



**FINAL REPORT**

# Combatting Discrimination & Racism Against Indigenous Peoples in Calgary

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VP Community Success

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**This project was supported by the Native Counselling Services of Alberta.**

# Creating Ethical Space

First and foremost, we would like to acknowledge the Creator, our ancestors, and those who will come after us for providing the sense of spirit and intent for this work. We would also like to acknowledge that this project is centred on the traditional and ancestral lands of the Blackfoot Confederacy - Siksika, Piikani, and Kainai, the Treaty 7 Nations including the Tsuut'ina, Stoney Nakoda and the peoples of the Metis Nation Region 3, who also call Mohkinstsis (Calgary) their home.

My name is Monique Fry, and my ancestors are from the Pilalt Tribe of the Stó:lō people in S'ólh Téméxw. My Grandparents are Felix Victor of Xwchíyò:m First Nation and Juanita Silvey, descendant of Portuguese Joe Silvey and Kwatleematt from Shíshálh First Nation. I am humbled to be the external evaluator and cultural witness to the Indigenous Human Rights Circle's project, *Combatting Discrimination & Racism Against Indigenous Peoples in Calgary*. I am the VP of Community Success at HelpSeeker<sup>1</sup> and have also held the position of VP Indigenous Transformation & Diversity while working on this project.

This project began in April 2019 and, due to COVID-19 interruptions, was extended to March 31, 2021. I came to this project close to the end to support their final deliverables of the project in mid-October of 2020, but I have had a long relationship with the Human Rights Circle, as well as the urban Indigenous community of Calgary for over 14 years.

This year has been challenging for many people, and the COVID-19 pandemic has intensified systemic discrimination and bias that had a significant impact on Black, Indigenous and racialized peoples as well, deepening inequities experienced by individuals and communities living in poverty. The media has reported on anti-Indigenous racism in the Cowichan region<sup>2</sup>, and recently in the USA, the hate targeted at Asian Americans<sup>3</sup> has even turned deadly.<sup>4</sup> We recognize that racism and discrimination still has a stronghold on the minds of many Calgarians, which has been evidenced by grandstanding at the doors of our City Hall.<sup>5</sup>

This project represents a grassroots commitment that the Calgary Indigenous Human Rights Circle has tirelessly and relentlessly fought to uphold since their inception in 2005. This is not merely about resilience – as that does not adequately reflect the efforts and strength they have upheld to ensure that the work continues in the face of multiple barriers. This is about understanding the power of *legacy* –

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<sup>1</sup> HelpSeeker Inc. 2021. <https://www.helpseeker.co/>

<sup>2</sup> The Abbotsford News (January 14, 2021). Racism towards Cowichan Tribes in COVID-19 Fight Denounced by Federal Minister. The Canadian Press. Retrieved from: <https://www.abbynews.com/news/racism-towards-cowichan-tribes-in-covid-19-fight-denounced-by-federal-minister/>

<sup>3</sup> Smolinski, P. (March 13, 2021) Reports of Anti-Asian hate crimes rose nearly 150% in major U.S. cities last year. CBS News. Retrieved from: <https://www.cbsnews.com/news/asian-american-hate-crimes-up-150-percent-us/>

<sup>4</sup> Lozano, A.V. (March 20, 2021). People across U.S. protest anti-Asian hate following deadly spa shootings. NBC News. Retrieved from: <https://www.nbcnews.com/news/us-news/people-across-u-s-protest-anti-asian-hate-following-deadly-n1261677>

<sup>5</sup> Wilson, J. (February 28, 2021). Backlash grows after Walk for Freedom protesters seen carrying torches in Calgary. Global News. Retrieved from: <https://globalnews.ca/news/7668813/calgary-walk-for-freedom-protest-torches/>

the legacy of the past, how it impacts the present and how it affects our vision of the future, for our future generations.

2020 brought us to the fifth anniversary of the final 94 Truth and Reconciliation Commission's Calls to Action<sup>6</sup> and the recognition that in these five years, there has not been enough done to address the calls<sup>7</sup>, and there are still many people in Canada unaware of the truth of the history or the impacts of the residential school system. Many people still struggle to understand how they can take meaningful actions to support reconciliation in their communities, both on a personal basis as well as in their organizations and communities. It is for this reason that this project was born.

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<sup>6</sup> Truth and Reconciliation Commission of Canada: Calls to Action. Retrieved from: [https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/calls\\_to\\_action\\_english2.pdf](https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/calls_to_action_english2.pdf)

<sup>7</sup> National Centre for Truth and Reconciliation, University of Manitoba. TRC Commissioners Statement. 2020. Retrieved from: <https://news.nctr.ca/articles/trc-commissioners-statement>

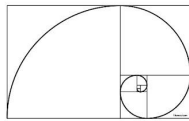
## Logo Design

The Circle's logo was designed by Piikani artist Kristy North Peigan. In her own words she describes the process:

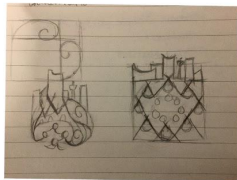
This logo was created to represent the past, present and future of who we are. It was developed collaboratively in a talking circle, being the source of inspiration to how we move forward into the future. The Golden Mean is also included in the iconography, so that we always remember to find a common ground between extremes. This logo will hopefully carry forward our efforts into a legacy for future generations.

The logo will live on the new website ([www.IndigenousHRCircle.ca](http://www.IndigenousHRCircle.ca)) and is protected under logo copyright. Kristy has given the Circle permission to use it for the purpose of their brand identity and messaging the work forward.

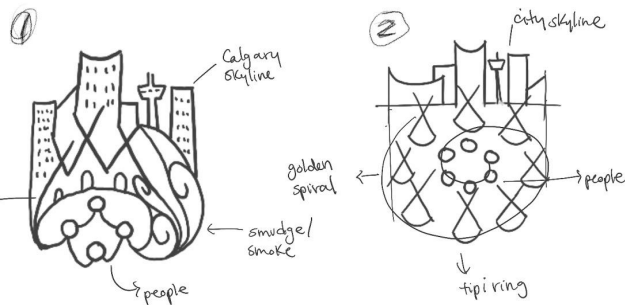
"The Golden Mean holds that virtue lies between the extremes. If you can travel the middle path of moderation and temperance, goodness and beauty will accompany you."



