

# **The Work Before the Work: Proposed Components of Planning an Anti-Indigenous Racism Strategy for the University of Manitoba:**



<https://twitter.com/mbgovparks/status/1002563704314126336>

## Acknowledgements

It takes a village.

In 2019 the University of Manitoba's (UM) Indigenous Senior Leadership (ISL) Advisory Committee finalized a report outlining methods for enhancing the mandate for Indigenous Senior Leadership and for supporting Indigenous engagement and achievement at the University of Manitoba. This report drew on input from Indigenous community members within the University of Manitoba, calling on members to share their time, expertise, and experiences.

The work of sharing past and current trauma can be heavy, exhausting and re-traumatizing. We want to sincerely thank the Advisory Committee and all those who shared of themselves in creating this report. Their hard work has provided a strong foundation for moving forward on these important recommendations.

Building from that foundation, the work of the project team tasked with creating a plan to lead the anti-Indigenous racism work has also been led by strong leaders within the University. We want to thank Dr. Catherine Cook and Naomi Andrew for their leadership in this area. Where institutional bureaucracy could have created barriers, our leaders have been quick to find creative avenues for ensuring this work can continue in a culturally appropriate manner.

The project team – or ISL Subcommittee (listed below) – was comprised of staff, faculty, and students who had initially identified that they were invested in the work of anti-Indigenous racism. This team has committed so much to this important work, and it could not have happened without each member's input and expertise. We would like to specifically thank Debra DiUbaldo and Dr. Heather McRae for leading the visioning process that helped guide this work and ensure that it was grounded in ceremony.

The hard work of combating anti-Indigenous racism is not new. It began as far back as the 1000s during the attempted violent colonization of the Eastern Coast by European Vikings (or even further) and continues to this day.

This work has been carried on the backs of those who have had their land, community and status stolen from them. It has been carried by those who have spoken out against Indian Residential Schools and the systemic racism that is pervasive in the child welfare, healthcare, and justice systems. It has been carried by the thousands of First Nations, Métis, and Inuit peoples who sacrificed much to enroll and achieve success in post-secondary institutions. It has been carried by those who have continued to practice their ceremonies, collect their sacred medicines, and speak their languages.

The work against anti-Indigenous racism has been hard and has been paid for with blood and tears and lives.

The work against anti-Indigenous racism has been beautiful. It can be seen in resilience and community and ceremony.

We want to thank the village of people who have carried this work for so long and continue to carry it forward.

We are honoured to help share the load.

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## Our Stories

Stories are an important part of this work. The person sharing and the person listening can have emotional, visceral reactions to the stories, and those reactions can be healing and can also affect change. Some stories that were shared through the strategy-building process included examples of overt racism as well as microaggressions.

- A high school student challenged a UM employee by sharply asking “Why do fucking Indians get everything paid for?” in reference to post-secondary education.
- Colleagues from another post-secondary institution were awkward and physically nervous when a UM staff person identified as Indigenous. Afterwards, the Indigenous person was ignored and ostracized from group activities.
- Indigenous students are often called upon in classrooms to be the voice of all Indigenous peoples. This almost always feels unfair and puts Indigenous students on the spot, and it is especially embarrassing for some students as many are at the beginning of their identity journey.
- Some staff identified that they are often the only Indigenous person in a meeting or at a decision-making table and that it can be uncomfortable and even traumatic to be asked to be an expert and to be the voice of all Indigenous peoples.
- Some Indigenous peoples were asked to share ideas during a meeting or business process and when they did, they were met with eye-rolling, smirking, and silence. The ideas were dismissed and the meeting moved on in a different direction.
- Many Indigenous students describe experiences of being told by guidance counsellors, teachers, and classmates that they were too stupid to attend university, or that they just never would attend.
- One staff person remembers a time that they brought a large group of Indigenous students to campus for an open house and “Who said these Indians could come here?” could be clearly heard by someone passing by the group. The students were devastated, and one of the older students (who had survived living on the streets, drug addiction, house fire, third-degree burns) was working to get an adult diploma but upon hearing that remark got tears in her eyes, left, and didn’t go back to school for two weeks.
- Early one evening, a female Indigenous engineering student carrying a backpack full of textbooks was walking home across the golf course field. A car filled with white men started following her and chased her across the field. Terrified, she was able to run into Victoria General Hospital and ask for help.
- One Indigenous Faculty of Education student described being excited to take her first university course with an Indigenous professor until she heard other students making comments like “why do I need to learn this? How is this useful? I’m not going to be teaching Aboriginals – those aren’t the kinds of schools I’m going to be working in.” A fellow Indigenous student spoke up to defend the professor but was told to leave things alone –

that they could “battle her own fights.” These occurrences continued, and both Indigenous students began dreading the class.

- One Indigenous staff member describes approaching the customer service counter at the bookstore (which serves many functions including the place where sponsored students go to purchase their books) to pick up office supplies she had ordered through an internal system. As she smiled and greeted the staff person at the counter, he looked at her and just asked “sponsored student?” The Indigenous staff person was caught off guard and said “it felt like a kick” because he couldn’t even say hello to her and instead he just made an assumption. She realized she also felt worried for Indigenous students who might be new to campus and may experience something like this.
- One student described their experiences with racism as this: “You hear it so much. Sometimes it feels just normal – that it’s just another drop in the trauma bucket and you don’t realize it until the bucket’s full.”

## **Recommendations of the ISL Sub-Committee**

**Recommendation 1:** As the Anti-Indigenous Racism Strategy is being developed, space must be made to hear Indigenous staff, faculty, and students’ experiences because this is part of the healing process – part of the truth-telling process.

**Recommendation 2:** Indigenous peoples must be involved in all aspects of creating and implementing the Anti-Indigenous Racism Strategy. Similar to the work of the Indigenous Senior Leadership Report, the anti-Indigenous racism work should be co-sponsored and co-led with Indigenous and non-Indigenous peoples.

**Recommendation 3:** The Truth and Reconciliation Commission (TRC) and Indigenous worldviews, languages, and governance practices must serve as a framework for the Anti-Indigenous Racism Strategy.

**Recommendation 4:** An Indigenous naming ceremony should be included in the development of the Anti-Indigenous Racism Strategy.

**Recommendation 5:** The Anti-Indigenous Racism Strategy should be trauma-informed and culturally appropriate in order to address the pervasiveness of anti-Indigenous racism and its connection to lateral violence.

**Recommendation 6:** The Anti-Indigenous Racism Strategy should provide for integrated service delivery with mechanisms for reporting, enabling accountability and continuity of care. Measures and procedures should be put in place to manage issues (such as complaints, discipline, etc.).

**Recommendation 7:** The anti-Indigenous racism strategic planning should be led by an Indigenous person and co-conspirator.

**Recommendation 8:** Participants involved in the anti-Indigenous racism strategic planning decision-making should consider how many of the various stakeholders will participate and how they will be selected.

**Recommendation 9:** All anti-Indigenous racism strategic planning participants must commit to:

- assessing whether there is a need to have another collective gathering to further inform the strategic plan of Indigenous experiences of, but not limited to, racism, lateral violence, resilience, and opportunities within the University of Manitoba community and Manitoba/Canadian society;
- ensuring that there is safety and autonomy around where and what information is gathered;
- creating a space for a collective gathering to inform the strategy;
- ensuring that there is informed consent for those participants/stakeholders who volunteer to share their knowledge and experiences;
- being very clear on the intent and that we know that anti-Indigenous racism exists;
- being transparent about what information is being collected, why, and how it will be used.

**Recommendation 10:** Participants involved in the anti-Indigenous racism strategic planning must share a common understanding of the Truth and Reconciliation Commission's purpose and recommendations.

**Recommendation 11:** Anti-Indigenous racism strategic planning should be guided by three main principles:

1. The process must follow from the Indigenous worldview (Jojola, 2013, pp. 465–67).
2. Indigenous voices do not require translation, and western planners must stop trying to translate Indigenous culture and values through the operational logic of settler institutions (Jojola, 2013, pp. 465–67). In keeping with this principle, the Indigenous Senior Leadership Sub-Committee encourages when writing the strategy that Indigenous languages be used to name and describe key parts of the strategy (i.e., governance, etc.).
3. The Native self is the essence of Indigenous knowledge, and that what may appear from the outside as a natural progression in community affairs must be assessed through the lens of individual and collective community desires (Jojola, 2013, pp. 465–67).

**Recommendation 12:** The Committee responsible for developing the Anti-Indigenous Racism Strategy should include ceremony in their process, especially at the beginning, so that their work is rooted in Indigenous worldviews and processes. It will make the whole process more meaningful to everyone involved.

## **Executive Summary: Indigenous Senior Leadership Report**

### ***Historical Context (2011–2020)***

In 2011, the University of Manitoba created the first senior leadership position dedicated to Indigenous achievement within its administrative structure: Executive Lead, Indigenous Achievement. In 2017, the position was reclassified as Vice-Provost (Indigenous Engagement) to better support Indigenous achievement and academic priorities. Following the resignation of the Vice-Provost (Indigenous Engagement) in December 2018, the Provost and Vice-President (Academic) initiated a review of the role and mandate for Indigenous senior leadership at the University of Manitoba. To understand the challenging nature of this position, they created an Advisory Committee in 2019 to consult with key stakeholder groups. After three months of extensive consultations, the Advisory Committee released two reports: *What We Heard* (June 11, 2019), which summarized the consultation findings, and the *University of Manitoba Indigenous Senior Leadership (ISL) Report* (August 31, 2019), which provided a comprehensive set of recommendations on key areas of investment and support for Indigenous engagement and reconciliation efforts at the University of Manitoba.

