cord • 13 Kabob skewers per person • 1 ball of grey yarn • 1 foam board per 5 youth • 1 paper plate per person • Tipi teachings worksheet • Piece of Chart Paper • Canvas to decorate tipi • Snack supplies 	Read Considerations 5 & 6
Module 4: Treaties are Reconciliation Sharing Circle and Snack (15 min) Alien Simulation Activity (30 minutes) Match Monitoring (15 min) Word Wall (5 min)	Module 4: The Treaty Relationship is central to this module with a simulation discussion of the Treaty Relationship.	<ul style="list-style-type: none"> • Snack supplies • Chart paper (for treaty activity – brainstorm & word wall) • Pencils • Treaty worksheet for each • 5 Treaty Creation Sheets • Dry Erase boards and markers • Evaluation faces 	Review Consideration 6 and Read Consideration 7

<p>Module 5: Understanding the shared history of Canada Sharing Circle and Snack: (10 min) Timeline Activity (20 minutes): Circle Check In (15 min) Word Wall (5 min)</p>	<p>Module 5: Recognizing that in order to move forward we need to understand the past, the youth work together to construct a timeline of 10 events in our history and unpack what it means today.</p>	<ul style="list-style-type: none"> • Laminated timeline years and facts • Print out of answers • Sticky tac • Snack supplies • Chart paper 	<p>Review Consideration 4</p>
<p>Module 6: Resiliency of Indigenous communities Sharing Circle and Snack: (15 minutes) Resiliency Activity (10 minutes) First Line Up (5 minutes) Second Line up (10 minutes) Third Line Up (10 minutes) Word Wall (5 min)</p>	<p>Module 6: Interactive role play game that showcases the differences and resilience of Indigenous people throughout our history.</p>	<ul style="list-style-type: none"> • Second Line Up Rules worksheet • Chart paper for debriefing • Snack supplies • Big elastic bands • Playdoh • Ball 	<p>Review Section 3 in Consideration 1</p>
<p>Module 7: Indigenous leaders of the Past and Present Sharing Circle and Snack: (15 min) Matching Game (30 minutes) Circle Check In (15 min) Word Wall (5 min)</p>	<p>Module 7: This group matching activity showcases the diversity of Aboriginal people in all areas of our society as well as Indigenous leaders of the past and present that are working on reconciliation.</p>	<ul style="list-style-type: none"> • 50 laminated pictures and information about significant Indigenous leaders • matching clue cards • sticky tac • snacks supplies 	<p>Read Consideration 8</p>
<p>Module 8: Personal Reconciliation Sharing Circle and Snack: (15 min) Reconciliation Artwork (45 min)</p>	<p>Module 8: After developing a strong understanding of leaders, history, perspectives, the youth will create a piece of art with their beliefs on what Reconciliation means to them.</p>	<ul style="list-style-type: none"> • Chart paper (for brainstorm) • Dry Erase boards and markers • Markers, Paper, Pencil crayons, • Magazines, • Snacks supplies • Module 1 art pieces. 	<p>Review Consideration 8 and Read Consideration 9</p>
<p>Module 9: Collective Reconciliation Sharing Circle and Snack: (15 min) Collective Reconciliation Activity (40 min) Caseworker Closure Check In (10 min)</p>	<p>Module 9: Giving time to think, absorb, and link to themes from other weeks, participants will create a joint project to “action” reconciliation as a group.</p>	<p>Dependent on the activity.</p>	<p>Review Consideration 8 and Consideration 9</p>
<p>Module 10: Closure and Showcase Final Sharing Circle with Significant Change technique (20 min) Paper of Positivity</p>	<p>Module 10: Celebrating the closure of the group. The youth will take an opportunity to share positive remarks about others. It will end in a showcase displaying all the work from the Shared Journey Program</p>	<ul style="list-style-type: none"> • Piece of paper per participant • Markers • all the previous activities to showcase • certificates 	<p>Review Consideration 8 and Consideration 9</p>

MODULE 1: RECONCILIATION 101

Summary: This session will focus on the “head” of the Reconciliation process as well as relationship development. It is essential for the Reconciliation journey to build group cohesion and develop relationships between the participants and mentors. It also introduces the youth to the scope and practices of the Shared Journey program. This is the first of 10 sessions. This session will help establish the format for the rest of the sessions, so you will want to create an environment as welcoming and safe as you can. The caseworker has already gone over rules of the group previous to this meeting so youth may know each other.

