

Working in Good Ways Practitioner Workbook

Prepared by Nicki Ferland, Anny Chen,
Gerardo Villagrán Becerra, and
Mackenzie Guillou-Cormier

Community Engaged Learning
University of Manitoba





Introduction

The practitioner workbook is a companion resource to the Working in Good Ways framework guide.

The workbook is designed to help people who work with Indigenous communities reflect on and engage with the principles and practices described in the framework. Here, you'll find the collection of learning exercises suggested at the end of each principle chapter.

The workbook includes a syllabus, reflection worksheets, and other resources for building your own self-awareness and literacy in Indigenous content, as well as mapping exercises and other practical tools to enhance your partnerships.

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Literacy Homework

General Literacy in Indigenous Content

In the consultations, Indigenous community partners and community engaged learning practitioners outlined the minimum learning objectives when we are beginning to develop our literacy in Indigenous content.

The questions below are a starting place for developing your literacy. Could you engage knowledgeably and compassionately on these topics with an Indigenous community partner or member?

Assess your learning in these areas and spend time researching, learning, and engaging with the questions or areas with which you are less familiar.

The Colonial Project

- What is colonialism? What is the colonial project?
- How have universities played a role in the colonial project?
 - What is knowledge extraction and cultural appropriation? How do they continue to play a role in university-community partnerships?
 - What reparations should universities be making?
- Why do people talk about ongoing colonialism when colonization happened in the past?
- Why did the Europeans invade Indigenous lands in the Americas—how did they benefit?
- How are capitalism, white supremacy and patriarchy related to colonialism?
- What is the relationship between slavery and the colonization of the Americas?



- What is land theft? What are examples of theft of Indigenous land in the territory or country that you live, work, or study?
- How is natural resource extraction connected to land theft?
- How should non-Indigenous people identify within settler colonialism?
- What is a settler?
- How does the United Nations define genocide?
- How is the forcible removal of children related to genocide?
- What are Indian Residential Schools?
- What is the 60s Scoop?
- What is the Millennial Scoop?
- What critiques have Indigenous people shared about the role of education in the ongoing assimilation of Indigenous people?
- How is colonialism connected to contemporary Indigenous experiences of poverty, child apprehension, incarceration, and violence?
- What historical events and colonial governance structures enabled colonization of Indigenous peoples in Canada?
- What is Métis Scrip?
- What are Treaties?
- What is the Indian Act?
- What is the reserve system?

What do I still need to learn more about when it comes to the colonial project?



Indigenous Governance

- What are some common colonial governance structures?
 - What is Chief and Council?
- What are some examples of Indigenous governance structures?
 - Who are Hereditary Chiefs?
 - What are Elders' Councils?
 - What is Matriarchy?
 - What is consensus decision-making?
- Who are the representative Indigenous bodies in Manitoba and Canada?
 - E.g., Dakota Ojibwe Tribal Council, Manitoba Metis Federation, Inuit Tapiriit Kanatami
- What is Indigenous sovereignty? What is self-determination?
- What are modern-day treaties?
- What are urban reserves?
- What is the United Nations Declaration of the Rights of Indigenous Peoples?

What do I still need to learn more about when it comes to Indigenous governance?



Indigenous Resistance and Resurgence

- What are some examples of cultural resistance, resurgence, and reclamation?
- What is the Royal Commission on Aboriginal Peoples? Which RCAP Recommendations are you working towards?
- What is the Truth and Reconciliation Commission? Which TRC Calls to Action are you working towards?
- What is the National Inquiry into Missing and Murdered Indigenous Women and Girls? Which MMIWG Calls for Justice are you working towards?
- What are some examples of Indigenous resistance in Winnipeg, Manitoba, and Canada?
 - E.g., Fearless R2W, Jordan's Principle, Idle No More

What do I still need to learn more about when it comes to Indigenous resistance and resurgence?



Community-Specific Literacy in Indigenous Content

In addition to developing our general literacy in Indigenous content, we need to learn about community-specific histories, cultures, and experiences, including community protocols and ways of living, relating, communicating, and working.