### ***Recommendations from the ISL Report***

The ISL Report outlines five recommendations based on consultation findings and landmark reports. These include the *United Nations Declaration on the Rights of Indigenous Peoples* (UNDRIP), the *Truth and Reconciliation Commission (TRC) Calls to Action, Missing and Murdered Indigenous Women and Girls (MMIWG) Calls for Justice*, and provincial and community agreements related to reconciliation and anti-racism. With respect to building an anti-Indigenous racism strategy, recommendations one and four of the report provide important context for later discussion.

Recommendation 1: Executive and Senior Leadership states that the University of Manitoba (UM) must enhance capacity with a critical mass of Indigenous leadership and recommends it establish a position of a Vice-President (Indigenous) with a support team of portfolio leads to advance the systemic and structural changes required to address systemic inequities, support reconciliation, and build an inclusive campus (p. 3).

Recommendation 4: Building a Campus Community reminds us that anti-Indigenous



racism is pervasive and systemic within the UM campuses and larger society and must be aggressively interrupted to create a campus community where Indigenous peoples can thrive. Of relevance is the recommendation that the University “establish an Indigenous Rights Officer within the Office of Human Rights and Conflict Management to support the creation and implementation of an anti-Indigenous racism strategy” (p. 6).

The need for a University of Manitoba anti-racism strategy is echoed in the 2020 *Rady Faculty of Health Sciences (RFHS) Disruption of all Forms of Racism Policy*, the creation of the RFHS position of Anti-Racism Practice Lead, and the 2020 *President’s Task Force on Equity, Diversity, and Inclusion Final Report*. As with the consultation process for the ISL Report, this report will serve to inform the creation of a University of Manitoba Anti-Indigenous Racism Strategy that will strengthen recent efforts to develop a one-to-two-year Anti-Racism Strategy led by Dr. Catherine Cook and Naomi Andrew.

### ***Indigenous Senior Leadership Sub-Committee***

The members of the ISL Sub-Committee include Indigenous and settler faculty, staff, Elders, and students from the University of Manitoba community:

- Meghan Menzies, Descendant of Settlers, Human Rights and Conflict Management Officer, (Lead)
- Christine Cyr, Red River Métis, Associate Vice-President (Indigenous), Students, Community and Cultural Integration, Office of the Vice-President (Indigenous), (Co-Lead)
- Ashley Edson, familial ties to Peepeekisis Cree Nation, Cree/British/Scottish/French, Indigenous Graduate Student Success Coordinator, Indigenous Student Centre
- Debra DiUbaldo, Red River Métis Nation, Indigenous Academic Advisor/ Counsellor, Inner City Social Work Program (Past), Elder-in-Residence/Auntie, Mount Carmel Clinic (Present)
- Dr. Heather McRae, Métis, Director for Indigenous Engagement, Faculty of Kinesiology and Recreation Management
- Jennifer Moose, Pimicikamak Cree Nation, Vice-President of Operations, University of Manitoba Indigenous Commerce Students Association
- Dr. Kiera Ladner, Canada Research Chair in Miyo we’citowin, Indigenous Governance and Digital Sovereignties, and Professor in the Department of Political Studies
- Ruth Shead, Peguis First Nation, Cree/Irish/English, Director of Indigenous Engagement and Communications, Office of the Vice-President (Indigenous)
- Sarah Olson, Norway House Cree Nation, Project Coordinator, Indigenous Engagement and Communications
- Lee-Anne Van Buekenhout, Communications Officer, National Centre for Truth and

#### Reconciliation

- Jerilyn Ducharme, Red River Métis, Indigenous Initiatives Educator, The Centre for the Advancement of Teaching and Learning
- Michele Lemonius, Afro-Caribbean descent immigrant, Human Rights and Conflict Management Advisor
- Dr. Adele Perry, Descendant of Settlers, Director, Centre for Human Rights Research and Distinguished Professor

Support to the Indigenous Senior Leadership Sub-Committee was provided by:

- Dr. Cary Miller, Anishinaabe, Associate Vice-President, Indigenous Curriculum Scholarship and Research, Associate Professor, Department of Indigenous Studies
- Carlie Kane, Lac Seul First Nation, Student, Faculty of Law, University of Manitoba
- Karla Lavoie, Sagkeeng First Nation, Executive Assistant, Office of the Vice-President (Indigenous)
- Karen Richard, Red River Métis, Assistant to the Director, Indigenous Student Centre
- Shehnoor Kaur Tung, Indian, Confidential Intake Officer, The Office of Human Rights and Conflict Management
- Jenn Ham, Descendant of Settlers, Confidential Intake Officer, Office of Human Rights and Conflict Management

#### ***ISL Sub-Committee Recommendations on an Anti-Indigenous Racism Strategy***

As the inaugural Vice-President (Indigenous), Dr. Cook and her team developed six project charters to implement the recommendations from the 2019 ISL Report. The ISL Sub-Committee on an anti-Indigenous racism strategy is one of five commitments under Priority 4: Supportive Environment for Indigenous Faculty, Students, Staff, and Guests. Following initial planning meetings, project co-leads and sub-committee members began working to identify the conditions and processes essential for an Indigenous approach to building an anti-Indigenous racism strategy for the University.

In early planning meetings, members decided that Indigenous worldviews, ways of knowing, and ceremony were essential to creating an anti-Indigenous racism strategy. Members chose this approach as it respects Indigenous self-determination and ways of knowing while acknowledging that colonial institutions and processes are the foundation of anti-Indigenous racism. Shortly thereafter, Debra DiUbaldo, a Métis Student Advisor with the Inner-City Social Work Program (ISCWP) was presented with tobacco to lead the group through the Morning Star Visioning Wheel process – an Indigenous cultural planning tool informed by ancient Medicine Wheel Teachings. In March 2021, Debra facilitated a virtual two-day planning session to create

a Sacred Circle of love and acceptance where sub-committee members could gather and give voice and heart to a vision for a UM anti-Indigenous racism strategy.

The strategy represents a Sacred Bundle that is alive, requiring love, nurturing, consideration, and respect by University senior leadership. University leadership and anti-racism staff will be gifted a smaller bundle to ensure relational accountability and connection between senior leadership and those gifted with responsibility to care for Indigenous students, staff, faculty, and community members. Ceremony and Elders/Knowledge Keepers/Traditional Teachers are vital to the care and annual renewal of the bundles.

Ceremony is embedded within the Anti-Indigenous Racism Strategy. Planning for the Anti-Indigenous Racism Strategy should build around ceremony, not ceremony around the plan.

### ***Recommendations for an Anti-Indigenous Racism Strategy***

For this report, a selection of key recommendations from the Morning Star Visioning Wheel are described. For a comprehensive list, please see Appendix A: Morning Star Visioning Ceremony Report.

Members of the ISL Sub-Committee on addressing anti-Indigenous racism recommend the following:

- **Recommendation 2:** Indigenous peoples must be involved in all aspects of creating and implementing the Anti-Indigenous Racism Strategy. Similar to the work of the Indigenous Senior Leadership Report, the anti-Indigenous racism work should be co-sponsored and co-led with Indigenous and non-Indigenous peoples.
- **Recommendation 3:** The Truth and Reconciliation Commission (TRC) and Indigenous worldviews, languages, and governance practices must serve as a framework for the Anti-Indigenous Racism Strategy.
- **Recommendation 4:** An Indigenous naming ceremony should be included in the development of the Anti-Indigenous Racism Strategy.
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- **Recommendation 6:** The Anti-Indigenous Racism Strategy should provide for integrated service delivery with mechanisms for reporting, enabling accountability and continuity of care. Measures and procedures should be put in place to manage issues (such as complaints, discipline, etc.).

## **Introduction**

### ***What is Anti-Indigenous Racism Strategic Planning?***

Anti-Indigenous racism strategic planning is the University of Manitoba's commitment to changing the way things are being done and to break down barriers to advance racial equity. Hence, the strategic planning process searches for the best possible way(s) to develop an anti-racism strategy for the post-secondary environment. It is a process built on ceremony, collaboration, discovery through conversation, reflective practice, and analysis. Further, this anti-Indigenous racism strategic planning determines what the long-term accomplishments will be and outlines how the University's energies and resources should be directed.

## **Designing the Process**

### ***Beginning with Ceremony***

Anti-Indigenous racism strategic planning starts with visioning through ceremony. The visioning ceremony is a collaborative and creative process that focuses on ceremony, feasting, guidance, relationship building, stretch thinking, challenging assumptions, discovery through conversation, and reflection (see Appendix A: Morning Star Visioning Ceremony Report).