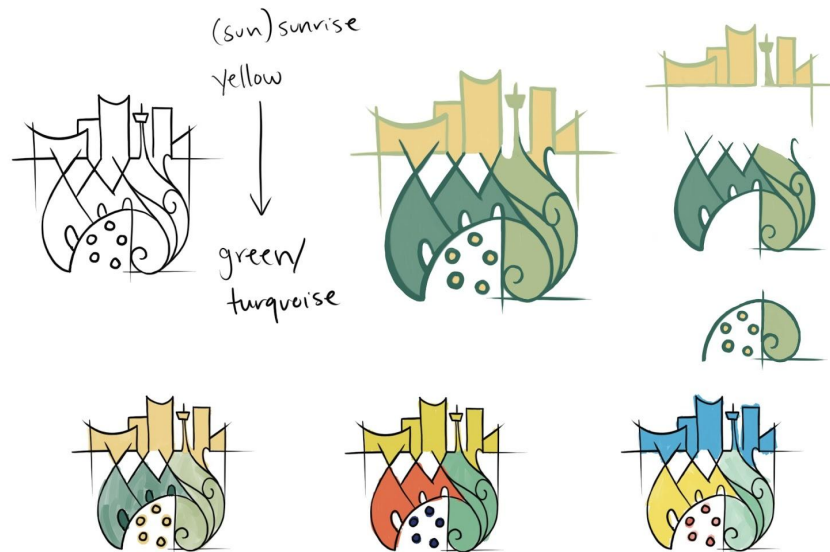
Original sketches



tipis



FINAL LOGO IDEAS



### Logo Ideas

Main ideas: Past, present, & future  
3 part logo  
"Moving camp"  
Legacy of the camp and the tipi & talking circle  
"Working in harmony"

Logo design elements: Shape reminiscent of "the Golden mean" or Fibonacci Sequence. Alluding to the perfection and harmony in nature and us being part of it.

Calgary skyline and over view of a tipi ring or village.

Circles to represent different nations and peoples.

## Uplifting the Voices of our Elders & Knowledge Keepers

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)<sup>8</sup> is the framework the Truth and Reconciliation Commission 94 Calls to Action are built upon. UNDRIP upholds a standard of decades of hard work and careful consideration by Indigenous peoples the world over. “UNDRIP is a framework for the establishment of mutually respectful relationships. It represents the minimum standard for the survival, dignity and well being of Indigenous peoples”.<sup>9</sup> As instruments of reconciliation, we need to first acknowledge that those who have come before us have laid the path for our work already.

The Indigenous Human Rights Circle of Calgary knows this quite well, as they have had the fortune of having an Elder at their helm whose work at the United Nations with the Indigenous Peoples Working Group, was witness, support, and strength alongside the Elders and Knowledge Keepers we lift up today – including Kenneth Deer and Chief Wilton Littlechild. Grandmother Doreen Spence (Bald Eagle Woman who Leads) from Saddle Lake Cree Nation has been a constant in the Circle, reminding us that the work that our predecessors and Elders have done is there to guide us. We have all the knowledge at our fingertips – we need to listen to their wisdom and act upon that knowledge.

This project was designed to re-engage the community of Calgary (including both Indigenous and non-Indigenous peoples) on the content of UNDRIP and the TRC Calls to Action and how we can come together cross-sectorally and cross-culturally to uplift the human rights of Indigenous peoples in Calgary, and support others in their work to combat racism and discrimination. The main outcome was to increase understanding of practical approaches for integrating UNDRIP and TRC.

The Indigenous Human Rights Circle currently has a broad representation of volunteer community members who either in their work, their life, or both, champion the rights of Indigenous Peoples in Calgary. Today their membership includes:

Jacie Alook	Cam Stewart	Cindy Provost
Elaine Ward	Joanne Schmidt	Candace Martens
Cheyenne Church	Ange Sawh	Doreen Spence
Barb Barclay		

<sup>8</sup> UN Declaration on the Rights of Indigenous Peoples. UNESCO. Retrieved from: <https://en.unesco.org/indigenous-peoples/undrip>

<sup>9</sup> National Centre for Truth and Reconciliation, University of Manitoba. Small Guidebook. Retrieved from: [www.nctra.ca](http://www.nctra.ca)

This project has been made possible with support from Native Counselling Services of Alberta (NCSA), and in partnership with both the Supporting Indigenous Sharing Network (SISN) and a grant from the Alberta Government 's Culture & Tourism department. The Circle has called upon many other community volunteers and organizations within Calgary to also ensure that the reach of this work is wide, and that the work is shared with many.

## Learning, Sharing and Coming Together

This report will summarize the activities, evaluate outcomes and deliverables, include resources and guides for community use, and offer recommendations for future work. My role in this project has also been to support the creation of a website that will act as a virtual "toolkit". The findings of this report will be used to inform the website and offer a space for ongoing discussion and activities of this work for the future. One of the clear outcomes that I heard from the Circle was the need to include the youth in our future work. The youth are the current generation who will use technology, who are not afraid to be vocal, and who depend on us to mediate the work for them. It is the hope of the Circle that the website and new partnerships will prepare us for the future we all deserve.

The main deliverables of this project were to:

1. Identify knowledge gaps between UNDRIP and TRC Calls to Action with targeted groups of stakeholders, gaining a better understanding of current policies, practices, and standards.
2. Collaborate between targeted groups and stakeholders to define next steps in implementing UNDRIP and TRC Calls to Action in Calgary. This collaboration intentionally sought to bring together the existing groups within the SISN and the communities at large where the intersection of human rights discussions occur.
3. Develop communication materials to promote UNDRIP and TRC, as well as approaches to support integration of practices regarding human rights and anti-racism into current and/or new policies and standards.

Over the course of nearly two years, the Circle was able to convene a number of in-person workshops that began in April 2019 with a Grassroots Gathering. With the emergence of COVID-19, the Circle received an extension of the grant to adjust the activities to online platforms and they delivered their final webinar on December 10, 2020.

Here is a list of the activities they provided prior to the pandemic lockdown:

- April 29, 2019: Grassroots Gathering VI
- December 10, 2019: Seeking Justice for Indigenous Peoples in the Legal System
- January 16, 2020: Enhancing Indigenous Careers and Services
- February 13, 2020: Promoting Indigenous Health, Healing and Resiliency



There were two other sessions that had to be cancelled as a result of COVID-19:

- March 21, 2020: Elders and Youth Engagement in Intergenerational Healing
- April 9, 2020: Preserving and Promoting Indigenous Cultures & Languages

Two main webinars were designed to continue the work online:

- August 9, 2020: Advancing Reconciliation
- December 10, 2020: Working Together to Address Anti-Indigenous Racism in Calgary

With both in-person and online engagement, the Circle managed to reach approximately 300 people. While the in-person work lends to stronger ties and relationships with people learning experientially with Elders, Knowledge Keepers and peers, the online platform did allow for a larger audience and reach for the speakers and panelists that may not have occurred in an in-person environment. We will explore each activity in more detail to follow.

## Storywork Methodology

### Story basket<sup>10</sup> framework for evaluation

As previously mentioned, I am a visitor and supporter on the ancestral lands of the Blackfoot Confederacy here in Mohkintsis. Much of my knowledge as an urban First Nations community member has been a culmination of learnings shared with me by my Piikani sister Cindy Provost, among other prominent Blackfoot Elders such as Dr. Reg Crowshoe, and strengthened with Mohawk and Métis teachings from Nokomis Sharron Proulx-Turner, Cree Grandmother Doreen Spence, and other Knowledge Keepers from all surrounding Treaty 7 communities to inform my understanding of place in and around the city now called Calgary.