Assess your knowledge of the following questions for the community with whom you already work or want to work, and spend time researching, learning, and engaging with the questions or areas with which you are less familiar.

The Colonial Project

- What colonial history should you be aware of?
- What are the legacies and impacts of the colonial project in the community?
- How has the community been impacted by resource extraction and development projects such as hydroelectric plants, industrial agriculture, cottage industries, parks and conservation areas, and mining? How is the community resisting or engaging with those projects?
- Does the community have past experiences working with the University of Manitoba and other postsecondary institutions? Have these experiences been positive or negative?



"University students should know that there were two residential schools run by the churches in our community; the government used these people to run the schools and we're not even finished with that history yet. People feel resentment towards this community because of the two residential schools.

"Reconciliation is needed with other Indigenous communities. Saying sorry is necessary even if current community members aren't responsible for the residential schools. The students you bring here must know that kind of information."

Cree community partner

What do I still need to learn more about when it comes to this particular community's experiences of the colonial project?



Resistance and Resurgence

- What are some examples of historical and present-day resistance, resurgence, and reclamation in the community?
- What are Indigenous communities fighting for in the territory where you work?

What do I still need to learn more about when it comes to this particular community's experiences of resistance and resurgence?



Governance and Spirituality

- How do the Indigenous communities you work with see their relationship to the state?
- What colonial and Indigenous governance structures and laws are in place? e.g., Nisichawayasihk Nehethowuk customary law, Maya Consultation Framework
- What are some important traditional and community protocols? e.g., Ways of approaching and engaging community leaders, tobacco offerings, gift giving, feasts, or sharing food
- What are the community's spiritual and religious practices? e.g., Christianity, traditional spirituality
- What are some important community norms, values, beliefs, and practices?

What do I still need to learn more about when it comes to this particular community's experiences of governance and spirituality?



Community Life

- How do people work and communicate with each other?
- What languages are spoken in the community?
- What times of the year does the community engage in ceremony, celebration and harvesting (trapping, fishing, medicines, other)?
- Where do food, water and other basic supplies come from?
- What is the community's general cost of living?
- How do members meet these costs (major income sources, cost of water, food, heating, electricity, phone, Internet, other)?

"It's quite different. Needing to understand why we live with our adult children; we don't kick out our 18-year-olds when they turn 18. Some are staying with their parents because of housing issues and jobs and the limited resources we have."

Cree community partner

What do I still need to learn more about when it comes to community life?



Settler Colonial Privilege Inventory

Modified and expanded for the Canadian context by Dr. Cary Miller, Department Head, Native Studies, University of Manitoba. Inspired by ["Unpacking the Invisible Knapsack of Settler Privilege" by Dina Gilio-Whitaker.](#)

Settler colonial privilege is a form of privilege experienced by settlers and migrants who do not have ancestral connections to Indigenous peoples in Canada, yet benefit from genocide and land theft through our ability to live and work on dispossessed Indigenous lands.

Recognizing and reflecting on our privilege and complicity are necessary steps towards challenging and dismantling the settler colonial systems that continue to oppress Indigenous peoples for the benefit of settler colonial society. If any of the following statements apply to you, you have some degree of unearned settler colonial privilege or complicity in settler colonialism to confront and work through.

1. I have running water in my house and can expect that when I turn on the tap water, it is safe to drink and bathe in.
2. When my house needs repairs, materials to do so are readily available and inexpensive to acquire and qualified contractors with the necessary expertise live in my community.
3. I don't have to be concerned that the places where I express my religion or spirituality at the University of Manitoba will be vandalized to the point that they have to be closed for repair.
4. I have regular access to inexpensive, healthy foods in the neighbourhood or community where I live.