Ceremony also creates space for critical questions and/or reflections that will guide the strategic planning process. Critical questions and/or reflections may include the following:

Whose future? Who decides what this future should or could look like? Who is doing the analysis and making the decisions? Who has the authority, the control, the final decision-making power? Whose values, ethics, concepts, and knowledge? Whose methods and approaches? What frameworks, institutions, and organizations are being used to guide the planning processes that most affect Indigenous peoples? Where are Indigenous peoples positioned in the construction of that future? (Matunga, 2013, p. 4)

### ***Participants***

Through ceremony, the ISL Sub-Committee and supporters identified that the planning process needs everyone, including but not limited to Indigenous ancestors, Grandfathers & Grandmothers, Indigenous Elders and Knowledge Keepers, senior University leadership, faculty and staff, undergraduate and graduate students, family, allies/accomplices, trailblazers, and really good facilitators (see Appendix A: Morning Star Visioning Ceremony Report, p. 13) and/or consultants. The ISL Sub-Committee and supporters echoed Prusak et al.'s (2015) findings that demonstrated (1) building Indigenous futures with a mandate from the people, (2) the importance of Indigenous authority and leadership in the planning process, and (3) institutional

development for Indigenous planning.

The participants involved in strategic planning decision-making should include those people who are going to be held accountable for the results and/or are responsible for implementing the plan. According to Prusak et al. (2015) “decision-making processes and practices, though variable by community, often have common aspects such as striving for consensus, using traditional values to evaluate options and expected outcomes, and recognizing the wisdom of Elders.” (p. 4). The ISL Sub-Committee and supporters recognized that all these aspects require time and relationship building (including but not limited to trust). Hence, ceremony is intrinsic and must be a part of each step of the strategic planning decision making process.

Involving a broad range of stakeholders also ensures that they not only agree with the plan when it is completed, but that they are prepared to support it and help make it happen. While not all stakeholders can or should participate in all aspects of the process, it is possible to offer opportunities for a broad range of stakeholders to provide input into some of the components of the Anti-Indigenous Racism Strategic Plan.

For example, the gathering of information for the internal and external environmental analysis should be a thorough and in-depth review based on research, or processes that draw knowledge and views from select stakeholders. This could be through appointed stakeholders:

- reviewing the work that took place/was shared through the ISL Report and other types of reporting/recordings at the UM, and/or a collective gathering;
- building on the work;
- informing the strategy through their knowledge and experiences by participating in storytelling, surveys, interviews and/or focus groups, completing questionnaires, etc.

**Recommendation 7:** The anti-Indigenous racism strategic planning should be led by an Indigenous person and co-conspirator.

**Recommendation 8:** Participants involved in the anti-Indigenous racism strategic planning decision-making should consider how many of the various stakeholders will participate and how they will be selected.

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- ensuring that there is safety and autonomy around where and what information is gathered;

- creating a space for a collective gathering to inform the strategy;
- ensuring that there is informed consent for those participants/stakeholders who volunteer to share their knowledge and experiences;
- being very clear on the intent and that we know that anti-Indigenous racism exists;
- being transparent about what information is being collected, why, and how it will be used.

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3. The Native self is the essence of Indigenous knowledge, and that what may appear from the outside as a natural progression in community affairs must be assessed through the lens of individual and collective community desires (Jojola, 2013, pp. 465–67).

## ***Resources/Budget***

To ensure the success of the anti-Indigenous racism strategic planning process, a budget of \$100,000 is required. The budget will be allocated to honorariums, gifts, medicine, ceremony, student positions, facilitator, food, mileage/travel, etc.

Expense	Unit	Cost
Consultant	1	75,000
Honorariums for Elders		10,000
Gifts and Tobacco		2,000
Food for community sessions (tea/coffee, fruit)		12,000
Other costs		1,000
<b>Total cost</b>		<b>100,000</b>

## ***Guiding Principles***

The Indigenous Senior Leadership Sub-Committee proposes that the Anti-Indigenous Racism Strategic Plan be guided through ceremony/Indigenous ways of knowing/Indigenous teachings. This should encompass the following considerations:

- Land
- Intersectional lens
- Transformational language
- Empowers and renames Indigenous students' experiences
- Using Indigenous languages to name and describe key parts of the strategy (i.e., governance)
- Responsibility
- Respect
- Sharing food
- Reciprocity
- Cultural safety
- Attending to mind, body, spirit & heart
- Seven sacred teachings
- Indigenous stories
- Education and Awareness
- Building Relationships

**Recommendation 12:** The Committee responsible for developing the Anti-Indigenous Racism Strategy should include ceremony in their process, especially at the beginning, so that their work is rooted in Indigenous worldviews and processes. It will make the whole process more meaningful to everyone involved.

## ***Promising Practices (Rather than Best Practices)***

The Indigenous Senior Leadership Sub-Committee and supporters suggested approaching this section with reflections on the teachings shared by Elder JoJo Sutherland in *Wolf Teachings of Humility and Medicine Wheel Teachings of Volition and Self-Determination*:

We cannot assume to know what a best practice for others is. Alternatively, we can offer a “promising practice” – a way of being, doing or knowing, that has been seen to

have worked well for others. It is totally up to the individual, family, or community to decide if it could possibly work for them. Within the practice is also a promise to walk with others and provide support within a web of respect, kindness, love, and humility should they choose to implement the practice.

## **Terminology**

“Words matter when it comes to promoting inclusion and eliminating discrimination. The following working definitions enable us to have a common understanding of a word or subject” (Building a Foundation for Change: Canada’s Anti-Racism Strategy 2019–2022, 2019, p. 21).

In support of University of Manitoba’s Anti-Indigenous Racism Strategic Plan these are the words needed in order to do the work. Language is constantly evolving and shifting, and we need to be prepared for that.

### ***Co-Conspirator***

Feminista Jones believes language matters. That’s why she doesn’t like the term ‘ally,’ at least not in the way it’s popularly used today.

“It doesn’t exist,” the long-time activist, writer and social worker told Out in the Open host Piya Chattopadhyay. “The people who tend to call themselves allies are usually the people with privilege, who will not have a mutual benefit from whatever they’re trying to help with.”

Jones’ definition of an ally is someone who works with you toward a mutually beneficial goal. When it comes to racism, for instance, eradicating it isn’t mutually beneficial, she said. (Out in the Open, 2018, para. 2-4)

### ***Colorism***

The allocation of privilege and disadvantage according to the lightness or darkness of one’s skin privileges lighter skin over darker skin individuals within and across racial and ethnic minority groups (Allen et al, 2008; Burke, 2008). Colorism also is often gendered. Because of its unique relationship to who and what is beautiful, it has a tendency, although not exclusively, to affect and infect women more than men (Norwood, 2015).

### ***Anti-Black Racism***

Prejudice, attitudes, beliefs, stereotyping and discrimination that are directed at people of African descent and is rooted in their



unique history and experience of enslavement. Anti-Black racism is deeply entrenched in Canadian institutions, policies and practices, such that anti-Black racism is either functionally normalized or rendered invisible to the larger white society. Anti-Black racism is manifested in the legacy of the current social, economic, and political marginalization of African Canadians in society such as the lack of opportunities, lower socio-economic status, higher unemployment, significant poverty rates and overrepresentation in the criminal justice system. (Government of Ontario, 2001)

***Anti-Indigenous Racism***

Anti-Indigenous racism is the ongoing race-based discrimination, negative stereotyping, and injustice experienced by Indigenous peoples within Canada. It includes ideas and practices that establish, maintain and perpetuate power imbalances, systemic barriers, and inequitable outcomes that stem from the legacy of colonial policies and practices in Canada. Systemic anti-Indigenous racism is evident in discriminatory federal policies such as the *Indian Act* and the residential school system. It is also manifest in the overrepresentation of Indigenous peoples in provincial criminal justice and child welfare systems, as well as inequitable outcomes in education, well-being, and health. Individual lived experiences of anti-Indigenous racism can be seen in the rise in acts of hostility and violence directed at Indigenous people. (Government of Ontario, n.d.)

***Anti-Oppression***

Strategies, theories, and actions that challenge social and historical inequalities/injustices that have become part of our systems and institutions and allow certain groups to dominate over others. (Government of Ontario, n.d.)

***Anti-Racism Approach***

Anti-racism is a process, a systematic method of analysis, and a proactive course of action rooted in the recognition of the existence of racism, including systemic racism. Anti-racism actively seeks to identify, remove, prevent, and mitigate racially inequitable outcomes and power imbalances between groups and change the structures that sustain inequities. (Government of Ontario, n.d.)

***Colonialism***

Colonialism is the historical practice of European expansion into territories already inhabited by Indigenous peoples for the

purposes of acquiring new lands and resources. This expansion is rooted in the violent suppression of Indigenous peoples' governance, legal, social and cultural structures. Colonialism attempts to force Indigenous peoples to accept and integrate into institutions that are designed to force them to conform with the structures of the colonial state. "Colonialism remains an ongoing process, shaping both the structure and the quality of the relationship between settlers and Indigenous peoples." (TRC Final Report, 2016, What We Have Learned: Principles of Truth and Reconciliation)

***Colonization***

The process of focusing on and devaluing people's differences in order to dominate and control them, including various economic, political and social policies by which a powerful group maintains or extends control over other people or areas. Colonization is enacted through violence, theft, cultural erasure and discrimination against First Nations, Inuit and Métis in Canada, and Indigenous communities around the world. (Government of Ontario, n.d.)