As an Indigenous scholar, researcher, and practitioner, who I am, where I come from and how I come to understand my place in the world is a direct result of my respect for all the culminating knowledge from All my Relations. What I have learned to be pivotal in practice is to acknowledge the self in regards to your work and the positive ways in which confronting and understanding your own biases, your position, and your worldview have on interpreting data.

It is for this reason that as an external evaluator, who is also internal to the work and community through my relationships, that I use an evaluation method that is grounded in my own interpretation of who I am

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<sup>10</sup> Fry, M. R. (2018). Sqwéllqwel: A Storybasket of the International Indigenous Studies Program at the University of Calgary (Unpublished Master's Thesis). University of Calgary, Calgary, AB. Retrieved from: <http://hdl.handle.net/1880/106372>

as Stó:lō. I look at an evaluation as a way to tell the story of how a project came to be, how it unfolded, and what it can tell us. There are a number of different types of stories that are told for a variety of reasons (Archibald, 2008, p. 84)<sup>11</sup>, and I chose this particular **Stó:lō method of storywork**:

The Stó:lō categorize oral narratives into *sxwoxwiyam* and *sqwélqwel*. *Swoxwiyam* are “myth-like stories set in the distant past”. They usually explain how things came to be and how to “make things right for the present generation”.

*Sqwélqwel* are “true stories or news” describing “experiences in people’s lives”. In Stó:lō and Coast Salish cultures the power of storywork to make meaning derives from a synergy between the story, the context in which the story is used, the way the story is told, and how one listens to the story (Archibald, 2008, p. 84, with reference to (Carlson, 1997)<sup>12</sup>.

This is the methodology that I used in my Master’s work, and I have adapted that framework to be used in Indigenous program evaluation. To me, this work embodies the need for *transformational learning*.

Stó:lō author Lee Maracle (2015)<sup>13</sup> describes how in the Stó:lō worldview, “We are Transformers”

We are transformers. We arrived through transformation and our stories are documents of the historical transformations we have experienced. We are expected to carry on the tradition of continuous transformation by re-creating new stories that are connected to our history of story and transformation. We are expected to live our lives as story. We breathe story, tell and re-tell story, we alter our being over and over again throughout our lives based on the creation and recreation of story. The stories we tell address the transformations we have and have not made in our lives (pp. 225-226).

Through this project, the Circle would have us revisit the stories of the past, centering the knowledge of UNDRIP and TRC to tell and retell the stories, until we all find ourselves re-creating and transforming the future for ourselves and our future generations – where anti-Indigenous racism and discrimination no longer have power over us.

Here is a visual for my evaluation framework, followed by a few notes on my methodological choices:

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<sup>11</sup> Archibald, J.-a. (2008). *Indigenous Storywork: Educating the Heart, Mind, Body and Spirit*. Vancouver: UBC Press.

<sup>12</sup> *ibid.*

<sup>13</sup> Maracle, L. (2015). *Memory Serves: Oratories*. Edmonton, AB: Newest Press.



I have used both English and my language of Halq'emeylem to describe the concepts to organize the evaluation Story Basket used therein.

## Ceremony

At the center of my **Indigenous theory is ceremony**. In the past 14 years of working in the Indigenous community, I have learned that ceremony is what keeps us humble, authentic, and honest. The physical action of participating in a ceremony for research demonstrates how Indigenous theory builds on postcolonial theory. According to Henry Schwarz (2000)<sup>14</sup>, “it is not merely a theory of knowledge but a ‘**theoretical practice**’, a transformation of knowledge from static disciplinary competence to activist intervention” (p. 4). In this way, my Indigenous theory becomes real when it is grounded in ceremony and is also a part of my methodology.

<sup>14</sup> Schwarz, H. (2000). Mission Impossible: Introducing postcolonial studies in the US academy. In H. Schwarz, & S. Ray (Eds.), *A companion to postcolonial studies* (pp. 1-20). Oxford, UK: Blackwell Publishers.

This project has utilized ceremony throughout all iterations of the work and will take this final report document into the sweat lodge for one final ceremony to offer the work up for validation to the ancestors, as well as signal to the future generations to come that the work was done in a good way.

## Ontology - the nature of being and existence

According to Michael Hart (2010<sup>15</sup>), Indigenous ontology has two major elements that are key to an Indigenous research paradigm: **spirituality and reciprocity** (p. 8). Both of these elements are intrinsically intertwined. Understanding the role that reciprocity plays in an Indigenous relational worldview allows for a deeper understanding of the importance of **spirituality in meaning-making**.

The spirituality in meaning-making as referenced in ceremony also provided an opportunity for me as the evaluator to combine elements of my spiritual teachings to be infused into the process. Many Elders will remark that this is the making of something “real”, which can be seen as contrary to those who believe that putting it on paper is what makes it real.

## Epistemology - how you understand the world

Kovach (2009)<sup>16</sup> distinguishes epistemology from ontology in that “epistemology captures the **‘self-in-relation’** quality of Indigenous knowledge systems” (pp. 55-56). Kovach believes that the epistemological foundation is what distinguishes Indigenous research from western methodologies because they are “in relation to place and person... and largely researcher dependent” (p. 56). Self-location by way of reflexivity in the research process is **“a focus on how does who I am, who I have been, who I think I am, and how I feel affect data collection and analysis”** (Pillow, 2003, p. 176)<sup>17</sup>

This keen observation and understanding of self-in-relation is why the choice to make the evaluation framework that I am using, rooted in my location as a Stó:lō person, so important – and not using a Blackfoot, Nakoda, or Dené method for example – is because I was the one collecting and analyzing the resulting work. It is my understanding of what I am now reflecting on.

## Axiology - where our values intersect with our knowledge

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<sup>15</sup> Hart, M. A. (2010, February). Indigenous Worldviews, Knowledge, and Research: The Development of an Indigenous Research Paradigm. *Journal of Indigenous Voices in Social Work*, 1(1), 1-16.

<sup>16</sup> Kovach, M. (2009). *Indigenous Methodologies: Characteristics, Conversations and Contexts*. Toronto, ON: University of Toronto Press Inc.

<sup>17</sup> Pillow, W. (2003). Confession, catharsis, or cure? Rethinking the uses of reflexivity as methodological power in qualitative research. *International Journal of Qualitative Studies in Education*, 16(2), 175-196.

The search for knowledge is guided by **ethics and morals** – this is axiology. We center the work into context of an ethical space for conversations on racism that are authentic and transparent. Once we have a basis of understanding, how do we then act upon that knowledge? That is the crux of this work: to provide tools and resources to combat anti-Indigenous racism and discrimination.

# Meaning-Making & Knowledge Gathering

It is important to note that as I came on board for only the final activities, my evaluation of almost all the activities are not from first-hand experience of them, but rather in reviewing the data and reports that the Circle provided to me. In order to have a more wholistic understanding of the work that I was not privy to, I conducted an evaluation circle with the Indigenous Human Rights members for their feedback of the entire project and to ask them their hopes for the continuing work. For my methodology, I prefer to be a participatory witness to the activities as much as possible for my greater understanding in the evaluation and storying process.