5. I can easily travel outside my community using a variety of means of transportation, some of which are inexpensive.
6. I live near healthcare providers and specialists who can provide routine, specialized, and emergency healthcare.
7. My children benefit from K-12 education funding equivalent to or greater than other children in my province.
8. I can find employment in the profession for which I have been trained in order to support myself and my family.
9. I was not raised in foster care.
10. I do not fear that Child and Family Services will arbitrarily take my child away based on things I did in the past or because I bring them to the emergency room.
11. Neither I nor anyone in my family was raised in a Residential School.
12. I can reasonably expect that if my daughter, sister, auntie, mother, or niece goes missing, it will be prioritized and fully investigated by law enforcement.
13. I can go shopping without being denied entry to the store or followed closely by staff or security.
14. I can come to work at the University of Manitoba without being concerned that campus police may detain me because they don't think I look like I belong here.



15. No teacher or guidance counsellor has ever limited my aspirations or downgraded my achievements.

16. I do not have to notify any University of Manitoba office in order to engage in the everyday practices of my religion, nor pay a fee or fine to do so.

17. I am not concerned about my group's history being accurately represented in my children's education or university curriculum.

18. I can see myself and my ethnic group represented in a wide variety of media and popular culture that aren't predominately stereotypes.

19. My community and ethnic group are usually represented in statistical findings in scholarship, studies, and reports.

20. I don't have to hear my group described as a "plight", "problem", or a "drain on society."

21. I am not subject to a separate legal system that is based on a concept of racial, cultural, and religious inferiority of my group.

22. I don't see myself spoken of as "savage" or other derisive terms in any University of Manitoba course.

23. I am not and have no ancestors who were considered "wards of the state" even though they have committed no crime.



Here are some suggested reflection questions to help you work through some of the settler colonial privilege that you may hold:

1. Do non-Indigenous people have a right to live on or own Indigenous land? Why do I get to own a house and piece of property in Winnipeg?

2. Do colonial governments have a right to extract resources from Indigenous land for its citizens? What about allowing corporations to extract it for profit?



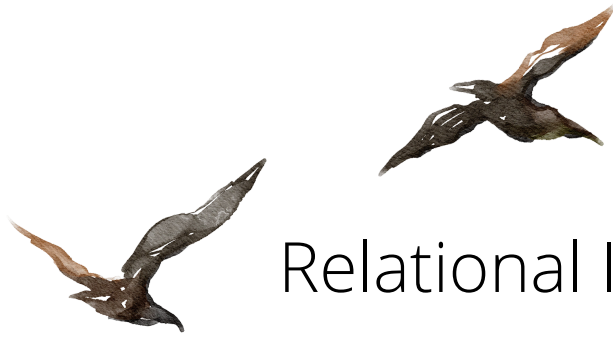
3. Who provides me with water and electricity? Is it the government or is it Indigenous peoples? At what cost is it extracted? What would free, informed, and prior consent actually look like?

4. Do I have any responsibilities for accessing Indigenous land, natural resources, and knowledge? How do I demonstrate reciprocity for what I receive?



5. What are my roles and responsibilities as a beneficiary of Treaty 1?

6. Whose version of Canadian history do I know: colonial or Indigenous?
What do I need to learn?



Relational Introductions

In western and settler colonial culture, it is common to introduce ourselves in relation to our professions, education, institutions, and settler-named communities.

How do you normally introduce yourself in a professional setting?

When we work in community settings, restricting our introductions to these talking points may have unintended impacts. Only talking about our credentials and professions creates a really narrow set of opportunities for people to relate to us, and communities may also already be distrusting of the settler systems and professions with whom we seem to be aligning.

We have a responsibility to reflect on what the community might want or need to know about us, and we need to be prepared to share more of we are outside our institutions. This might mean that we have to learn about things we have lost or don't know, examine our internalized settler colonialism and capitalism, and reconsider what it means to separate our personal and professional lives.



Who are you?

Adapted from "[Circles of My Multicultural Self](#)" by Paul C. Gorski.

Think about your social identities and experiences as a collection of dynamic, intersecting circles. Some circles feel larger, more important, while others are small or growing. Some circles may be more public, while others you keep private. All of these circles are opportunities for us to build connections and relationships with others.