***Cultural Safety***

A culturally safe environment is physically, socially, emotionally, and spiritually safe. There is recognition of and respect for the cultural identities of others, without challenge or denial of an individual's identity, who they are, or what they need. Culturally unsafe environments diminish, demean, or disempower the cultural identity and well-being of an individual. (Government of Ontario, n.d.)

***Decolonization***

Decolonization is the process of deconstructing colonial ideologies of the superiority and privilege of Western thought and approaches. On the one hand, decolonization involves dismantling structures that perpetuate the status quo and addressing unbalanced power dynamics. On the other hand, decolonization involves valuing and revitalizing Indigenous knowledge and approaches and weeding out settler biases or assumptions that have impacted Indigenous ways of being. For non-Indigenous people, decolonization is the process of examining your beliefs about Indigenous Peoples and culture by learning about yourself in relationship to the communities where you live and the people with whom you interact. (Cull, 2015)

<b><i>Dignity</i></b>	Recognition of a person's inherent worth and right to be valued and respected. (Government of Ontario, n.d.)
<b><i>Discrimination</i></b>	<p>"Discrimination" means an intentional or unintentional act or omission resulting in:</p> <p>(a) Differential treatment of:</p> <ul style="list-style-type: none"> <li>(i) An individual on the basis of the individual's actual or presumed membership in or association with some class or group of persons, rather than on the basis of personal merit;</li> <li>(ii) an individual or group on the basis of any Protected Characteristic;</li> <li>(iii) an individual or group on the basis of the individual or group's actual or presumed association with another individual or group whose identity or membership is determined by any Protected Characteristic;</li> </ul> <p>(b) Failure to make Reasonable Accommodation for the special needs of an individual or group, if those needs are based upon a Protected Characteristic. (See Appendix D: Respectful Work &amp; Learning Environment Policy, Section 2.5)</p>
<b><i>Diversity</i></b>	The presence of a wide range of human qualities and attributes within a group, organization or society. The dimensions of diversity include, but are not limited to, ancestry, ethnicity, culture, language, gender, religion, ability, and sexual orientation.
<b><i>Equity</i></b>	The practice of ensuring fair, inclusive and respectful treatment of all people, with consideration of individual and group diversities. Access to services, supports and opportunities and attaining economic, political and social fairness cannot be achieved by treating individuals in exactly the same way. Equity honours and accommodates the specific needs of individuals/ groups.
<b><i>Express Consent</i></b>	Express consent is permission or agreement for the collection, use and disclosure of personal information that is given specifically by the individual to whom the information relates, either orally, in writing, or by some other positive action. (Government of Ontario, n.d.)
<b><i>Harassment</i></b>	A course of comments or actions, such as unwanted attention, jokes, threats, remarks, name-calling, touching or other

behaviours that are known, or ought reasonably to be known, to be unwelcome, offensive, embarrassing, humiliating or demeaning. Harassment under human rights legislation is based on the prohibited/protected grounds. See UM's *Disclosures and Complaints Procedure* for definition of Personal Harassment and Human Rights Based Harassment in relation to a University matter.

***Hate Crime***

Criminal acts which promote hatred against identifiable groups of people, motivated by bias, prejudice or hate. Although individuals and groups that promote this destructive form of human rights-based discrimination often defend their right to "free speech," it is a criminal offense to disseminate hate propaganda and/or to commit hate crimes.

***Human Rights***

The universal entitlement that all people should have access to freedom, justice and protection from discrimination and harassment, and that people should have equal access to a climate that preserves that dignity and worth of individuals and groups.

***Inclusion***

An approach and process that aim to reach out to and include all people, honouring the diversity and uniqueness, talent, beliefs, backgrounds, abilities and lived experiences.

***Indigenous***

Indigenous people identify as being descended from the Original Peoples of what is currently known as Canada. In this context, Indigenous peoples include people who may identify as First Nations (status and non-status), Métis and/or Inuit and any related identities. (Government of Ontario, n.d.)

***Information***

Ideas, thoughts, knowledge or memories, irrespective of format or medium, constitute information. Information may be represented in manuals, reports, and similar work products and may contain data. (Government of Ontario, n.d.)

***Intergenerational Trauma***

Historic and contemporary trauma that has compounded over time and been passed from one generation to the next. The negative effects can impact individuals, families, communities and entire populations, resulting in a legacy of physical, psychological, and economic disparities that persist across generations.

For Indigenous peoples, the historical trauma includes trauma created as a result of the imposition of assimilative policies and laws aimed at attempted cultural genocide, including the annihilation of Indigenous Nations, the imposition of the *Indian Act* system, and the forcible removal of Indigenous children to Indian Residential Schools.

Contemporary trauma includes the disparities in access to basic human rights, including clean water, safe housing and minimum standards of income as well as ongoing lack of access to equity in justice, health and child welfare services. Contemporary trauma also includes forced relocation away from ancestral territories and ongoing disputes about Indigenous governance, jurisdiction and decision-making related to resource and other development occurring within Indigenous territories.

Other examples of intergeneration trauma include the ongoing legacies of slavery of people of African descent, as well as the impacts of racial segregation, and the long histories and contemporary forms of racial oppression and violence directed at Black and racialized individuals and communities. (Government of Ontario, n.d.)

### ***Intersectionality***

A term coined by Black feminist legal scholar Dr. Kimberlé Crenshaw to describe the ways in which our identities (such as race, gender, class, ability, etc.) intersect to create overlapping and interdependent systems of discrimination or disadvantage.

Intersectionality is the way in which people's lives are shaped by their multiple and overlapping identities and social locations, which, together, can produce a unique and distinct experience for that individual or group, for example, creating additional barriers, opportunities, and/or power imbalances.

In the context of race and Indigenous identity, this means recognizing the ways in which people's experiences of racism or privilege, including within any one group, may vary depending on the individual's or group's relationship to additional overlapping or intersecting social identities, like religion, ethnic origin, gender, age, disabilities or citizenship and immigration status.

An intersectional analysis enables better understanding of the impacts of any one particular systemic barrier by considering how that barrier may be interacting with other related factors. (Government of Ontario, n.d.)

***Microaggression***

A brief and commonplace daily verbal or behavioral indignity, whether intentional or unintentional, that communicate hostile, derogatory, or negative attitudes toward stigmatized or culturally marginalized groups.

***Oppression***

The obvious and subtle ways dominant groups unjustly maintain status, privilege and power over others, using physical, psychological, social, or economic threats or force. Frequently, an explicit ideology is used to sanction the unfair subjugation of an individual or group by a more powerful individual or group, which causes injustices in everyday interactions between marginalized groups and the dominant group.

***Power***

The ability to influence others and impose one's beliefs. Access to privileges such as information/knowledge, connections, experience and expertise, resources and decision making that enhance a person's chances of getting what they need to live a comfortable, safe, productive, and profitable life. Each person has different levels of power in different contexts depending on a personal combination of privileges and oppression.

***Prejudice***

A limiting (often negative) attitude toward individuals based on their actual or perceived social/group identity (e.g. Jewish people, Black people, gay people). Prejudice is irrational; it is based on preconceived ideas and stereotypes rather than facts, reason or actual experience.

***Privilege***

The experience of unearned freedoms, rights, benefits, advantages, access and/or opportunities afforded to some people because of their group membership or social context.

***Protocols***

Protocols are ways of interacting with Indigenous people in a manner that respects traditional ways of being. Protocols are unique to each Indigenous culture and are a representation of a culture's deeply held ethical system. (Antoine et al., 2018)

<b><i>Race</i></b>	Race is a term used to classify people into groups based principally on physical traits (phenotypes) such as skin colour. Racial categories are not based on science or biology but on differences that society has created (i.e., “socially constructed”), with significant consequences for people’s lives. Racial categories may vary over time and place and can overlap with ethnic, cultural or religious groupings.
<b><i>Racial Bias</i></b>	Racial bias is a predisposition, prejudice or generalization about a group or persons based principally on race (see definition of race).
<b><i>Racial Disparity</i></b>	Racial disparity is unequal outcomes in a comparison of one racial group to another racial group.
<b><i>Racial Disproportionality</i></b>	The over-representation or under-representation of a racial group in a particular program or system, compared with their representation in the general population.
<b><i>Racial Equity</i></b>	Racial equity is the systemic fair treatment of all people. It results in equitable opportunities and outcomes for everyone. It contrasts with formal equality where people are treated the same without regard for racial differences. Racial equity is a process (such as meaningfully engaging with Indigenous, Black, and racialized clients regarding policies, directives, practices and procedures that affect them) and an outcome (such as equitable treatment of Indigenous, Black, and racialized clients in a program or service).
<b><i>Racial Inequality</i></b>	A disparity in opportunity and treatment that occurs as a result of someone’s race.
<b><i>Racial Profiling</i></b>	Racial profiling is any action undertaken for reasons of safety, security or public protection, that relies on stereotypes about race, colour, ethnicity, ancestry, religion, or place of origin, or on a combination of those traits, rather than on a reasonable suspicion, to single out an individual for greater scrutiny or different treatment.
<b><i>Racialization</i></b>	Racialization is a process of delineating group boundaries (races) and allocation of persons within those boundaries by primary

reference to (supposedly) inherent and/or biological (usually phenotypical) characteristics. In this process, societies construct races as 'real,' different, and unequal in ways that matter to economic, political, and social life.