Detailed Module 1 Breakdown

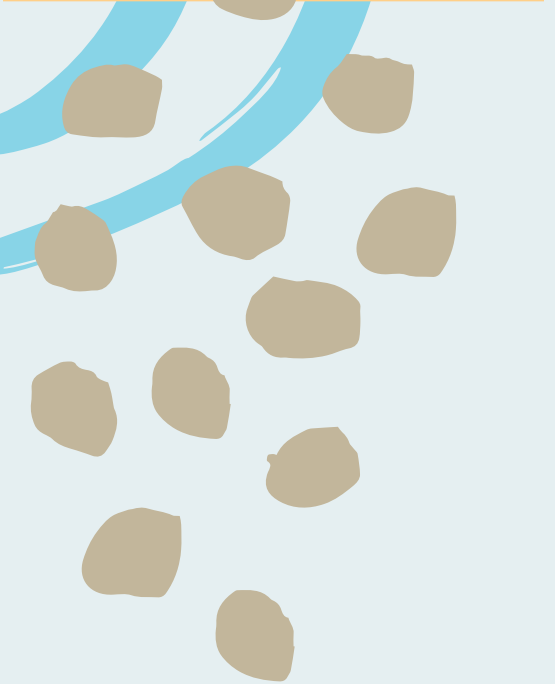
Sharing Circle & Snacks (15 min):

- Place the chairs in a circle or sit in a circle on the floor. Have the youth get into a circle.
- Give them a nametag and the snack in the circle.
- Introduce yourself as a mentor and personalize your introduction.
- Read land acknowledgement on page 9 and 10.
- Have the youth introduce them selves
 - Ask the youth to introduce themselves with their name and ethnicity or where they originate from. Use yourself as an example. (I am Mike. I am Chinese, and my family comes from China).
 - Go around the circle one more time and create an action word associated with the first syllable of their name “Happy Harriet, Tired Teresa, Confused Carey.”

Ice Breaker- Yarn Activity (10 min):

- Have ALL the participants (school champions, caseworkers, mentees, mentors, etc.) stand in a circle.
- Have the first mentor make a loop at the end of the yarn or string and hold it.
- Say the name of a person across the circle and toss the ball of yarn to them (it will unwind as it goes) and they must catch it. The point is to ask people their name and to say it out loud.
- Have that person who received the yarn loop it around their finger loosely then toss the ball to someone else in the circle. As the ball unwinds, it creates a web of inter-connection. Everyone should get the ball at least once.





- Statement on interconnection:
 - It is a central core of First Nations, Inuit and Metis worldviews and ways of knowing. This mindset reflects people who are aware that everything in the universe is connected and has a spirit. It also reinforces that everyone and everything has a purpose, is worthy of respect and caring, and has a place in the grand scheme of life. Some First Nations sum this up with the phrase “all my relations.”
- Next play with the web a bit. Have people move it up and down.
- Drop an inflated ball onto the web and bounce it around. Experiment with what happens if one person pulls strongly on the yarn he or she holds.
- Ask them if they can notice how what one person does affect those around them.
- Next invite someone to let go of the yarn. Watch what happens to the web.
- Then have someone across the circle from the first person let go of the yarn. One by one, have random people around the circle let go of the yarn.
- When the web is lying on the floor, ask everyone to sit down in the circle and discuss what has occurred.
- Questions for Icebreaker:
 - When the web was created and we were playing with it, in what ways was it like the school community?
 - What could be some differences between Indigenous and non-Indigenous about interconnectedness?
 - What happened when some people left the circle: Did it make it harder or easier for the ball? The ball is like reconciliation; it works best if we are all in it together.

Reconciliation “101” Activities (10 min):

- Probing questions for Reconciliation 101
 - What does the group think Reconciliation means?
- Pass out the Imagine a Canada print out and ask people to partner up and look through the book and find their favourite piece.
- Ask the youth to share their favourite piece and why they like it
- Read statement:

“Many people believe that Canada was started with explorers coming to this country, but there were many

people who were always here. As you might know from school and families, the Indigenous people of Canada were not treated well when explorers joined this country. They had signed treaties, but they were ignored. They had rules that they had to follow that they disagreed with and they had a lot of people trying to change who they were. We need to do things differently. We need to have a better relationship with Indigenous and non-Indigenous Canadians. We need to re-learn some of our Canadian history, and it is the future generation- like you and us, which will do it."

Artistic Display of Change Reconciliation Artwork (30 min):

- All participants (including the mentors) are asked to now complete an art activity that explains the meaning of reconciliation to them. Once they are done, the mentors will need to put these in a safe place as they will be needed again at the end of the program.

○ Art Question

- Using any of the supplies (crayons, paint, etc.), create a picture of what you think reconciliation means.
- If you can't think of a picture, decorate a word that you think describes reconciliation.

- The point of this art activity is to create a baseline of understanding of reconciliation for our evaluation. Allow them to put whatever they choose with little direction. Try not to influence their answers.

○ After the pictures are complete...

- In a circle the Mentors need to ask why they drew what they did and probe on specifics of the picture (e.g., why did you draw people holding hands? Why did you draw that swirl in the middle of the tree? Why did you use the purple color? What do the different colored leaves mean?) to collect information for Week 8. Try as best you can to discover why they drew what they did.

- Collect the finished art pieces, do not let them take it home. It is essential that the art projects are finished that day.
- Take a picture of each art project, caseworkers and staff love to see and collect the pictures!



MODULE 2: DIVERSITY OF INDIGENOUS PEOPLE IN CANADA.

Summary: This module is centered on helping the youth to realize that Canada has a very diverse Indigenous population and that there are many nuances and differences that they might not have known before. This module specifically hopes to help navigate the differences between terminology and diversity of Indigenous people.