In the space below, draw a collection of circles and fill in each with an important or defining aspect of your identity. In what ways do you identify in and outside of settler colonial institutions, where people could have the possibility of relating to or sharing with you?



Who are you?

1. Which aspects of your identity are you ready, or even proud, to share? What do you often find yourself sharing, and why?

2. Which aspects of your identity do you feel less ready to share? Why?



Where are you from?

All non-Indigenous people have a migration story. Knowing and sharing our stories demonstrates our knowledge about migration and colonialism and marks non-Indigenous arrival on Indigenous lands.

Some of us may not know our migration stories. Perhaps you think of yourself as Canadian, or you don't experience the racialization that puts your nationality in question. Some may recoil when asked where they are from. Others may have been separated from their birth families, or experienced trauma that has affected their memory. It's okay if we don't know our migration story, or feel some reluctance in sharing, but the responsibility to share and learn still remains. We can acknowledge with humility how we feel and what we know and don't know, and start the work of learning about our history.

How did you come to be on Indigenous land? What do you know and what do you still want to learn?



Where are you now?

No matter where you live in Canada, you are on Indigenous land. You may also be part of a treaty or agreement with Indigenous nations and likely benefit from resources extracted from other territories. It's crucial for non-Indigenous people to know whose land we live and work on. Knowing and sharing this information creates opportunities to learn about and support Indigenous sovereignty.

To learn more about the Indigenous lands, communities, and treaties and agreements, you can visit: <https://www.whose.land/en/>

Whose land do you live and work on and from which you draw natural resources? What treaties or agreements do you belong to, and what benefits and responsibilities do you have as a result?



Attending Indigenous Campus Events

Indigenous campus events are good opportunities to start developing relationships with Indigenous colleagues and community members. They provide an opportunity for us to show up for our colleagues, learn from each other, and create new connections, while applying the principles and practices to grow our community engagement.

There are many University of Manitoba events that celebrate Indigenous identity, cultural achievement, and scholarship, and build community through conversation, gatherings, and ceremony.

Check out the following programming and events open to non-Indigenous community members:

Indigenous Student Centre programming

- [Fireside Chats](#)
- [Virtual Sharing Circles](#)
- [Graduation Pow Wow](#)

Indigenous Achievement programming

- [Indigenous Scholars Speaker Series](#)
- [Unsettling Ideas Book Club: Winnipeg Chapter](#)

Native Studies courses and programming

- [Fall/Winter Colloquium Series](#)
- [Summer Institute on Literacy in Indigenous content](#)

Other Indigenous programming

- <https://eventscalendar.umanitoba.ca/site/indigenous>



Preparing for community engagement

You might be hesitant about attending Indigenous programming or events on campus because you don't know whether or not non-Indigenous participation is welcome or what to expect. Below, you'll find good practices for participating in campus events. Read more about each practice in the relevant chapter.

Literacy

Prepare for your campus engagement by doing some reading and research, which might include reading up on the event, presenter, and the topic. Working through the questions in the Community-Specific Literacy Homework may be helpful in feeling more informed and prepared for community engagement.

When attending Indigenous events and ceremonies, give space for Indigenous participation, which might mean sitting in the back, listening instead of speaking, and confronting your own settler colonial worldview and privileges.

Reflection

You may anticipate or experience some discomfort or frustration. Cultivate the self-awareness, resilience, and cultural humility to participate despite your own personal discomfort by engaging in self-reflection prior to attending a campus event. The Relational Introductions learning exercise may be a helpful starting point.



Relationship

Be helpful. In person, help set up, make and serve food, clean up, and stack chairs after the event. Virtually, turn on your video and show your face—it's hard to build relationships with a black screen.

Reciprocity

Consider what reciprocity looks like in the context of participating in on-campus Indigenous events and ceremonies. Are individuals supposed to bring tobacco, a gift, or dish? Are you supposed to (or perhaps prohibited from) sharing what you've learned and experienced with others around your dinner table, for instance, or among friends? If you don't know, ask!