***Racialized (person or group)*** Racialized persons and/or groups can have racial meanings attributed to them in ways that negatively impact their social, political, and economic life. This includes but is not necessarily limited to people classified as "visible minorities" under the Canadian census and may include people impacted by antisemitism and Islamophobia.

***Racism*** Racism includes ideas or practices that establish, maintain or perpetuate the racial superiority or dominance of one group over another.

*The Disruption of all Forms of Racism Policy*, RFHS (2020) defines racism as the differential treatment of various human racial groups by a dominant racial group rooted in the belief of the superiority of one group over the other. Racism takes many forms, some of which include symbolic, embodied, psychological, institutional/systemic, everyday, and interpersonal. Experiences of racial discrimination, harassment and vilification can be affected by its intersection with other elements of identity such as sex-gender, sexuality, disability, and age. The policy specifies and provides definition for the following forms of racism: everyday racism, gendered racism, interpersonal racism, systemic/institutional racism, racial discrimination, racial harassment, racial microaggressions, and racial vilification.

***Reconciliation*** "... Reconciliation is about establishing and maintaining a mutually respectful relationship between Indigenous and non-Indigenous [*sic*] peoples in this country. In order for that to happen, there has to be awareness of the past, an acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behaviour." (Truth and Reconciliation Commission of Canada, 2015, p. 6)

***Settler/Settler Colonialism*** Within the context of race relations, the term refers to the non-Indigenous population of a country. Settler colonialism functions through the replacement of Indigenous populations with an



invasive settler society that, over time, develops a distinctive identity and sovereignty. In Canada and in other countries, the dominance of settler culture has resulted in the demotion and displacement of Indigenous communities, resulting in benefits that are unearned.

***Social Justice***

A concept based on a vision of society in which the distribution of resources is equitable and individuals and groups are given equal opportunity, fairness, civil liberties and participation in the rights, freedoms, and responsibilities valued by society.

***Stereotype***

A preconceived generalization of a group of people. This generalization ascribes the same characteristic(s) to all members of the group, regardless of their individual differences.

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## Appendix A: Morning Star Visioning Ceremony Report



## Visioning an Anti-Indigenous Racism Strategy

March 2 & 3, 2021

Submitted by: Debra DiUbaldo & Heather McRae

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## **BACKGROUND**

### **Office of the Vice-President (Indigenous)**

The Vice-President (Indigenous) leads the development and implementation of a university-wide strategy that promotes reconciliation, advances the University of Manitoba's commitment to Indigenous engagement and achievement through initiatives, programs, curriculum and research and addresses anti-Indigenous racism. Recommendations from the 2019 Indigenous Senior Leadership Report informed the development of 6 priority areas, supported by an executive sponsor and co-sponsor, and led by a Project Team and associated sub-committees.

The priority areas include:

1. Indigenous Representation in University Governance, and Executive and Senior Leadership
2. Indigenous Leadership and Community
3. Faculty Partners for Reconciliation
4. Supportive Environment for Indigenous Faculty, Students, Staff and Guests
5. Recognizing Indigenous Change Makers
6. Research that is Respectful of Indigenous Peoples and Context

### **Project 4. Supportive environment of Indigenous faculty, students, staff and guests**

Executive Sponsor: Office of the Vice-President (Administration)

Co-Sponsor: Office of the Vice-President (Indigenous)

Team Members: Meghan Menzies (Project Lead), Christine Cyr (Co-Lead), Brooke Bunn, Ashley Edson, Sarah Olson, Denise Proulx, Marla Robson, Lee-Anne Van Buekenhout, Wanda Wuttunee

#### **Commitments**

- 4.1 Establish an Indigenous Rights Officer within the Office of Human Rights and Conflict Management
- 4.2 Pursue a mandate to participate in the collective bargaining process to include language supporting Indigenous faculty and staff success in collective agreements
- 4.3 Develop a strategy for recruiting and retaining Indigenous employees
- 4.4 Develop a system in some form to recognize the contributions of Indigenous students, staff, faculty, alumni and community when requests extend beyond the normal expectations of service.
- 4.5 Develop a strategy to respond to anti-Indigenous racism.



#### 4.5 Develop a Strategy to Respond to Anti-Indigenous Racism

Sub-Committee members: Meghan Menzies (Project Lead), Christine Cyr (Co-Lead), Karen Richard, Kiera Ladner, Adele Perry, Ashley Edson, Lee-Anne Van Buekenhout, Sarah Olson, Ruth Shead, Debra DiUbaldo, Heather McRae, Jennifer Moose, Sarah Olson, and Michele Lemonius.

Note: The sub-committee membership is dynamic with new members joining as the project evolves and adhoc support provided by UM staff with expertise in anti-racism (e.g., Dr. Delia Douglas, Anti-Racism Lead, and Jackie Gruber, Director of EDI).

Meghan Menzies and Christine Cyr oversee the Anti-Indigenous Racism sub-committee for *ISL Priority 4. Supportive environment for Indigenous faculty, students, staff, and guests*. The sub-committee was formed in late 2020 and to provide guidance and input on the development of a UM strategy to respond to anti-Indigenous racism.

##### Timeline

December 9, 2020	Welcome and introductions to sub-committee members; review of contemporary events and issues that highlighted need for institutional action against anti-Indigenous racism;
February 2, 2021	Overview of the Rady Faculty of Health Sciences <i>Disruption of all Forms of Racism Policy</i>
February 17, 2021	Revisit sub-committee purpose and Overview of the Proposed Anti-Racism Strategy Development Process by the Acting Vice-President (Administration) and Associate Vice-President (Fair Practices & Legal Affairs); brainstorming sub-committee purpose, goals and actions for upcoming year.

##### Catalyst for Visioning Session

During the February 17 brainstorming session, sub-committee members raised the importance of Indigenous ways of knowing, being, and doing as a framework for the anti-Indigenous racism strategy. In her support for these calls, Heather McRae highlighted the work of Debra DiUbaldo who created an Indigenous cultural planning tool and facilitated a powerful visioning session for Gaa wii ji'i diyaang members in June 2017. Intrigued, members asked Debra to provide an overview of her Morning Star Visioning Wheel process. After describing the process, members immediately and unanimously agreed that the Morning Star cultural planning tool would be vital to our long-term goals and Debra was asked to facilitate the session. The Visioning session was planned for March 2 and 3, 2021 with Debra and Heather volunteering to facilitate the session and Christine and Meghan offering to create Medicine Bundles for sub-committee members.

## MORNING STAR VISIONING WHEEL

The Morning Star Visioning Wheel is an Indigenous planning tool that is guided and informed by the wisdom of Ancient Indigenous Medicine Wheel Teachings. Encircled by three braids of Sweet Grass, individuals, organizations and communities can journey around the Visioning Wheel and create a vision for themselves, filled with the spiritual qualities of Love, Kindness & Humility. Wind Cousins will move the wheel toward four Sacred Directions of Hope, Creative Vision, Positive Direction and Guided Action.

Elders often speak and teach of the importance of the number seven: Seven Sacred Teachings, Seven Natural Ways of Healing, The Seven Directions and our responsibility to the next Seven Generations. The Morning Star Visioning Wheel process recognizes the importance of the number Seven by utilizing the Spirit and Power of Seven Grandmother/ Grandfather Stones to facilitate the planning process. Grandmother/ Grandfather Stones represent the Ancient Ones, those that have walked before us. Grandmother/ Grandfather Stones remind us of our past and move us to connect to the Spirit of our Ancestors and ask them for guidance, clarity, wisdom, courage and respect, as we journey together around the wheel to create a collective dream and path to action (D. DiUbaldo).<sup>1</sup>



### THE SEVEN STONES

The Dream Stone

The North Star Stone

The Feeling Stone

The Helping Stone

The Strength Stone

The Walking Stone

The Stepping Stone

Debra DiUbaldo and Gerald Fournier adapted the P.A.T.H. Planning Tool by Pearpoint, Forest, and O'Brien (1991) to create the Morning Star Visioning Wheel in 2015. They designed the Morning Star Visioning Wheel as an eight-hour, one-day collaborative in-person session with dedicated time for relationship building, ceremony, feasting, and reflection. In March 2021, Debra created a flexible agenda for the Visioning Wheel to accommodate COVID-19 public health orders preventing in-person gatherings as well as member schedules. This flexibility was essential to allow ample time for deep reflection, storytelling, and expression of thoughts and emotion in a virtual environment where activities were divided over the course of 2 days and the session length was reduced to 6 hours.

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<sup>1</sup> D. DiUbaldo (email handout, 2021). Paragraph 1 and 2.

## Setting Good Intentions

### Medicine Bundles

Meghan, Christine and Michele offered to create a Medicine Bundle for all sub-committee members to start us off in a good way. Meghan's daughter picked stones for the bundles and helped her hand-sew pouches for the four sacred medicines while Christine made bannock for members to enjoy or offer to the land. On Friday, they met at Migizii Agamik to assemble the bundles and put their love into them. Once assembled, they delivered the Medicine Bundles to members so they could smudge and offer tobacco and food to Creator and the Ancestors prior to, during, and/or after the session. During the sessions, members were asked to keep their bundles close, infusing the items with positive energy and dreams for a future free from racism and oppression.