The TRC Calls to Action and the UN Declaration on the Rights of Indigenous Peoples (UNDRIP) identified in the 2018-2019 Community Plan<sup>18</sup> have been used to support the activities and objectives of this project based on the priority areas, goals, and actions. Where they have been clearly identified, we have noted them under each activity with the following symbols (respectively):



## 1. Grassroots Gathering VI (April 29, 2019)

The purpose of the Grassroots Gathering was to reinvigorate the momentum with community stakeholders that had previously participated in past gatherings as well as invite new members of the community, agencies, and organizations of Calgary to participate. There were a total of 42 participants, including five Elders, seven new community organization partners, and multiple volunteers.

Half the day was dedicated to revisiting the Community Goals, Activities, and Timelines for the Strategic Community Areas of Focus (CIRCLES) that had been established in 2018. Time was spent validating that work and introducing new perspectives to continue the work forward.

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<sup>18</sup> Calgary Indigenous Sharing Network (CISN) Community Report 2018-19. Retrieved from: <https://www.sisn.ca/wp-content/uploads/2019/06/CISN-Community-Report-2018-19.Final-June.19-2.0.pdf>

The Gathering was co-hosted by the Human Rights and Discrimination Circle, who took the opportunity to announce their Anti-Racism Community Grant. They led an afternoon brainstorm session to receive feedback from community stakeholders in order to identify themes emerging in our city in relation to experiences of systemic and individual racism and discrimination. The afternoon included an experiential exercise using Theatre of Oppression practices to demonstrate real-life scenarios and how to approach or intervene.

The Community Action Plan was updated for the next two years of focus by the Community Circles to include: Justice, Healing & Resiliency, Culture & Language, Elders & Youth, and Careers & Resources. As the co-host of the event, the Human Rights & Discrimination Circle provided new connections to take root and strengthened existing collaborative efforts in development.

In the afternoon brainstorm session the Human Rights Circle sought to gain community input to inform their project areas of focus, timelines and milestones. The targeted discussions included the following summary from community members:

#### **Summary of Systemic Racism in the Health Care System**

- Differential treatment in emergency room by triage personnel, so feel unsafe to disclose;
- South Hospital ER: had to sit in the waiting room with IV for 4 days to flush out inflamed area for lack of a bed, but others came and went.
- Foothills ER: refused treatment because there was a note on the file saying “drug-seeking” even though had been clean and sober for many years. Went to Lougheed ER and ended up with surgery on my stomach.
- Kicked out of hospital at unsafe time in middle of the night, forced to walk home a very long distance because no car/driver/cab and then hit by a drunk driver en route.
- Lack of access to the health care system due to prejudice and if get upset, accused of being an angry Indian leading to further stereotyping.
- Wrongful assumption that UTI in my daughter was a case of child molestation.
- Lack of Indigenous (liaison) social workers when needed – inappropriate assignment of an Aboriginal candy striper instead.
- Lack of AHS long-term care facility for Indigenous people in Calgary, as well as Indigenous liaison caregivers.
- Characterized as “Angry Indian” if upset with poor treatment or lack of deeper understanding of the situation.

#### **Summary of Systemic Racism in the Justice System:**

- Racial profiling/carding by police officer over seatbelt issue during a cab ride.
- Lack of confidence around personal safety within the justice system leading to avoidance of police when they need help.
- Fear of being thrown in jail for no reason.

### **Summary of Systemic Racism in the Education System:**

- Residential school, Indian Day Schools, systemic legacy of discrimination and hate.
- Present day fighting in schools because of Indigenous ancestry (males).
- Current hard time in high schools because of ancestry (females).

### **Summary of Individual and Systemic Racism in the Private Sector, ie. “Walking on Eggshells”:**

- Restaurants – other people stop talking when Indigenous couple enters.
- Gas stations – asking permission to use the bathroom and having to justify use and time.
- Retail stores – refusal to sell mouthwash and hairspray because of assumption of drug abuse.
- Grocery stores – followed around because of the assumption that you’re stealing.
- Hotels – illegal “native tax” or extra charge for assumed damage to the room.
- Cabs – request for fares up front because of assumption that you may not pay.
- Apartments – when you show up to see a rental unit, told it was already taken.

### **Elders & Youth Circle Summary Discussion**

- Watched by store security: feelings of intimidation.
- Being stopped by police.
- Oppressive thoughts & comments at an event.
- Discrimination of ½ White and ½ Indigenous, “fighting Indian Wars”
- Person using derogatory terms in a public space (ie. restaurant).

Overall, the participants found the day useful from both a strategic planning standpoint and as a way to garner input from them on the current realities that still plague the city in regards to racism and discrimination against Indigenous peoples. There were some comments where people felt there is never enough time to really focus on these topics, and that feedback, along with the strategic areas, are why the Human Rights Circle chose the resulting workshop session topics for this project.

### **Learning Circles, Building Relations through Reconcili-Action**

The Circle contracted Blackfoot Elder and Knowledge Keeper Aa’stai-poiyii (talking towards you) , Ashley Prairie Chicken, to design and facilitate full day Learning Circles for the project. Ashley used oral traditions and modern storytelling methods to empower, bring awareness, and demonstrate living with unconditional regard to remove perception and have an open heart: unconditional love “kiimopiipitssinnii”. The activities he facilitated were the Thought Process Card exercise, Circle in a Box, and the Back Pack exercise. The sessions ended with a Talking Circle, which then moved into an afternoon of brainstorming with the group.

The first question explored barriers to each respective organizational journey moving truth and reconciliation forward at the practice, procedural, and policy levels. Following that was sharing what steps can be taken to eliminate the barriers, ending with an action or strategy to take.



Ashley was responsible for this portion of the project until the pandemic and lockdown prevented the in-person sessions from continuing. The Circle continued to lend planning and logistic support, while adapting to virtual engagement and coordination.

## 2. Seeking Justice for Indigenous Peoples in the Legal System (December 10, 2019)



<b>Calls to Action #42, #50, and #55</b>	<b>Article 40</b>
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The first workshop session after the Grassroots Gathering was focused on the Justice and Legal systems in Calgary. They had an attendance of 10 people. In order to have participants prepared for the sessions, they were asked to respond to prepared questions on the subject topic when they registered for the event. This helped aid the Circle in tailoring the sessions to meet the needs of those in the workshop.

Here is a summary of the questions that they asked participants prior to the session:

### 1. Write down in 2 to 3 sentences your understanding of how racism impacted Indigenous people of Canada.

- I think of Canada often as racism with a polite face. Racism has had a profound impact on Indigenous peoples in Canada from historical beginnings to present day. Racism erodes a sense of identity, self-esteem, and confidence, and damages [people] individually and collectively on an emotional, physical, and spiritual level.
- Segregation – two tier systems; multi-generational racism – when non-Indigenous people have little knowledge of past events.
- How can you write down the impact on Indigenous people of Canada in 2-3 sentences? Astronomical and horrific act that is still going on today.
- Racism/supremacy kills Indigenous people through systemic and direct racism. Communities remain isolated & neglected and individuals live in marginalization.