Detailed Module 2 Breakdown

Sharing Circle and Snack (15 min):

- Have the youth get into a circle.
- Give them their nametags and the snack in the circle.
- Read land acknowledgement on page 9 and 10.
- Icebreaker Question:
 - Have each person in the group say hello in a different way. The challenge increases with more people as people search for foreign languages, slang, and gestures to say hi to their fellow group members. (Hello, Hi, Greetings, physical wave, etc.)

Terminology Activity (20 min):

- Read statement:
 - *"Today, we are learning about the diversity of Indigenous people. In Canada, there are over 500 First Nations and over 60 language groups. We will learn about terminology and how these nations are similar, and very different"*
- Hand out the materials- 5 words, definitions, and pictures.
- Have everyone participate including mentors.
- Have the youth place the 5 words around the room (Settler, Indigenous, First Nation, Metis, and Inuit).
- Around a table, as a group, decide where the definitions go or have youth put up where they think they belong.
- Hand out the pictures to the youth and yourself, ask everyone to look over their picture and to NOT look at the back of the picture as that has the answers.
- Ask each participant where they believe the picture should go under and decide as a group if you all agree. When you all agree, ask the youth to look at the back and to read out the statement. There will be multiple answers for some pictures. This may be very hard for some as they haven't learned it; that's ok, that's what reconciliation is all about!



Taanishi
Hau Kona
Hau Kola
Anīn Šikwa
Hello
Tanisi
Edlgnété
Hau Koda

○ Adaptions to the Activity (if necessary):

- **Larger groups:** If there is too large of a group to do the activity together, break them into groups and give each group a few of the pictures and ask them to work in smaller groups.
- **Limited space:** have the youth place sticky tac on the back of all the papers and place them on one table and have everyone huddle around the table and answer where the pictures go.
- **Access to Technology:** Play the Turtle Island game on the INAC website- <https://www.aadnc-aandc.gc.ca/eng/1302879617601/1302879797258> or look up on the website the maps on Nativeland on <http://native-land.ca/>
- **Objects:** If you have many Indigenous objects, use the objects instead of the pictures.

Daily Circle Check-In (15 min):

- In a circle, gather responses to these question
 - Let's go around the circle and (one by one) describe what you learnt today that you didn't know before.
 - Is it important to know? Why or why not?
 - What did we like about today?
 - What did we not like about today?

Word wall (10 min):

- The last step of the day is to create a word wall. Have youth decorate the chart paper and write Shared Journey Word Wall on the top. This will be brought out every module.
- When decoration is complete, discuss what word stood out for the day. Have the youth agree on the 5 words and then get them to write it on the word wall. This will be used to jog their memory in later modules as well as for evaluation.

MODULE 3: UNDERSTANDING THE FIRST NATIONS WAYS OF KNOWING

Summary: This module is aimed at showcasing that although there are different ways of knowing and understanding the world, that there are no culture or peoples that are better than each other. The youth will be tasked to make two forms of housing with popsicle sticks, both have different advantages and disadvantages, but both keep people safe in winter.

Detailed Module 3 Breakdown

Sharing Circle and Snack (15 min):

- Have the youth get into a circle.
- Give them the daily snack in the circle.
- Place the word wall on a wall. Remind them that they will be adding to the word wall at the end of the day
- Read land acknowledgement on page 9 and 10.
- Read statement:

"Today we are doing an activity related to worldviews. A worldview can belong to an individual, group, or society. A worldview is a set of beliefs and values that a group has and includes how we interact with the world around us, including land, animals, and people. This is important as we need to understand differences in worldviews from Settlers and First Nations people. We are going to do an activity today about building homes that look different. Each house is built with a certain worldview, when we are done, we will talk about the differences."

House Activity (15 min): see handout.

Tipi Activity (20 min): see handout.

Questions to spark conversation about worldviews:

- Both structures keep a family warm, why do you think...
 - That the tipi is made from hide while the house was usually covered in logs or sod?
 - One house can be moved and the other one cannot move?
 - What are the similarities in the 2 homes you made?
- Adaptions to the Activity (if necessary):
 - **Larger groups:** Break the group into two sections and have one group only make the tipis and the second group only make the house.

- **Limited space:** Break the group into groups of 3 and have each group make one tipi and one house instead of each youth making an individual house or tipi.
- **Limited time:** Have the youth pick which house they would like to make. When everyone is done, have everyone explain why they chose the house to make.
- **Guest Speaker:** Instead of the Tipi and House Activity, you can bring in a guest speaker to talk about the difference between Indigenous and non-Indigenous knowledge and ways of knowing. If you wanted to bring in a guest speaker, please speak to your Caseworker and ensure that proper protocols are met or that you have cleared it with the Caseworker.

Word wall (5 min):

The last step of the day will be to add words to the previous chart paper with 5 words that stuck out to the participants and write them or have the youth write it on the word wall.



MODULE 4: TREATIES ARE RECONCILIATION

Summary: This module is directed at the First Nations relationship with Treaty and the understanding of what a Treaty is, and how that it relates to reconciliation.