Protocol

Indigenous programming and events will usually share if there are any specific expectations or protocols that you must follow to participate. It's okay to check with the event organizer if you are unsure.

Learn more about the protocols for engaging elders and planning ceremonies compiled by the University's Indigenous community here: <https://umanitoba.ca/indigenous/culture-and-protocol>.

It will also usually be clear if non-Indigenous participation is welcome. Look for wording that invites non-Indigenous participation, such as "Everyone is welcome." If there isn't enough space for everyone, prioritize the participation of Indigenous students, staff, faculty, and community members, and try to join another time.



Humility

Don't teach unless invited. Prioritize the participation of Indigenous, Black, and other racialized peoples, and practice listening despite the desire to speak and demonstrate your expertise or knowledge on a particular topic.

Collaboration

If you're asked to engage, though, also be courageous and participate in open and vulnerable ways, while being mindful of holding space for others to do the same. You might prefer the Indigenous events and programming on campus that are easier, more celebratory, or require little to no real participation, but it will be the campus events that challenge or unsettle you that are going to develop your literacy, self-awareness, humility, and overall capacity to work in good ways with Indigenous communities.

What are some ways you will prepare yourself to attend an Indigenous campus event?



...but is it reciprocity?

Universities often fail to make a clear distinction between acts of reciprocity and required remuneration and resourcing in order for the community to host and support community engaged learning opportunities for students.

Reciprocity is a commitment to a lifelong relationship of mutual care and support. Payments and community contributions to Indigenous communities are part of the basic conditions that universities need to fulfill to begin building reciprocal relationships with Indigenous community partners.

Reflecting on your own partnerships and/or projects with Indigenous communities, use the **chart** below to identify:

- the services, knowledges, resources, and other tangible and intangible benefits that the community provides to the partnership/project;
- the payments, compensation, contributions, and acts of gratitude that the university makes to the community in exchange for their work; and
- the ways in which you and the university strive for reciprocity with the community.



If you haven't started working with an Indigenous community, here is a scenario to work with:

After a year and a half of relationship-building and working on your literacy in Indigenous content, a Mapuche community in Chile has agreed to chat about the possibility of creating a partnership around an area of intersection between your work and the goals of the community.

As a community engaged learning educator in the UM Faculty of Law, you are interested in creating a service-learning course for students to learn experientially about global experiences of Indigenous land reclamation. The community has come to trust you enough to share documents and stories about their efforts to reclaim part of their territory which the government has recently sold to Lunding Mining, a Canadian mining corporation.

The focus of this partnership agreement is a one-year international service-learning course for upper-year law students. The course would include two 2-week student visits to the community and student projects that support the community's struggle to reclaim their land.



Community		University	
Services, knowledges, resources, and other tangible and intangible benefits		Payments, compensation, contributions, and acts of gratitude	Acts of Reciprocity



Protocols for Indigenous Community Engagement

When working with Indigenous communities, we can expect that there will be important nation- and community-specific protocols that will govern interactions between Indigenous communities and universities. Even within the same community, different individuals may have personal protocols that differ from other community members.

What are protocols?

Our personal lives and workplaces are governed by specific sets of protocols. Can you think of an example of a personal or professional protocol that applies to your own home or work context? What about when you travel to another country for school or work? What is a common international protocol?



What are Indigenous protocols?

Visiting and working with Indigenous communities also involve protocols. Which Indigenous protocols have you heard about, seen, or taken part in? Which communities or nations do these protocols belong to?



What specific interactions are part of your Indigenous community engagement? Review the five stages on the pathway for Indigenous community engagement, and consider what happens when you first meet people, initiate a partnership, and eventually part ways.

Which of the following interactions are part of your partner engagement:

- ☐ Going to a reserve or Indigenous territory/community
- ☐ Scheduling a meeting
- ☐ Asking an elder for a teaching
- ☐ Hosting a feast or gathering
- ☐ Parting ways
- ☐ What else is a part of your engagement?



Each of these interactions have specific protocols attached to them, which may differ among communities or even individuals within a community. What kinds of protocols might govern these interactions or events? Where can you learn more about the specific protocols that might apply in the community you're working with or want to work with?