- Stereotypes around their culture; “kill the Indian”; not being able to practice their spiritual, cultural and traditional beliefs.
- Racism has prevented Indigenous peoples from access to school, health care, basic needs and services. It has also prevented employment opportunities and contributes to isolation.
- Racism has influenced policy and procedures of every system in Canada. These racist ideologies and the imbalance of power impacts Indigenous and people of colour negatively and will continue if not checked.
- Systemic discrimination; colonization through residential schools; unsafety, example child services.

**2. Using 2-3 sentences write down your understanding of how discrimination has effected Indigenous people in Canada.**

- Discrimination – long standing and pervasive. Has isolated and held back Indigenous peoples. Discrimination is systemic.
- Discrimination is a tool used to control Indigenous peoples by creating barriers in every way possible towards this group of people.
- Not able to fulfill true potential in work, personal life, housing, emotions.
- Discrimination isolates Indigenous people and removes safety for engagement in society in healthy ways. Isolation creates barriers to services thus quality of life.
- Systemic barriers – healthcare, justice, school; stereotypes and biases toward Indigenous people are rooted in the Indian Act.
- Racial profiling of Indigenous people causes discrimination in urban communities.
- Because this exists, folks in power don’t know that they uphold these ideologies and make systems unsafe.

Within the session, the group spoke about the lingering barriers that exist despite multiple reports, efforts, and even funding opportunities that have emerged over the years to address the ongoing concerns felt by many.

The continuation of colonial systems was identified as a major barrier. Colonization and colonial ideas and practices are embedded in the justice system, the governance and funding systems, as well within service-providing organizations. The safety and well being of many Indigenous community members is often at stake. In order to discuss the way forward, dialogue was centered around the need for systems to be immersed in Indigenous communities and ceremonies, and to have education opportunities for all peoples, including those members of settler society who have been separated from their own cultures and histories.

One participant commented that we need to be more critical of the policies and procedures in place and learn to work together. “We complicate things unnecessarily. Introduce humanity back into our workplaces. Get rid of hierarchies. We need to model what we want. There is more than one way to do

things. Indigenous Peoples have had to learn to walk in two-plus worlds. Learn how to be friends and to be human.”

Much discussion surrounded the impact of the courts and the discriminatory justice system on the youth in our community – where western law is more often about punishment, rather than the restorative justice of traditional Indigenous law. There has been some movement to better understand the impacts of intergenerational trauma in pre-sentencing of Indigenous peoples as a result of Gladue<sup>19</sup> reports and people felt that restorative justice practices and sentencing circles would benefit all peoples in society, not just those who are Indigenous.

The acknowledgement that there is still a lot of work to be done was ever-present, and Elder Kelly Good Eagle reminded everyone that ceremony and smudge protects us all in these difficult spaces, and provided everyone with a song and prayers in closing.

### 3. Enhancing Indigenous Careers and Services (January 16, 2020)



<b>Calls to Action #3, #5, #92</b>	<b>Article 21</b>
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There were a total of eight people present for this session focusing on ways to improve participation of Indigenous peoples in the workforce. The pre-session questions for this session were focused on the same two questions as the first, with the inclusion of two new questions noted below:

**1. Write down in 2 to 3 sentences your understanding of how racism impacted Indigenous people of Canada**

- I am First Nations. It creates barriers, makes us feel less than.
- Marginalizes and impacts many things from work and lifestyle to living situations.
- Held back from job opportunities.
- Lack of healthcare in hospitals.
- Lack of housing – cannot get rentals.

<sup>19</sup> Gladue Primer, 2011. Retrieved from: [http://www.cba.org/CBA/cle/PDF/JUST13\\_Paper\\_Shields\\_GladuePrimer.pdf](http://www.cba.org/CBA/cle/PDF/JUST13_Paper_Shields_GladuePrimer.pdf)

**2. Using 2-3 sentences write down your understanding of how discrimination has affected Indigenous people in Canada.**

- Racism is the foundation for reserves, residential schools, etc.
- Discrimination affects everything.
- Jobs/placement.
- Jailed – incarceration.
- Not respected.

**3. In 1-2 sentences please describe the purpose of Truth and Reconciliation Commission's recommended Calls to Action.**

- To be a platform for Indigenous people to begin the process of educating and healing.
- To guide every Canadian on reconciliation and improving relationships.
- To help Canadians (all) understand the Indigenous background (and why) to create compassion.

**4. Please describe in one or two sentences the intent behind the United Nations Declaration on the Rights of Indigenous People.**

- To have Canada address the inequality of Indigenous people.
- I am not sure.
- To bring awareness.
- To oversee.
- Act as a third party.

For those present in the session, the focus was understanding the barriers that may be in place within their workplaces and organizations that prevent the work of Truth and Reconciliation from moving forward.

In terms of practices, there is a lack of understanding regarding the necessary tools that frontline staff may need, along with general information or lack of guidance from Elders. Many felt that their organizations do not have adequate resources to support more Indigenous people and processes in their programs, nor do they feel like they can adequately address the needs themselves.

While some felt that there has been some effort in ensuring policies and procedures have been identified, such as the creation of Indigenous strategy and plans or having Indigenous representation on their boards, there is still a huge gap in many procedures, and often there can still be blatant biases and prejudices.

One area of concern was the colonial impacts of western policies that have a negative impact on Indigenous staff and people, including policies against certain cultural practices such as smudging, clean criminal records, lack of access to ceremony, job requirements such as driver's licence, and access to a vehicle, to name a few.

They had planned to continue the dialogue to include steps to eliminate barriers and actions to support further strategies, but did not have the time to complete those portions of the session.

#### 4. Promoting Indigenous Health, Healing and Resiliency (February 13, 2020)



**Call to Action #21**

**Article 2**

There were a total of ten people present for this session focusing on ways to promote Indigenous Health, Healing and Resiliency. The pre-session questions for this session included three of the previous questions, and did not ask the fourth question on UNDRIP.

##### **1. Write down in 2 to 3 sentences your understanding of how racism impacted Indigenous people of Canada**

- Poverty, stolen land, stripped of culture.
- Negative pre-determined assumptions of people result in a loss of self and a creation of shame for who you are.
- I think it creates barriers to potential (ie. job prospects, etc.)
- It robs Indigenous people of their right to their own culture.
- Has impacted lived experiences, been the center of policies and government actions that have tried to destroy Indigenous culture and it continues today.
- It impacts everything from an Indigenous person's ability to open a bank account, to getting employment, to how someone walking down the street views them.
- It has affected their right to necessities of everyday life to running water, food, and shelter.