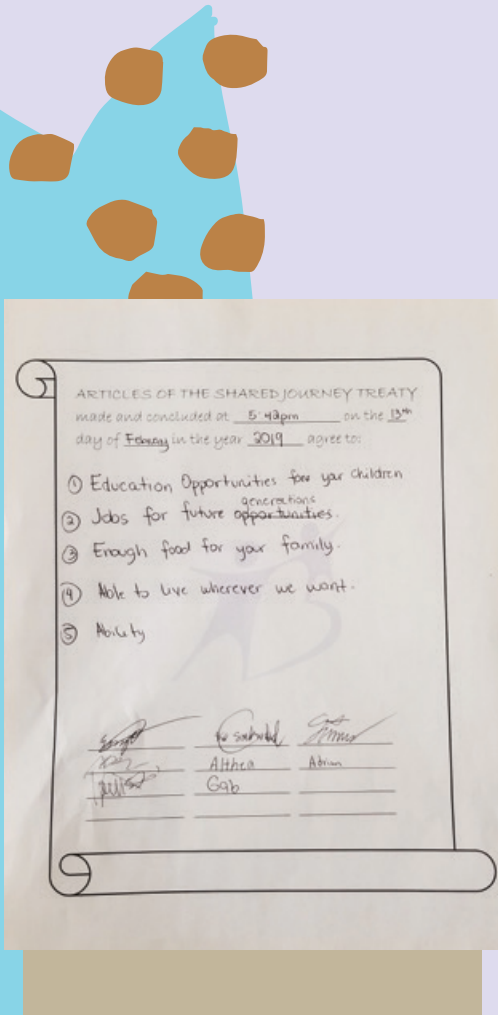
Detailed Module 4 Activity Breakdown

Sharing Circle and Snack (10 min):

- Have the youth get into a circle.
- Give them the daily snack in the circle.
- Place the word wall on a wall. Remind them that they will be adding to the word wall at the end of the day
- Read land acknowledgement on page 9 and 10.
- Read Statement:
“Today they will be doing a role-play activity. They will be using their imagination for a sci-fi adventure. The aliens have just landed on your planet in your city or town. They are huge, and they can communicate with you through an interpreter. They have just placed their alien flag above your community. They have asked that all leaders such as mayors and premiers go to meet with them. You are the mayor of a city and must go to the meeting. They inform you that you now have to follow all of their rules or they will put you in their jails. Aliens have said that there are many more coming and that they want a new place to live. All stores have been looted; there are no food supplies and the aliens are only giving food to those that will bow down and claim the alien lifestyle as their own. They don’t speak English and their life is COMPLETELY different from what you are used to. The aliens want you to leave your homes and move into holes in the ground which they have provided. After much fighting and resistance, they have agreed that creating a treaty is best for both parties as the war and fighting is making it difficult for both groups to live happily.”

Alien Simulation Activity (30 minutes):

- Ask the youth to get into two or three groups.
- In the groups with you included gather responses to these questions:
 - What do you think of the earlier statement?
 - Why do you think the Aliens are doing this?
- Hand out Treaty Worksheet #1. Fill in the worksheet.



- Read Question:
 - What is your top five list from the worksheet, and what are some things that you are willing to think about but not sure are your top 5?
- Get the group back together; have the groups discuss what they viewed as more important. What are the differences and similarities with the group? What did one group ask and not another.
- Handout Treaty Worksheet
- In groups or all together, write out what is important in the treaty. Following the 5 W's (WHO, WHAT, WHERE, WHEN, WHY)
- Once they write the components into the treaty. Have the youth sign. If you have more than half in the group- then you have made a treaty!

Match Monitoring with Caseworker (15 min):

- The Caseworker will either ask questions in a group or individually to the youth.
- Be prepared to stay a few minutes to answer questions from the Caseworker.

Word wall (5 mins):

The last step of the day will be to add words to the previous chart paper with 5 words that stuck out to the participants. Write them or have the youth write them on the word wall. If the first chart paper is full, create a second one.

MODULE 5: UNDERSTANDING THE SHARED HISTORY OF CANADA

Summary: This module recognizes that to move on reconciliation, we need to understand the past as a way of moving forward. This module isn't meant to make people feel bad, but to talk about why we need to move on reconciliation.