Two days prior to the session, Debra emailed members a description of the Morning Star Visioning Wheel process and attached the agenda, session description (p. 5), and a stone handout to record our hopes (p. 7-8). Debra invited members to open the days with drum, song or a prayer or blessing. As this was the first time that Debra facilitated the session virtually, she acknowledged uncertainty about what the session would look and feel like, sharing her hopes and trust that our Medicines and Ancestors would help with the process.



Image: Creating sacred space for the Morning Star Visioning Wheel

### Preparing a Sacred Space

Debra and Heather facilitated the Morning Star Visioning Wheel session at the UM's William Norrie Centre. Prior to the session, Debra smudged the classroom where she would facilitate the session. Near the center of the room, she laid down her ceremonial blanket, Bundle and grandfather and grandmother stones to create a sacred space and virtual focal point that would ground our intentions and work over the next 4 years. When members joined the virtual meeting place from home, Debra invited us to smudge

and offer tobacco to Creator to guide our work, and listen or join Christine while she shared the Bear drum song. After a short pause and reflection, Debra provided a brief description of the goals for the evening and a general overview of the Morning Star Visioning Wheel process.

## **DAY 1. BEGINNING IN SPIRIT**

### **Goals:**

*To create a Sacred Circle of love and acceptance where sub-committee members can gather to give voice and heart to a 4-year vision for a UM Anti-Indigenous Racism strategy.*

*To provide an environment where all sub-committee members feel valued and respected for their personal gifts and contributions.*

### **Tuesday March 2, 2021 Agenda**

5:00pm	Smudging ceremony, song & prayer
5:15pm	Overview of the Morning Star Visioning Process
5:30pm	Who am I?
6:10pm	Building the foundation for our vision Stone 1. Your hopes for the vision Stone 2. What do you want the vision to mean to others?
6:50pm	Closing prayer / feast / tobacco

### **Who am I?**

Debra asked each member to introduce themselves to the group in whatever manner they felt comfortable. She shared her teachings and understandings of a Sacred Circle and the importance of love and acceptance to create a space where people could be vulnerable, sharing their hopes and dreams, and embracing their gifts and strengths. Members shared as much or as little as they felt comfortable.

### **Stone 1. Our hopes for the vision (2021-2025)**

- I hope we work with love to create a path for our community. That we begin / continue a process to eliminate racism.
- I hope we create something that truly shifts the culture of the UM and broader community.
- I hope we remember that everything comes back to Relationship (e.g., relationship to self, to others, to the community as a whole).
- I hope that 'Truth', 'Respect', 'Love', and 'Action' guide our vision.
- I hope that other Indigenous folks feel excited about working or learning at the UM. That anti-Indigenous racism of any sort is not tolerated. That students and staff feel loved and supported to reach their potential.

- I hope that we use Indigenous ways of knowing and being that resonate with the seven Grandfather teachings of love, humility, wisdom, respect, courage, honesty, and truth.
- I hope our work is rooted in justice and good action.
- I hope that we acknowledge the impact of lateral violence within the Indigenous community, particularly among students, and find ways to support healing.
- I also shared about having hope for the future because I already see lots of strength in our community.

## **Stone 2. What we hope the vision will mean to others**

- Help build an environment of love, safety, support and inclusion (ceremony).
- All Indigenous staff, students and faculty feel safe and respected.
- Love. Kindness. Humility
- Safety. Belonging. Truth. Pride. Transformation.
- Restorative justice: We tackle difficult, historical injustice that opens up new ways of relationality and respect.
- Indigenous identities, cultures and communities are affirmed.
- Real actionable change.
- Reciprocity: leaving things in a better way than we found.
- 20 years down the road I want this work to be a piece of history. I want it to be irrelevant because we've come so far that it's no longer needed.

## **DAY 2: VISIONING AN ANTI-INDIGENOUS RACISM STRATEGY**

Goal:

*To create a Sacred Stone Path that can help guide and move the UM toward the creation of an Anti-Indigenous Racism strategy for 2025.*

Wednesday March 3, 2021 Agenda

9:00am	Smudge, prayer, and/or song
9:15am	Stones 1-4
	The Dream Stone
	The North Stone
	The Feeling Stone
	The Helping Stone
10:45am	Wellness break
10:55am	Stones 5-7
	The Strength Stone
	The Walking Stone

11:55am      The Stepping Stone  
Closing prayer / feast / tobacco

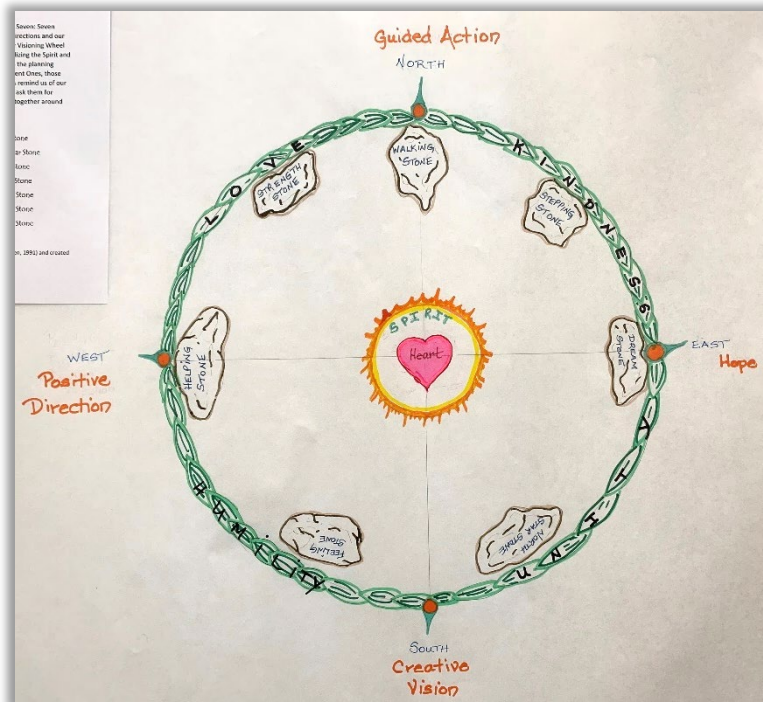


Image: Illustration of the Morning Star Model (DiUbaldo, 2021)

The Seven Stones of the Morning Star Visioning Wheel flow from the East (Hope) to South (Creative Vision) to West (Positive Direction) and North (Guided Action) with each direction connected to and revolving around the Centre (Spirit and Heart). The braid of sweet grass that surrounds the Medicine Wheel reminds us of the importance of unity, humility, love, and kindness in the hard work *and* heart work of the path ahead.

## The Dream Stone (East: Hope)

*Our hopes and dreams for an anti-Indigenous racism strategy at the University of Manitoba in 2025.*

Guided reflection:

- What is our best purpose, project, policy, collaboration, path going forward?
- What goals are most important to work on in the short term and long term?





### *Hopes and dreams for an anti-Indigenous racism strategy:*

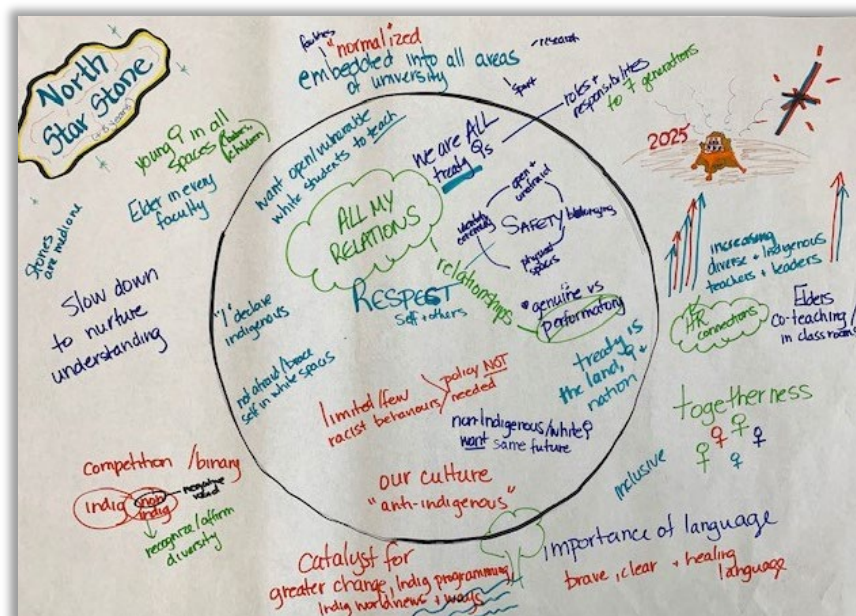
- The Truth and Reconciliation Commission (TRC) and Indigenous worldviews, languages, and governance practices serve as a framework for the strategy
  - (e.g., “Ohkitawawin nitchon”) ask Kiera for spelling & meaning
- Indigenous understandings of relationality are the basis for building mutually respectful relationships
- Guided by the teachings of truth, humility, love, courage, wisdom
- Informed by Circle of Courage model (belonging, mastery, independence and reciprocity)
- Trauma-informed services that address the pervasiveness of anti-Indigenous racism and its connection to lateral violence
  - Services are provided by Indigenous peoples with training to provide culturally appropriate healing and care
- Integrated service delivery “one stop shop” with mechanisms for reporting, responsibility and accountability (e.g., continuity of care)
- Identify and enhance synergies with existing anti-oppression and anti-racism groups, practices, policies, reports (e.g., Rady Faculty of Health Sciences Disruption of All Forms of Racism, etc)
- Anti-Indigenous racism training for ALL staff, students, faculty and leadership that is designed to address the physical, emotional, mental and spiritual dimensions of denial, defensiveness and resistance (e.g., white fragility, apathy, etc) while fostering empathy, awareness, and connection

## The North Star Stone (South East: Hope + Creative Vision)

*We have time travelled to March 2025 when the UM has implemented our vision for an Anti-Indigenous Racism strategy. Our best and most positive goals and dreams have become reality.*

Guided reflection:

- What does an anti-Indigenous racism strategy look like?
- How do Indigenous students, staff, faculty and community members feel?