##### **2. Using 2-3 sentences, write down your understanding of how discrimination has affected Indigenous people in Canada.**

- Education & jobs, health care, prison system.
- Indigenous people have been ignored and not considered in questions involving their lifeways and their land.
- People face preconceptions that disallow them the same rights as other Canadians.

- It means they are overrepresented in prison systems.
- Discrimination impacts how Indigenous peoples are able to exist in harmonious relations with others in society.
- People's lack of understanding about the history of Canada and its relationship with Indigenous peoples has led many to hold falsehoods about Indigenous peoples (stereotypes).
- It has affected people when it comes to health, jobs, and education.

**3. In 1-2 sentences, please describe the purpose of Truth and Reconciliation Commission's recommended Calls to Action.**

- Bringing to light what has happened in the past.
- To allow other individuals in Canada to recognize the truth of the past and the starting point in moving forward.

In the session, there was much discussion on both the barriers and the successes to advancing truth and reconciliation within the health and wellness sector. The group felt that they had seen an increase of consultation with knowledge holders and cultural advisors and in some cases, more investment in program development.

However, people shared that the health care system is so overwhelmed and entrenched in colonialism where stigma, bias, and discrimination are persistent. This may be from a continued lack of understanding or awareness of how colonialism impacts the system itself. The result of this is a lack of empathy and investments of time, energy, and resources to support lasting changes.

Some steps or strategic actions to eliminate barriers shared from the group included adequate Indigenous engagement in the design of policies, as well as clear links between specific Calls to Action within them. This should extend to hiring policies as well as programmatic ones. Others reflected that organizational mandates are often developed by those in power, not those that represent the voices that need to be amplified. Unfortunately, no responses were collected from the group that demonstrated successes to moving truth and reconciliation forward at the policy level.

### Evaluation Notes for Past Sessions

The care and effort to continue to engage the community and ask for their feedback during the course of the project speaks to the strength of the Circle's work to ensure that they are as inclusive as possible. It is important for the community at large to feel heard, in particular with delicate subject matter. While there has been significant information collected to date, there are a few suggestions for future work that can be considered for next time.

The efforts to collect pre-session information from participants as a way to gauge their pre-existing knowledge and needs in the sessions was a successful activity. Without witnessing the use of that information in action in the sessions, it is difficult for this evaluator to comment on the effectiveness or intentional use of that information. It would also have been a greater practice to follow up with a post

evaluation to participants to see if their knowledge increased, or was shaped differently after each session was completed.

Continuing to think on the impact and reach of those sessions, it was not always clear if there were particular articles of UNDRIP or specific TRC Calls to Action that were examined. It is understood that the sessions were still focusing on the general need to spread the awareness of these foundational documents, and future work should dig deeper into them from both sector perspectives, as well as community-wide impacts.

Logistically, if there is another external evaluator, having a clear process for data collection and information management of files will make it easier for a fulsome evaluation of the project story and results. Setting this process up at the outset of the project will also aid in ensuring that all deliverables and outcomes are on track and in scope.

## COVID-19 Pivot

Two more workshops – Elders and Youth Engagement in Intergenerational Healing on March 21, 2020 and Preserving and Promoting Indigenous Cultures & Languages on April 9 – were unfortunately cancelled due to the onset of the COVID-19 pandemic. With the cancellation of the last two workshops, the Circle requested an extension of the project from their funders and provided an interim summary of activities that was submitted in June 2020.

This pause allowed the Circle to reflect widely on the cross-cutting themes that had emerged from all the discussions in relation to systemic racism, regardless of the type of organization that participants came from. Here are their themes and recommendations outlined from the work to date, that informed the final two webinar activities:

### **1. Leadership (policy & decision-making bodies):**

- a) Inclusive representation on policy & decision-making bodies such as boards, committees, and task forces, especially including Elders/Knowledge Keepers, plus the avoidance of “tokenism” or just one Indigenous person to represent all Indigenous peoples, including gender balance.
- b) Adequately resource ReconciliAction initiatives in terms of funds for Indigenous programming, human resources to increase recruitment of Indigenous peoples, and ensure long-term support is in place and not simply one-off activities.
- c) Recognize the importance of ceremony and relationship-building with respect to Indigenous peoples (e.g. encouraging a policy permitting smudges & conducting land acknowledgements).
- d) Ensure there is a strong policy against racial profiling and monitor how the policy is being implemented.

- 2. Management (procedures & programs implementing policies):**
  - a) Remove administrative barriers regarding access to services & programs.
  - b) Ensure organizations provide an ethical and safe environment for Indigenous peoples, as well as eliminate any racial profiling in its procedures/operations.
  - c) Ensure all personnel receive rigorous cultural awareness training provided by Indigenous experts and follow-up on training regularly.
  
- 3. Frontline Staff & Volunteers (practices & following procedures):**
  - a) Inform oneself on culturally-appropriate practices and protocols re: Indigenous communities.
  - b) Enhance understanding of how intergenerational trauma impacts actions.
  - c) Increase access to Elders and Knowledge Keepers for activities.
  
- 4. Community Members (self-knowledge & cultural immersion):**
  - a) Inform oneself on historical racism and inequities re: Indigenous peoples and settlers.
  - b) Enhance understanding of how the cycle of poverty is a major factor of urban Indigenous affairs by immersing oneself in Indigenous communities and causes (sitting together, listening, learning and then educating others).
  - c) Learn how to not be a bystander when witnessing racism, but rather a bona fide ally that truly cares about Indigenous peoples' well-being.

## 5. Advancing Reconciliation (August 9, 2020)

Following a transition to virtual gatherings to continue on the work, the first interactive live webinar focused on exploring how Indigenous and non-Indigenous people can address contemporary issues of racism. In commemoration of the UN International Day of the World's Indigenous Peoples, the event was hosted on August 9, 2020 and had 180 people in attendance online. It was supported by Culture, Multiculturalism, and Status of Women Alberta, Indigenous Services Canada (ISC), the Supporting Indigenous Sharing Network (SISN), and Native Counselling Services of Alberta (NCSA).

The session sought to explore what Canadians have done to address the existing policy and framework reports in the last decade, including the UN Declaration on the Rights of Indigenous People and the Truth and Reconciliation Commission Calls to Action Report. It further sought to understand what concrete actions can be taken by individuals, organizations, and governments to do more with these existing bodies of work.

The panel invited to speak was a diverse mix of Indigenous leaders with unique and important perspectives to explore issues related to decolonization processes and mobilize knowledge of reconciliation practices at both the organizational and community levels. The panelists included: Chief Wilton Littlechild (lawyer and TRC Commissioner); Samuel Crowfoot (lawyer and current Siksika Nation Councillor); and Larissa Crawford (Indigenous youth and Future Ancestor Services founder).