Detailed Module 5 Breakdown

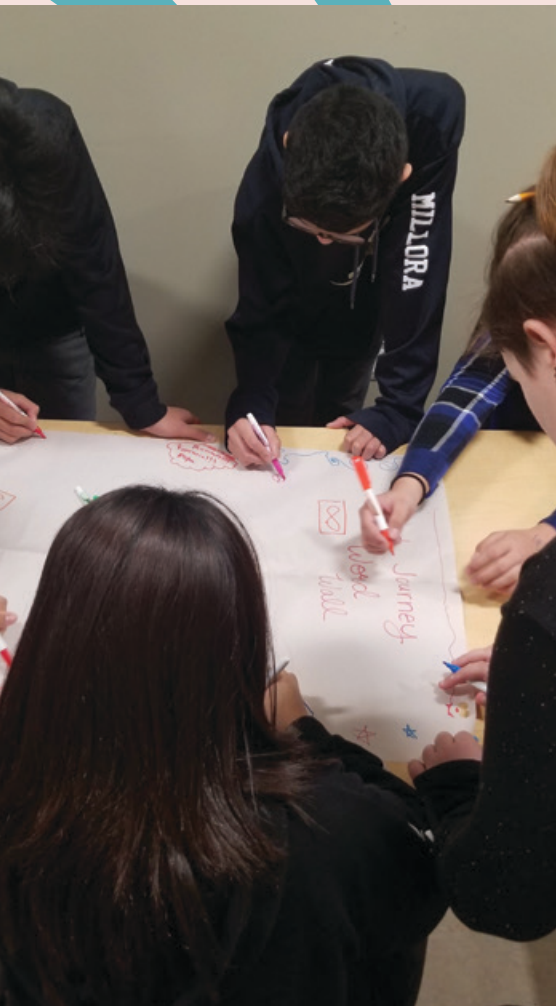
Sharing Circle and Snack (10 min):

- Have the youth get into a circle.
- Give them the daily snack in the circle.
- Place the word wall on a wall. Remind them that they will be adding to the word wall at the end of the day
- Read land acknowledgement on page 9 and 10.
- Read this statement:
"The history of Indigenous people is one from the beginning of time. It starts before the history of Canada. There is a history that would take many hours to sort out, but today we are focusing on 10 parts of our history."

Timeline Activity (20 minutes):



- The youth and mentors will put the timeline in order with facts and years. The mentors will be the fact checkers. They will let them know how many are in the wrong order, but not which ones. This hopefully will lead to working together and trusting the group.
- Have the youth and mentors pick a year and a timeline content page. They now become the year that they picked and must interact with their peers and mentors to try and find the corresponding information while others are trying to find their years.
- Have them work together.
- When they are done ask them to stand in chronological order and have someone read out to see if they are right. If not, work with the group to try and figure out
- Adaptions to the Activity (if necessary):
 - **Limited space:** have the youth place sticky tac on the back of all the papers and place them around you. Once that is complete ask everyone to sit down and work together to create a proper timeline.
 - **Access to Technology:** Integrate cell phones/ computers/ tablets into the timeline with the youth quickly researching the timeline and giving an interesting fact to accompany the timeline.
 - **Guest Speaker:** Instead of the Timeline activity you can bring in a guest speaker to talk about the history of Aboriginal people in Canada. If you wanted to bring in a guest speaker, please speak to your Caseworker and ensure that proper protocols are met or that you have cleared it with the Caseworker.



Circle Check-In (15 min):

- In a circle, gather responses to these questions
 - Going around the circle, what was one thing each person learned today that they didn't know before?
 - Is it important to learn about these facts?
 - If yes, why?
 - If no, why not?
 - What did we like about today?
 - What did we not like about today?

Word wall:

The last step of the day will be to add words to the previous chart paper with 5 words that stuck out to the participants. Write them or have the youth write them on the word wall. If the first chart paper is full, create a second one.

MODULE 6: RESILIENCY IN INDIGENOUS COMMUNITIES

Summary: This module showcases through an interactive role play the differences and resilience of Indigenous people throughout our history

Detailed Module 6 Breakdown

Sharing Circle and Snack (15 min):

- Have the youth get into a circle.
- Give them the daily snack in the circle.
- Place the word wall on a wall. Remind them that they will be adding to the word wall at the end of the day
- Read land acknowledgement on page 9 and 10.
- Read Statement:
 - *Today's activity is to talk about resilience and being strong, maybe not physically (show an arm curl) but strong in the inside, in your mind and spirit (pointing to head and heart). Today is talking about very heavy topics that you probably have learned in school; it's to talk about how there has been many bad things that have forced Indigenous people to be very resilient.*
 - *Reconciliation is about understanding that Indigenous ways of knowing weren't lost and that Indigenous people have worked very hard to maintain their traditions."*

Resiliency Activity (10 minutes):

- Hand out a big elastic and playdoh to all the participants. Ask them to play with the elastic in their hands, making the elastic bigger by pulling their hands apart and smaller.
- Ask them to put the elastic down and play with the clay and try and make a rope out of the clay. Once they have a rope, ask them to make the rope bigger in their hands.
- Inevitably the clay rope will break and crumble, while the elastic will hold its shape. This is an example of resiliency.
- Ask Question:
 - *What's the difference between the elastic and the clay?*
 - *If you pulled the elastic, it goes back and the clay crumbles- what do you think that means when we are talking about resilience?*
- Resilience means that whatever bad times you go through you can bounce back again and be yourself. Indigenous people have learnt to be very resilient with their language, culture, and traditions.