*What we will see and feel when our dream for an anti-Indigenous racism strategy is realized*

- All my relations: Our cultural identities are affirmed and our relationships with and responsibilities to our family, relatives, communities, and kinship with the land and all living beings are respected
  - Indigenous peoples feel safe, at ease, included, respected, valued, and welcome
  - Indigenous peoples are not afraid, nervous, or on constant alert to defend themselves against racist violence or language
- We are all Treaty peoples: All students, staff, faculty and leaders understand their individual roles and generational responsibilities to address historical and ongoing systemic oppression
- Indigenous worldviews, stories, curriculum, research, and programming etc. are embedded into all areas of UM



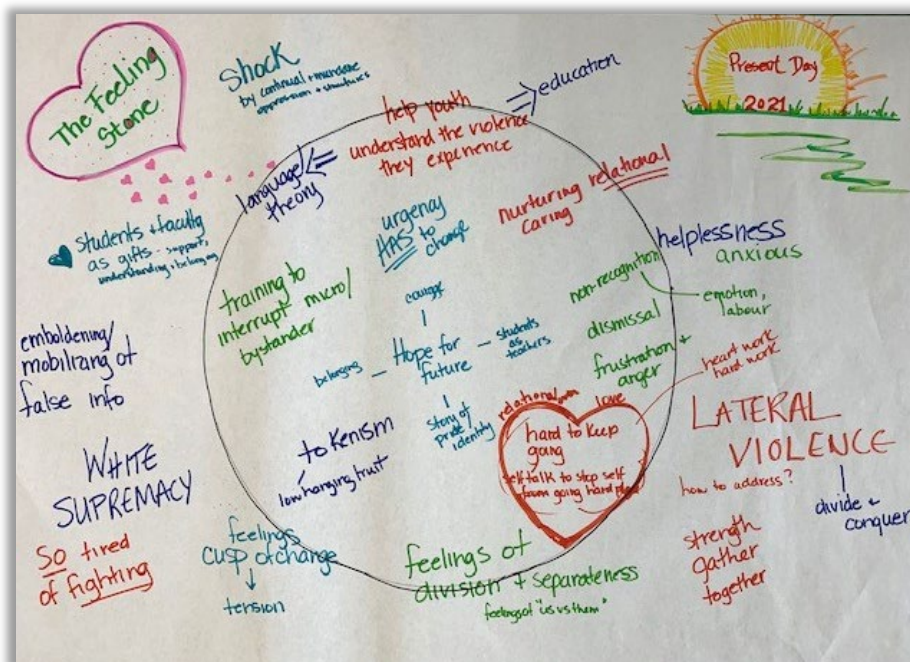
- Dedicated time to build meaningful and respectful relationships, share stories, and heal
- Increased diversity and representation of Indigenous professors, staff, leaders and students
  - Elders are in every faculty and co-teaching in classrooms
- Indigenous languages are valued and help inform the creation of brave, clear, and healing language for an anti-Indigenous racism strategy, policy, etc.
- Indigenous professors are not subject to racist violence from students and have white students who are open-minded and open-hearted learners

## The Feeling Stone (South West: Creative Vision + Positive Direction)

*Holding to our dreams, we return to March 2021 and examine the current environment of the UM to assess the journey ahead. What does anti-Indigenous racism look like now? How is it addressed?*

Guided reflection:

- What does anti-Indigenous racism efforts look and feel like right now?
- What are the changes you wish to create?



*What we see and feel in this current moment:*

- Precarious hopefulness: sense of urgency that things HAVE to change

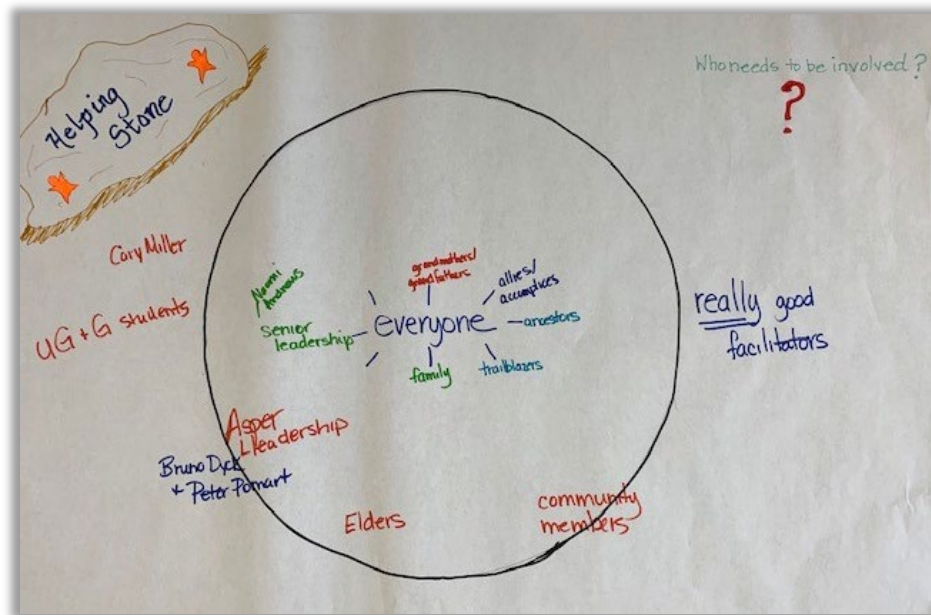
- Inspired by the courage and strength of Indigenous students, staff, and faculty who are proud to be Indigenous, teach in a good way, create spaces of belonging for community
- Feeling that we are on the cusp of meaningful change yet struggling with the normalization and acceptance of violence against Indigenous peoples (e.g., shocked but not shocked)
- Exhausted from emotional and physical labour of never-ending institutional battles to support Indigenous students, staff, and faculty, and validate Indigenous ways of knowing and pressure to accept tokenistic versus transformative change
- Lateral violence is harming the well-being of Indigenous peoples and is a common “divide and conquer” tactic
- Need for support structures and processes that nurture relational ways of self and communal care
  - Education and language to name and understand experiences of violence as part of healing journey
- White supremacy is embedded within institutional structures and is exacerbated by larger global white nationalist movements
- Emboldening and mobilizing of false information, division, and separateness (e.g., “us vs them”)

## **The Helping Stone (West: Positive Direction)**

*Building a circle of support, resources, and networks to create and sustain an anti-Indigenous racism strategy at the UM.*

Guided reflection:

- Who do we need to involve in the creation of an anti-Indigenous racism strategy?
- What do we need to do to ensure that all voices are included?



*It takes a community to build an anti-Indigenous racism strategy:*

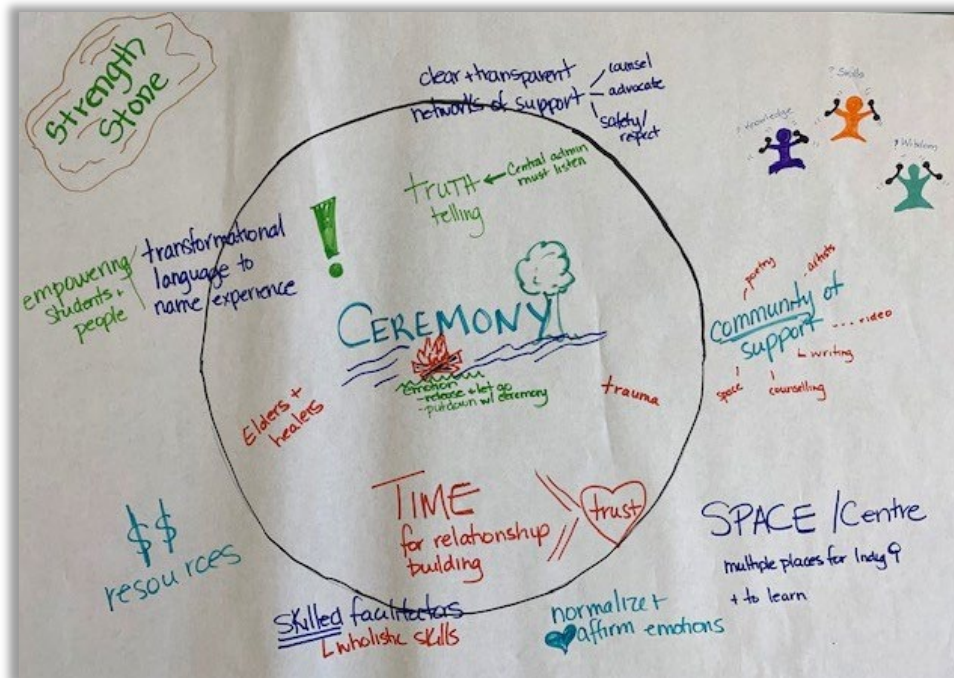
- We need everyone!
- Ancestors, grandfathers and grandmothers
- Elders
- Senior leadership (e.g., Naomi Andrews)
- Faculty and staff (e.g., Cary Miller, Bruno Dyck and Peter Pomart)
- Undergraduate and graduate students
- Family
- Allies/accomplices
- Trailblazers
- Really good facilitators

## **The Strength Stone (North West: Positive Direction + Guided Action)**

*Identifying the skills, knowledges, and gifts required to move us forward and sustain us on the journey ahead.*

Guided reflection:

- What new skills, knowledges, and wisdom are required for this work?
- What do we need to maintain our physical, mental, spiritual and emotional well-being and strength on this journey?