The Circle provided the following questions for the panelists to address in the webinar:

1. Since the TRC report was released in 2015, what have Canadian organizations, governments, and people done to address racism and discrimination?
2. What concrete actions can individuals, organizations, and governments do to improve outcomes for Indigenous people?
3. How do you see the Truth and Reconciliation Calls to Action impacting communities in the future? (*may not get to this one*)

Given the nature of this first shift to online webinar format, there were not a lot of opportunities for reciprocal dialogue outside of the Q&A time and the chat box function. The Human Rights Circle did hold their own debrief after in the regular monthly meeting that followed the event, though in the sharing of project documents for this evaluation they were not located in time to include.

## 6. Working Together to Address Anti-Indigenous Racism in Calgary (Dec. 10, 2020)

To finish the work of the Circles for 2020 and also in recognition of UN Human Rights Day, the Indigenous Human Rights Circle hosted a virtual gathering on December 10, 2020 titled “Working Together to Address Anti-Indigenous Racism in Calgary”.

Approximately 125 people attended this session from Calgary and the surrounding area, along with a roster of diverse volunteers passionate about people and community. There was a mix of community stakeholders, from both long-time and newly engaged partners, representatives, advocates, and governing representatives, as well as people from various sectors, including education, justice, and social services.

The full-day event called upon participants to be present and open to sharing, practice deep listening, and be courageous and curious to the challenging but necessary conversations needed. Understanding how best to address and end racism in Calgary from various perspectives, such as an individual bystander and at a governance and policy level, was the goal of the day.

The Indigenous Human Rights Circle also used this forum to share updates into the process of the “Combating Discrimination & Racism Against Indigenous people in Calgary” project since its inception. They highlighted the holding of brave space for meaningful dialogue and discussion to address systemic racism and develop capacity for anti-discrimination efforts.

The sessions for the day included two Keynote addresses providing both a local and national perspective. Dr. Jane Philpott, Dean of the Faculty of Health Sciences at Queen’s University in Ontario and former Minister of Indigenous Services and Minister of Health for the Canadian government spoke about the inequalities in the Canadian health system and how systemic racism has impacted the wellbeing of Indigenous peoples.

There were a lot of questions and comments for Dr. Philpott that sought to understand the social determinants of health, as well as the role that culture, spirituality, and Elders can play to inform more positive results within our healthcare system.

Secondly, for a more local perspective and context, the group heard from Samuel Crowfoot, a Councillor from the Siksika Nation of the Blackfoot Confederacy, who also served as a lawyer in the United States as well as former Chief Judge for the Pueblo Zuni in New Mexico. Samuel's presentation discussed legal issues faced by Indigenous peoples in both countries and the contexts.

The comments and questions as a result of Samuel's presentation centred on comments to the hard work of de-colonization and Indigenization of systems, including the role that both Indigenous and non-Indigenous people have in these processes. It is imperative that we work together in these efforts. There is a mistaken belief that allowing other ways of knowing and doing into our processes and procedures will somehow take away from others – but that is untrue. Indigenous people and thought have a lot to add and compliment western ways of thinking.

Final thoughts included the challenge for us all to hold our senior leaders accountable for the work and invite others to be a part of the work. Quite often, we see the same people at the table and we need to ask ourselves why are more people not contributing to the work? What needs to change to make space for others?

The day activities included morning and afternoon breakout sessions in small groups around four themes that arose from the project, followed by larger plenary group sharing throughout the day. This was an opportunity to come together to share local perspectives on approaches to addressing systemic racism from an individual and by-stander experience, as well as gaps that still exist at the policy and government levels.

In the breakout sessions, volunteer Facilitators and Scribes used Guides<sup>20</sup> created to address the four main thematic areas of 1) Individuals facing racism and discrimination; 2) bystanders witnessing racism and discrimination; 3) organizations; and 4) policies combatting racism and discrimination. These guides are designed as tools to be used by others to have similar conversations in their own work or organizational circles. Using digital white board technology with Miro<sup>21</sup>, circles were held to capture the responses of participants.

Here is a summary of those discussions in the breakout rooms:

- 1. What can individuals do when they experience racism or discrimination?**
  - Empowerment

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<sup>20</sup> Find the Facilitator Guides in the Appendix section at the end of this report.

<sup>21</sup> Miro. Retrieved from: <https://miro.com/>

- Love/acceptance of yourself
- Relationship building
- Educate yourself on the history
  - Knowing "myths" so you can correct
  - Asking meaningful/ reflective questions
- Asking individuals about where they come from/ getting community history
- "Picking your battles"

## 2. What can bystanders do when they witness incidents or racism or discrimination?

- More trauma-informed training
- Privileged individuals
  - What effect can they have?
  - How do they get more involved?

### Bystanders:

- Bystander apathy
  - Will my voice really make a difference?
- Interrupt and correct ignorant comments
- Fearful?
- Uncomfortable?
- Not educated enough on the topic?
- Ensure your support is welcomed.

### Landlords

- Racist – not willing to rent to individuals of Indigenous background.
  - What are their rights?
- Unsure what to do when situations like this arise.
- Lawyers need to be more aware of the resources available to their clients to potentially make referrals?
- Cultural understanding/teachings for landlords.
- Educate Indigenous renters to know what their rights are when renting or looking for a rental property.
- More urban housing opportunities for Indigenous people.

### Erasure of Indigenous history & peoples

- Educate everyone about the history of Indigenous people
  - Teaching the younger generations, whether it's at home from parents, elders, or strong community leaders.
  - Ensuring it is taught in the education system.

## 3. What can organizations do to improve participation of indigenous people in their workplace or business?

- Stop relying on BIPOC employees to create the road map for becoming culturally aware.
- Mandatory TRC calls in workplaces.
- Create safe spaces.
- Consider having Elders sit in the process of creating organizational structure.
- Funders: accept oral submissions/presentations.
- Consult with FN communities/leadership.
- Diverse staffing throughout all levels of organization.
- Intersectionality.
- Are their voices being heard by upper management/boards?
- Conduct exit interviews.
- Anonymous surveys.

**4. What policies and processes can governments/organizations put in place to increase Indigenous people's outcomes and what can individuals do to support this change?**

- Changes involve storytelling.
- Less bureaucratic.
- Lack of funding despite promises by the government.
- Efficiency vs. salience.
  - Cultural competency doesn't address real root causes.
- No single anti-racism policy fits all organizations.
- EDI (Equity, diversity, and inclusion) framework.
- Strong community partnerships/allies.
- Implement a specific change to address the specific problem, address the environment and the actual root causes.
- Can we make these systems more open to different ways of knowing, rather than reinforcing the narrative?
- Government of Alberta language barriers.
- Get the community involved.
- Learn from those who have been involved for a long time.
  - Niitsitapi Principle
- Recognize and acknowledge "Interconnectedness".
- Hold people accountable for their actions.
- Deliberate measures to confront outdated and malicious policies and incorporate new recommendations to move forward to re-educate and re-teach the humanity element in all levels of institutional process.
- Institutional push to "Indigenize" curriculum, but not decolonize institutions.
  - Parents can hold these institutions to higher standards.
  - Immigrants need better education on Indigenous history.
  - Indigenous incorporation into workplaces.
  - Hiring of marginalized groups without backlash of privilege?