Taanishi

Hau Kona

Hau Kola

Anīn Šikwa

Hello

Tanisi

Edlqnété

Hau Koda

- Read the statement:
 - *Last week, we were asked to look at the timeline of some really unfair events that happened to Indigenous people in the past and to try to understand how that affected Indigenous people.”*
 - *Residential School was one of the biggest moments that forced Indigenous people to become resilient.*
 - *3 things that we need to know today are:*
 - *Attendance at residential schools was mandatory for Aboriginal children across Canada, and failure to send children to residential school often resulted in punishment*
 - *Aboriginal children were taken from their homes at the age of 6*
 - *Students were forbidden to speak their language or practice their culture and were often punished for doing so.*

First Line Up (PRE-CONTACT) (5 minutes):

- Have everyone get in a circle. They should be very close to each other.
- Read Statement:
 - *Before settlers came to Canada, Indigenous people were fluent in their language. They passed on traditions and language through using it and repeating it. They had their own form of education, law, governance, etc. We are going to have 3 line-ups today to represent resiliency of Indigenous people.*
- Stand up and have mentors in the middle of the circle, and the youth around the mentors. Then the mentor in the middle of the circle will throw the object and say the word with each person in the circle. An example of this is they will hand the object to student B while saying a word. Student B will repeat the word and say it back while handing back the object to the mentor.
- Repeat with every student so they get to touch the object and say the word out loud. This is traditionally how Indigenous people handed down their language and traditions. Ask everyone to say the word one more time all together. Hopefully this will be easy, and everyone will know the word by the end.
- Ask the Youth
 - *Was this easy to remember the word? Why?*

Second Line up (RESIDENTIAL SCHOOL ERA) (10 minutes):

- Now get the youth to stretch out in a line from one end of the room to another. Have them widen their full arms beside them. So that it would be difficult to touch the person beside them. Once standing in the line read the rules.
- Read statement:
 - *The rules are: They are not allowed to move their head or body, just their arms.*
 - *They are not allowed to talk to anyone, including the people beside them. It must be extremely quiet.*
 - *They can only hand the item from behind. If they hand it from the front, you will give them a new word to say and start again.*
 - *Once the settlers came and created unfair rules, it was harder for Indigenous people to practice their ceremonies and traditions as the settlers created rules against it. This activity showcases the resiliency of Indigenous people to maintain their traditions and culture during this time period.*
- The Mentors will stand on each end of the line.
- The mentor on the farthest left of the line will WHISPER a word to their neighbor without moving from their spot. At the same time, they will be given an object that they have to bring down the line. They can only hand the item from behind.
- The word and the object must go through every person and get to the other side where the other Mentor must say out loud what they think the word is and show if the object made it to the other side.
- This should be difficult and confusing because no one is allowed to talk and clarify what the word is. They should be far apart enough that it's difficult to hand it off without moving. If they drop the object, they can only move to pick it up. This is to signify how difficult it was during that time period to maintain the languages and traditions.

Third Line Up (RECONCILIATION) (10 min):

- Have the youth get into a line from one end of the room to another. They can stand however close to the next person as they wish, talk, move or do whatever else they wish.

- Explain that this line up talks about the future and resiliency.
 - *Like in the beginning with the playdoh and elastic band. Some Indigenous language and ceremonies were lost forever because of residential school (the playdoh) and some remain due to really hard work of elders and community members (elastic bands).*
- The third line-up will be up to the youth to decide how they want to have the ball and word transmitted. They could decide to do it like the first line up, make it difficult like the second line up, or something completely different. The only parameters are that each mentor will stand on each end of the line or circle. One mentor will start and should finish with the other mentor. The first mentor will start and the word and object need to go through all participants ending with the other mentor who will say the word and hold an object.
- Get everyone back into a circle for the debrief.
 - *Today was an emotional day. How is everyone feeling?*
- Discuss what could the symbolism be of the below ideas,
 - *The word that we said is like...*
 - *The object going down the line is like...*
 - *The circle in the first line up reminded me of...*
 - *The object only allowed to be moved behind our back reminded me of....*
 - *We could pick our own rules in the last line up was like...*
- Adaptions to the Activity (if necessary):
 - **Guest Speaker:** Instead of the resiliency activity you could bring in a guest speaker to talk about the resiliency of Indigenous people's culture, language, or ceremonies.

Word wall:

The last step of the day will be to add words to the previous chart paper with 5 words that stuck out to the participants. Write them or have the youth write them on the word wall. If the first chart paper is full, create a second one.

MODULE 7 - INDIGENOUS LEADERS OF THE PAST AND PRESENT

Summary: This module is trying to showcase in a fun and interactive way that there are multiple leaders from the past and today that are excelling and pushing forward reconciliation. This is also to help navigate that Indigenous people are in all facets of society today, from doctors to celebrities.