Remember, if there is a mentor or cultural interpreter who has agreed to take on the role of educating and supporting you in this area, make sure to demonstrate your ongoing gratitude and remunerate people appropriately for their work and expertise.



Gifts, Impacts & Roles

Working from a place of humility is critical when collaborating with Indigenous communities. Rather than seeing ourselves as experts or centering our needs and goals in our work with Indigenous communities, we should instead see ourselves as helpers and learners who have responsibilities to listen and support the visions of Indigenous communities and challenge white supremacy and settler colonialism in ourselves and our institutions.

Work through the following reflection questions to create a foundation for practicing humility.

Gifts: Knowing how we can contribute

1. What are my gifts?



2. What do I enjoy doing? What am I good at?

3. What have I experienced? What have I learned?

4. What kind of work gives me a sense of purpose and belonging?



5. When do others look to me for guidance?

6. What work do people ask me to do?

7. What is my impact on the world?



1. What assumptions, biases, and prejudices do I hold? What might be happening that I don't know about? What could happen that I'm not anticipating? What questions do I need to ask?

[illegible]



2. How might I cause harm and how can I reduce negative impacts?
What beliefs, values, and practices should I be careful not to impose?

3. Who in the community and at the university can I ask for guidance
and to help hold me accountable?



Roles: Letting the community determine our role

1. What does the community want me to do?

2. What am I prepared to do? How will we handle the differences in expectations?



3. What do I need to learn how to do?

4. What am I uncomfortable or unwilling to do? What happens if the community asks that of me?

5. What does the university expect me to do? How does that align with what the community wants me to do? How will we handle the difference in expectations?



Mapping Diverse Relationships

This mapping exercise is designed to help you visualize the diversity of people and groups that could be involved in a project or partnership with Indigenous communities.

Mapping diverse relationships will help you identify and define the different groups of people that are currently involved in, or excluded from, the partnership, such as women, youth and families, people with disabilities, Two-Spirit and LGBTQIA+ people, and others.

Being aware of these different groups can help you and your partners design strategies to address gaps in representation, meet the needs and interests of the community, and prepare for safe and effective inter-group dialogue and facilitation.

Once you have a fuller picture of who is currently involved in the partnership, you will be able to think critically about the reasons missing groups may not be involved in the partnership, as well as the potential impacts of underrepresentation.



Who is involved or represented in your project?

Review this non-exhaustive checklist for a quick assessment of the diversity of your community relationships.

- ☐ Adults
- ☐ Elders and older adults
- ☐ Children and youth
- ☐ Parents and caregivers
- ☐ University students
- ☐ University staff
- ☐ University faculty
- ☐ Traditional, spiritual, and land-based knowledge-holders
- ☐ People who have been educated in settler educational institutions
- ☐ People who don't have a university degree
- ☐ People who have paid roles and positions
- ☐ People who have volunteer roles and positions
- ☐ People who are involved with Indigenous governance
- ☐ People who work in the public sector or represent settler colonial governments
- ☐ People who work in the private sector
- ☐ People who are self-employed



- ☐ Community organizers and activists
- ☐ People who work for nonprofit and non-governmental organizations (NGOs)
- ☐ People who were born in the community
- ☐ People who were born outside the community
- ☐ People who live in the community
- ☐ People who live outside the community
- ☐ People who primarily speak an Indigenous language
- ☐ People who primarily speak English
- ☐ People who experience racialization
- ☐ People who experience white or skin colour privilege
- ☐ People with diverse gender identities and expressions
- ☐ People with diverse sexual orientations
- ☐ People who are neurodiverse
- ☐ People with disabilities
- ☐ Other: _____



Using the above checklist as a starting point, create a mind map with the people who are currently involved in the partnership, noting the experiences and perspectives that they bring. Include your reflections on the following questions and considerations:

- What life stages are represented? (child, youth, adult, older adult)
- What educational backgrounds are represented? (traditional knowledges, land-based education, ceremony, informal and non-formal education, public school education, postsecondary education)
- What community roles are represented? (knowledge-holders, leadership, community members)
- What university roles are represented? (student, staff, faculty, leadership)
- Do people hold diverse identities, perspectives, and lived experiences?
- Ability (non-disabled people, people with disabilities, neurodiverse individuals)
- Gender (cisgender, transgender, non-binary)
- Sexual orientation (Two-Spirit, LGBTQIA+)
- Income (low income, middle income, wealthy)
- Who gets paid? Who doesn't? How can this be more equitable?
- Who lives in the community? Are local Indigenous people, who are from and still live in the community, employed as the local coordinators or liaisons of your partnership?
- Who makes decisions? Are they the right decision-makers?
- Who are the intended beneficiaries? Are they involved in decision-making processes?



Use the space below to create your mind map.



Who is under-represented or not involved in your project?

Using the same mind map, highlight gaps in involvement and include your reflections on the following questions and considerations:

1. Who is under-represented or not involved? Why is that?

2. What are some potentially negative impacts of under-representation in your partnership?



3. What do you think needs to be done? What support might people need in order to become more involved?

4. Who can you ask for guidance and support in addressing under-representation and supporting the participation of more diverse community members?



Circle of Control

Adapted from "Circle of Influence" by Stephen Covey.

In the course of our work with Indigenous communities, we are going to encounter many institutional barriers and sometimes irrelevant, inappropriate, or harmful policies and procedures. Working in good ways means alleviating these barriers as well as transforming the institutional norms, values, policies, and procedures that create and reinforce these practices.

Using the Circle of Control below, you will document areas of concern, such as the ways that university policies, procedures, and ways of working impact community partners, and identify ways to take action within your own circles of control and influence. You may find it useful to create multiple diagrams that focus on different areas of your partnership.

Circle of Concern

First, document workarounds, good practices and policies, and other real or desired outcomes in the outer circle of concern.

- What works well and why?
- What barriers and harms do community partners experience as a result of your work together? Consider the institutional systems that Indigenous communities have to navigate in order to partner with you.
- What changes, policies, and practices would the community like to see?



Circle of Influence

Next, list the people or offices with decision-making power with whom you have relationships and can influence in the circle of influence. Regardless of your role in an institution, you can inform and encourage decision-makers to acknowledge and address Indigenous partners' experiences.

- Who are the people or offices within your institution that are responsible for listening to community feedback and advocating for change?
- Who can help you make change within the university?
- What power and access do they have and what actions could they take? What information will they need from you? How will you document and communicate institutional barriers, workarounds and policy changes to decision-makers and the institution?

Check out the following resources to learn more about your circle of influence.

- University of Manitoba organizational chart:
https://www.umanitoba.ca/admin/oia/media/UofM_Org_Chart_asofjul1_2020.pdf
- Office of the Vice-President Indigenous:
<https://umanitoba.ca/about-um/vice-president-indigenous>