*Skills, knowledges, and wisdom to sustain and strengthen us during the journey:*

- Ceremony to guide and nurture us: everything starts with, returns to, and rests in ceremony.
  - Dedicated time for ceremony, relationship building, rest, maintaining relationships
  - Truth telling and listening time for central administration and leadership
- Community of supporters
  - Vision, inspiration and healing: Artists, writers, counsellors, Elders, and healers to share their ideas, strengths and vision for a strategy
  - Institutional allies/accomplices: Leaders and faculty that provide counselling, advocacy and safety
- Space or centre for Indigenous peoples to gather, learn and build community
- Skilled facilitators with a wholistic understanding of anti-oppression to guide consultations and development of the strategy
- Resources (financial, human, etc)
- Transformational language that empowers Indigenous students and people to name their experiences.

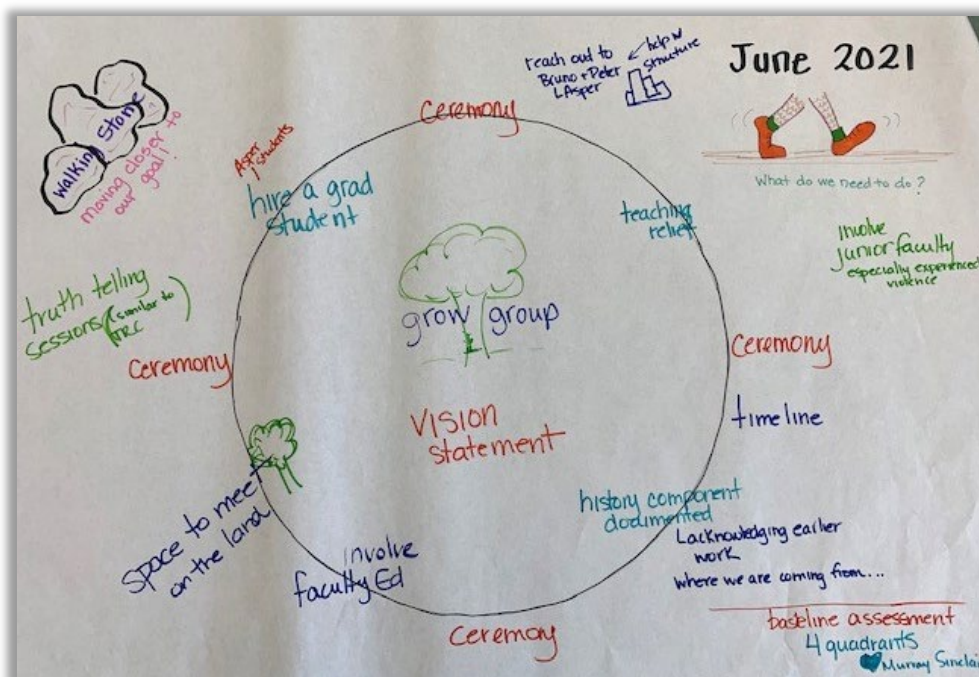
## **The Walking Stone (North: Guided Action)**

*We know our goals, understand the terrain, and have identified the people, skills and conditions required to support us on our journey. It is time to map the first stage of our*

journey.

Guided reflection:

- In the next 3 months, what steps do we need to take to bring us closer to our vision and dream?
- How will these steps bring us closer to our goals?



Actions for next 3 months (March to June 2021):

- Grow our group
- Create a vision statement
- Ceremony
- Space to meet on the land
- Truth telling sessions (similar to TRC)
- Involve relevant faculties (e.g., Education, Asper, Native Studies)
- Explore teaching relief / sabbatical for Indigenous faculty who have experienced violence and/or who play instrumental role in creation of strategy
- Involve junior faculty, especially those who have experienced violence
- Create a timeline
- Document our work within a historical context of anti-Indigenous racism efforts and include baseline assessment of where we are now in relation to our goals
- Hire a graduate student(s) to assist with work

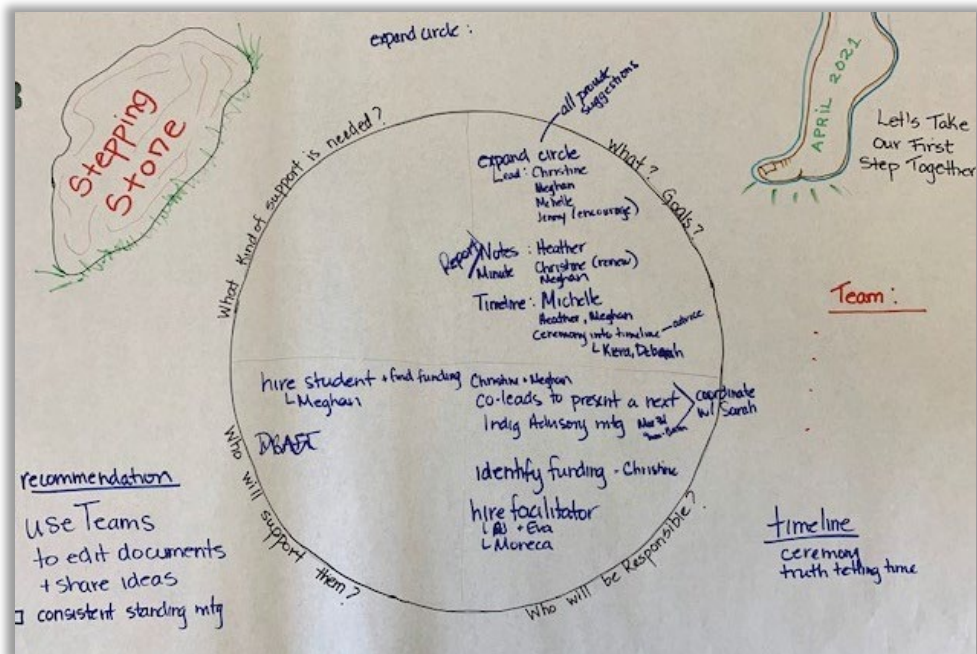


## The Stepping Stone (North East: Guided Action + Hope)

*Our first steps towards achieving our dreams of an anti-Indigenous racism strategy at the UM.*

Guided reflection:

- What goals do we want to achieve in the next month?
- Who will be responsible for each goal? Who will support them?
- What type of support is needed?



### Action Plan for March to June 2021

Goals	Lead Person(s)	Support Person(s) & Roles
1. Expand circle	Christine & Meghan	Michelle, Jenny (encourage). All members provide suggestions
2. Visioning report & notes	Heather	Christine, Meghan
3. Timeline with ceremony and truth telling time	Michele	Heather, Meghan with Debra, Kiera (advice for building ceremony into timeline)
4. Present on visioning activity at next Indigenous Awareness meeting	Christine & Meghan	

5. Identify funding opportunities	Christine	
6. Hire facilitator	Christine?	Facilitator recommendations: Eva & AJ Fontaine, Moneca Sinclair
7. Hire student & find funding	Meghan	

## Closing

Following the Morning Star Visioning Wheel process, members sign the completed Seven Stone illustrated posters and come together to celebrate and feast.

## **Appendix B: Town Halls/Focus Groups**



## Appendix C: Whiteshell Provincial Park, Bannock Point Petroforms

### Whiteshell Provincial Park, Bannock Point Petroforms

The Bannock Point Petroforms are figures laid out on bedrock in the forms of turtles, snakes, and humans, and also in abstract patterns. Anishinaabe and other First Nations people believe that they were left here long ago for the benefit of all people that might visit this site to receive their teachings and healing. (Whiteshell Provincial Park, Bannock Point Petroforms, para. 1)

We have chosen this image of a petroform in the shape of a turtle, located in Manito Ahbee, the place where the Creator sits, in Bannock Point Manitoba. It is important for this working committee to acknowledge our connections to the land and our responsibilities to all creation on Turtle Island. In this image, the turtle reminds us of the teachings of truth. We hope that this image and teaching will guide us all in our work and our commitment to reconciliation at the University of Manitoba.

Figure 1

Bannock Point Petroforms



Note. From Bannock Point Petroforms by Travel Manitoba, n.d., Travel Manitoba (<https://www.travelmanitoba.com/directory/tours-to-bannock-point-petroforms/>). Copyright by Travel Manitoba. Retrieved from [whiteshell\\_petro.pdf \(gov.mb.ca\)](https://www.whiteshell.gov.mb.ca/petro.pdf).

## **Appendix D: Respectful Work and Learning Environment Policy**