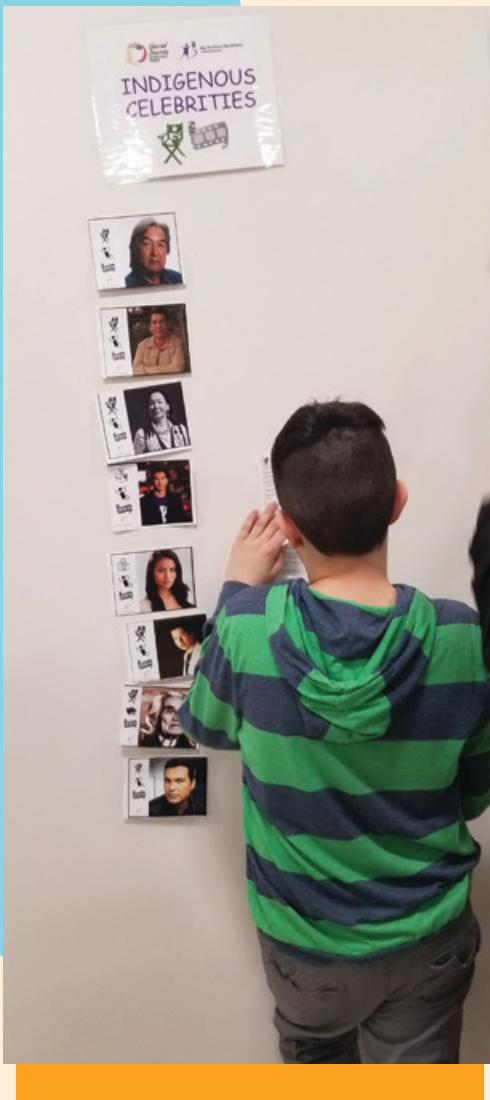
Detailed Module 7 Breakdown

Sharing Circle and Snack (15 min):

- Have the youth get into a circle.
- Read land acknowledgement on page 9 and 10.
- Read this question:
 - *Today we will be talking about a lot of cool Indigenous people. Let's name some Indigenous people we have learned about or know in our community. After today, you will be able to name over 50 people!*

Matching Game (30 minutes):

- There are 4 parts to this game. 1) The pictures with the clues 2) legend with what the clues signify 3) names and information of people and 4) poster of titles.
- Depending on your group, you can either do this activity altogether, in groups, or individually.
- *If you are doing this activity all together:*
 - Hand out the pictures, the names and clues, and the legend to the group and ask the youth to read over the name and clues in their head.
 - Once they are done, place the 6 posters around the space (Indigenous celebrities, athletes, trailblazer, etc.) and ask the youth to place the information in the sections that they believe it should go.
 - Once all the pictures and names are under a section, go through and try and find the name that attaches with the picture.
- *If you are doing this activity in smaller groups:*
 - Break the group into 6 groups and hand them one of the posters (Indigenous celebrities, athletes, trailblazer, etc.).
 - Place all the names and pictures in the middle on a table (like go fish) and have the youth pick a card, read it and see if it matches their poster, if not put it back and pick up another card.
 - Do this until all cards are matched and themed. Go through them to see if they are correct.



- Adaptions to the Activity (if necessary):
 - **Guest Speaker:** Instead of the matching activity you can bring in a guest speaker to speak about the vibrancy of Indigenous peoples and the impact that Indigenous people have made and continue to make in our society.

Daily Circle Check-In (15 min):

- In a circle, gather responses to these questions
 - *Let's go around the circle. If you had to pick one person from today that you learned most about, who would that be?*
 - *What did you learn about them?*
 - Do we think it is important to know about these people?
 - If so, why?
 - If not, why not?
 - What did we like about today?
 - What did we **not** like about today?

Word wall:

The last step of the day will be to add words to the previous chart paper with 5 words that stuck out to the participants, or have the youth write them on the word wall. If the first chart paper is full, create a second one.



Summary: This module is intended to give the group a strong understanding of their personal place within reconciliation and to give them time to grasp this concept. This module is key to our evaluation strategy and connects to Week 1's Art activity.

Detailed Module 8 Activity Breakdown

Sharing Circle and Snack (15 min):

- Have the youth get into a circle.
- Read land acknowledgement on page 9 and 10.
- Read this statement:
 - *Next time in group we will be doing a final activity that will be decided in the group today! The plan is to create something on a bulletin board or to be placed on a wall in the school. We are going to decide what we want to do, so I can tell BBBS to get us supplies! We can come up with our own reconciliation slogan, a collage, or a symbol of reconciliation. Here are a few ideas to get us thinking:*
 - *Idea 1: we could create a piece of art onto a large footprint. Each person will get a foot print, and they will draw or create collages of their ideas of reconciliation on them. In the end they will put their foot prints in a path, and the theme would be, "Moving Forward Together" or "Let's take the Next Steps"*
 - *Idea 2: will be to print out hand prints. Each person will get a hand print, and they will draw or create collages of their ideas of reconciliation on them. In the end, they will put their hand prints joining hands, and the theme would be "Showing our hands for Reconciliation" or "Hand in Hand for Reconciliation"*
 - *Idea 3: work together to create a tree for reconciliation, and you brainstorm all the ways in which reconciliation is happening in your school. Put a leaf for every idea. Does your tree have a lot of branches? Where could you add more branches? Use a different color of leaf to add to the tree to show what some next steps with reconciliation in your school could be.*
 - *Idea 4: We can create a 3 ft. tipi that we can gift to the school as a legacy. We will use the same teachings in the third week but we will all work together to design the canvas of words, people, and ideas that stood out!*

- Once you agree, create a list of supplies that you will need. Make sure to give the supplies to the Caseworker, so they can ensure that the supplies are ready for Module 9.