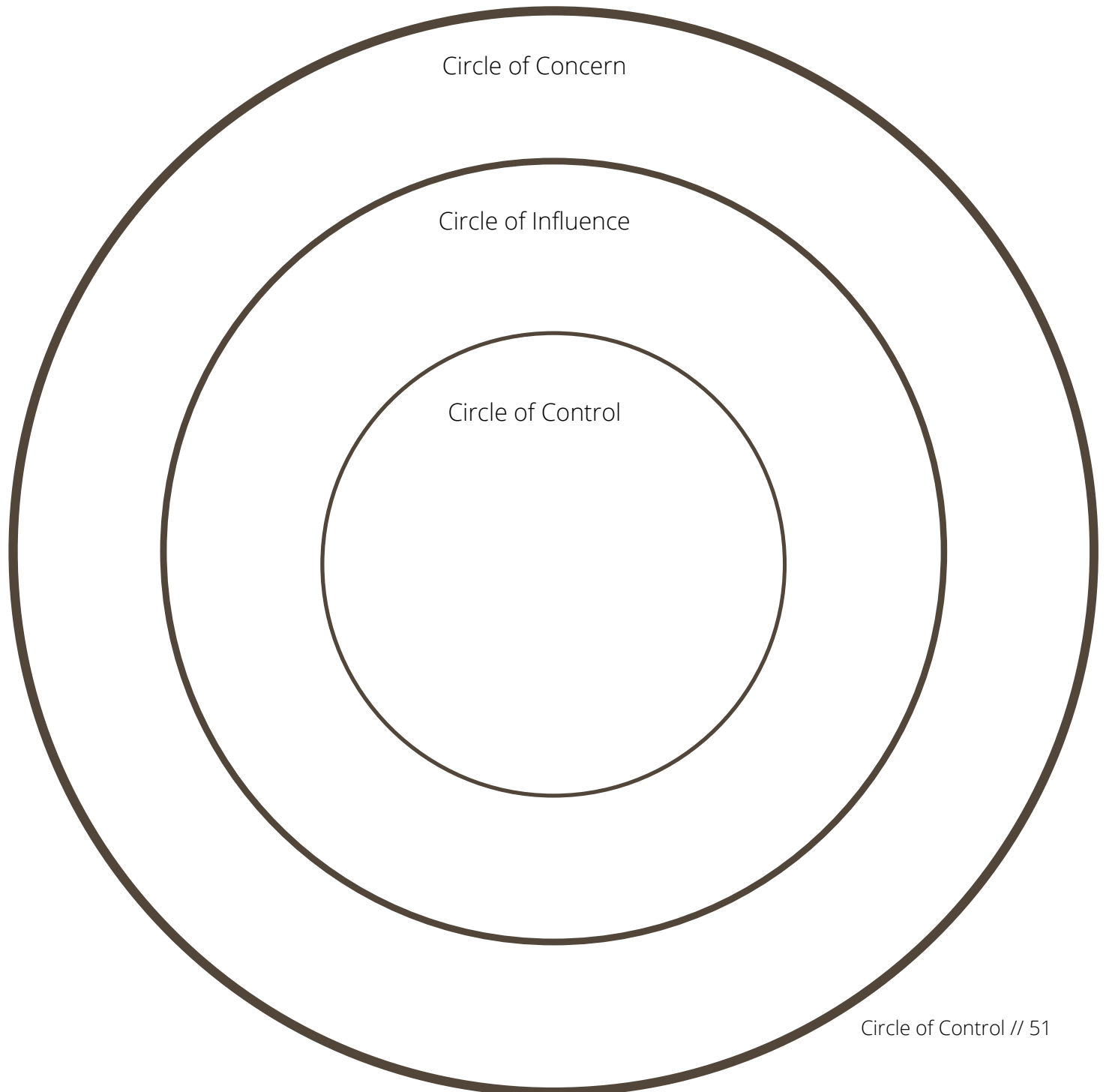
Circle of Control

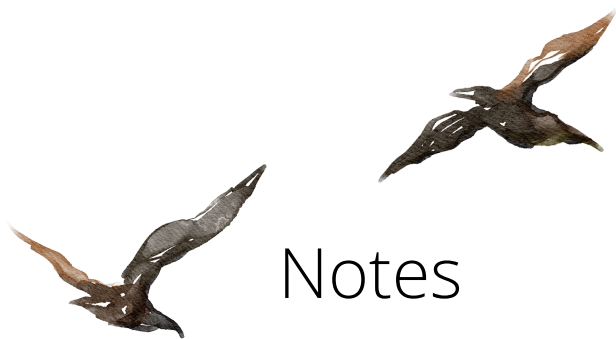
Finally, list the ways that you can directly support positive experiences and outcomes within your partnership, and address institutional barriers and other challenges in the inner circle of control.

- How can you modify your work processes, such as your ways of working, running projects, and preparing students, to anticipate and address barriers and wrongdoings?
- How can you support community partners when they do encounter barriers?



Use the graphic below to identify your circles of concern, influence, and control.



[illegible]

[illegible]

[illegible]