Artistic Display of Change (45 min):



- While everyone is still in the circle, bring out their reconciliation pictures on the first day. Everyone should look over their art pieces. The mentors should have some jot notes from the first day about their meaning; remind the youth about their pieces (Remember that you said the colours stood for ...)
- Hand out the Dry Erase boards and markers.
- Read this question:
 - *Now that you have been through 8 weeks of Shared Journey, how would you change this picture?*
 - *Are there now things they wish to add to make it different or would they go in another direction?*
- One-by-one in the sharing circle, get the youth to write on the boards or discuss the two questions.
- In the circle, read this statement:
 - *For the next art project: think of one word that describes the 8-week Journey we have been on or in one word describe what we have learnt.*
- Bring out the Word wall. Looking over the words they put in the word wall, is there one that stands out?
- Once they have the word, go around in a circle and ask them what their word is.
- After everyone has picked a word, they will now begin to create their art piece.
- With a pencil they will need to write the word they chose on the canvas.
- They will be given multiple trinkets, magazines, but they need to exemplify that word on the canvas. For example, if they picked the word future, they would write the word future on the canvas and try and showcase that with whatever they have in the bin. They can be as creative as they want to showcase their word.
- They can draw, paint, colour – leave it up to them to choose. Here are some examples of what youth have done in the past:
- After they have completed their second art project, gather them into a circle again and ask why they drew what they did and probe on specifics of the picture (e.g., why did you colour the word emotion in green? Why did you use all those colours around the word emotion? Why is there a butterfly at the top of

- knowledge? Can you describe what those phrases around the word knowledge mean to you?). Try as best you can to discover **why** they drew what they did.
- Collect the finished art pieces and take a picture of it along with the youth first name



MODULE 9 – COLLECTIVE RECONCILIATION

Summary: This module is aimed at giving them some time to think, absorb, and for the mentors to try and open the youth up about the learnings they went through. Remind them and bring linkages to the previous weeks.

Detailed Activity Breakdown

Sharing Circle and Snack (15 min):

- Have the youth get into a circle.
- Read land acknowledgement on page 9 and 10.
- Read this statement:
 - *Today we will be working on the activity we chose last time. We will be putting it up in the school so only put what you would want the school to see! Next week is our last gathering.*
 - *We will have [insert Caseworkers Name] in today to ask you a few questions about the program. They will be asking a few one-on-one today! Feel free to share whatever you want: if you had fun great! If you think we need to change something-great! This is about your experience; you won't hurt our feelings.*

Collective Reconciliation Activity (40 minutes):

Whatever they decided in Module 8, they will create it today. They can also go back to any of their art pieces or help others to get finished in the allotted time.

Group Activity- Put the Activity up for next week

Remind participants that the activity they did today will be showcased to the school and their friends and family. The plan is that they create a mural; as a group you may want to decide how the art pieces will go up on the bulletin board by laying it out on the floor first.

Caseworker Closure Questions (10 min):

Caseworkers will be asking youth questions related to the program. Please be prepared at the end of the session to answer questions with the caseworker as well.



Taanishi
Hau Kona
Hau Kola
Anīn Šikwa
Hello
Tanisi
Edlgnété
Hau Koda

Summary: A key to mentorship is the closure of a relationship. This module is about celebrating the closure of this group in a good way.

Detailed Module 10 Breakdown

Sharing Circle with Significant Change Technique: (20 minutes):

- Have the youth get into a circle.
- Read land acknowledgement on page 9 & 10
- Read statement:
 - Today is the last time we are getting together! We are going to chat about significant changes we have had throughout the term, then do a cool activity, and then eat and show off some of our cool stuff to our caseworker and some of our school community.
- Ask all participants including mentors. Keep it open-ended until they aren't answering – then probe. If youth are having trouble, you can ask them if their attitudes, motivations, behaviors have changed. You could also ask them about what they found most interesting or what they learned most in Shared Journey.
 - *Now that you have been through all of Shared Journey, what has changed most for you?*

Closure Activity- Paper of Positivity (20 min):

- Participants, including mentors, will write their name on a blank piece of paper. Write "I am" at the top of the paper. Tape their Paper of Positivity to their back and walk around and write a positive anonymous comment about each participant on their Paper of Positivity. Mentors should do this as well.
- Read statement
 - *It's very important that the comments are to be positive, encouraging and kind. It can be anything about that person. After all have written on each person's back, we will read them out!*
- Positive comments can go a long way and mean a lot to a person, spread the positivity today! Adapted from: <http://activeafterschool.ca/activities/talk-behind-my-back-positive-comments>

Showcase with Snacks (30 min):

- Friends, family, caseworker, school champion, may start showing up. Have snacks ready. Enjoy the visit. Have some of the other activities they did set out to see. Talk about their favourite parts, things they didn't know before, and have a good last visit
- Hand out the certificate at the end.
- Thank the youth for spending time together and wish them the best.



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