After the circles within the breakout rooms were done, my team of support at HelpSeeker analyzed the notes from the sessions and have provided the main themes that arose out of all four of the session areas here from the webinar:

### **More Training/Supports for Becoming Allies**

- Many people wanted to know how to become strong allies, become more empowered and more willing to speak up.
- Felt a need to make it clear to check in on Indigenous colleagues.
- Storytelling to share experiences.
- Non-western forms of care (ie. smudging).
- Support for younger generations to have a voice and for it to be heard/recognized.

### **Connecting to Necessary Context / Historical Info**

- Where to go after experiencing an act of racism.
- Creating an awareness of non-obvious forms of discrimination.
- Intergenerational trauma awareness.
- Educating our children in school and in homes, strong community leaders/elders.
- Resources readily available for people to access when they need it.
- Debunk “myths” surrounding Indigenous peoples, history, culture, etc.
- Erasure surrounding Indigenous history.

### **Dealing With HR Issues in Your Organization**

- People commented on how individuals experiencing racism likely would not go to appropriate people within the company to discuss rather with friends and family.
- Hiring practices – how to make them more equitable.
- Dealing with racist HR departments.
- Dealing with having no formal channels for HR issues.
- Creating cultural safety protocols.
- Hiring more diverse and inclusive individuals throughout all levels of the organization.
- Inclusive of different cultures and their celebrations or gatherings; workshops on celebrations, ceremony, anti-racism work.

### **Action (Individual Bystanders vs. Collective Governance/Policy)**

- Many people want to know more about how to make governance or policy changes.
- Do’s and don’ts - as an individual and a bystander, and as an organization/in policy.
- “I am very interested in applying a 'tapestry' over 'patchwork' approach to our org's de-colonization journey - an approach that will require years of time, money, deep listening, indigenous consultation and collective investment - from our board to our employees to our volunteers.”
- Normalize conversations around anti-racism.
- Involvement of Elders on policies but do not want to overwork elders. Creating a standstill on implementation of new policies.

- Successful case studies.

The Human Rights Circle provided an opportunity for participants to engage with representatives from various organizations to learn about addressing anti-Indigenous racism in Calgary. The webinar session held on December 10, 2020 had participants take part in two surveys and a discussion board exercise to express their thoughts and feelings about how they and their organizations have addressed issues of racism and discrimination against Indigenous people, and could continue to do so in the future.

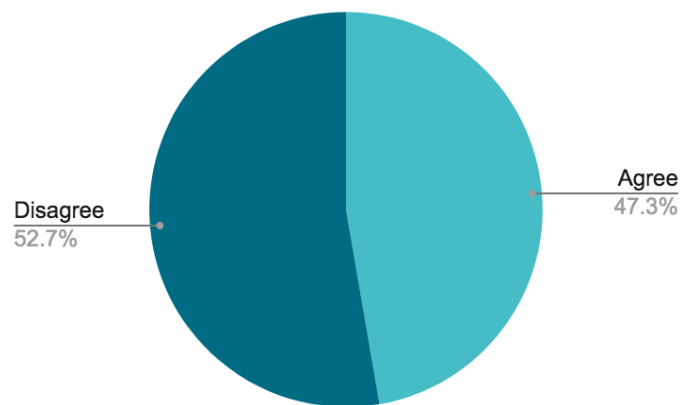
The themes of awareness, education, and speaking out were prevalent across all three exercises. Considerations for a guide to address anti-Indigenous racism were also shared and provided valuable ideas. Participants provided many positive responses to the sessions, with many requesting that more sessions be offered in the future.

Feedback from the event was overwhelmingly positive, and was captured both live during the event using an online tool called Mentimeter<sup>22</sup>, as well as a long-form survey that was conducted in the days following the event. A few examples of the results from both of those are included here, with the full results in the Appendix to follow.

### Live Survey Example

Throughout the session, feedback was collected through an online tool called Mentimeter that allows participants to respond live with results displaying immediately for the entire audience to see, using mobile devices, to questions that are pre-determined by the organizers.

Just over half of total participants who responded (n=55) felt like they were not personally equipped to handle racism and discrimination at the beginning of the session:



<sup>22</sup> Mentimeter. Retrieved from: <https://www.mentimeter.com/>

Although there were fewer respondents (n=11), a follow-up question found that all respondents selected “Agree” regarding whether they would be better able to act as an individual or bystander, as a result of the morning workshop.

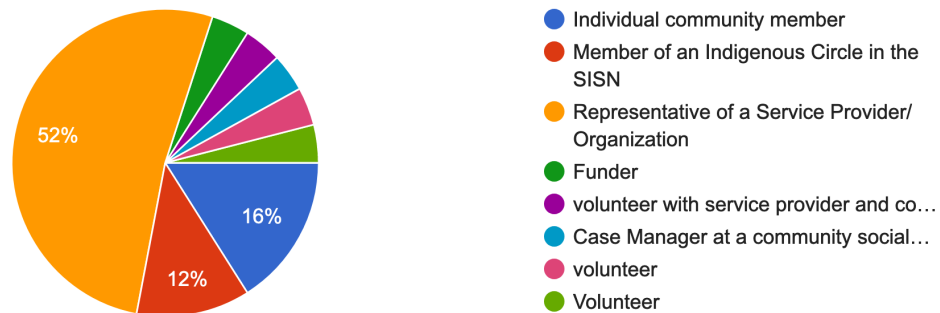
## Long-form Survey Example

After the event, a longer survey was distributed to all participants, using Google Forms, which allowed participants to provide more extensive written feedback about the event. Twenty-five responses were collected in total. While this is not an exhaustive measurement of all participants that were present that day, it does provide a small sample of those that took the time to think critically about their participation in the day's event.

The participants were from a wide variety of backgrounds, but primarily representatives of service provision organizations, members of one of the SISN Indigenous Circles, or individual community members. As well, attendees who responded represented many different sectors, but predominantly education, social services, and justice. Results of attendees’ backgrounds can be seen below:

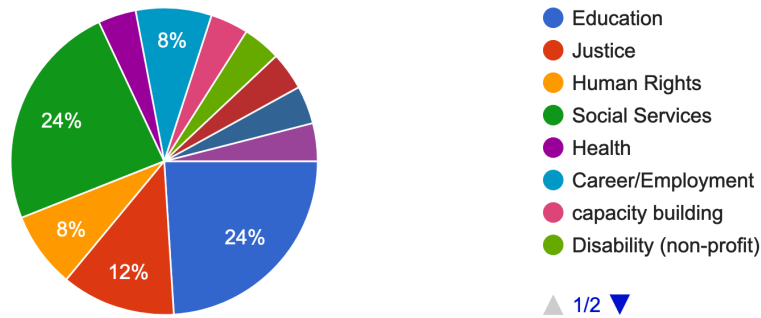
What role do you feel best describes your participation in the webinar?

25 responses



What sector best describes your work/affiliation?

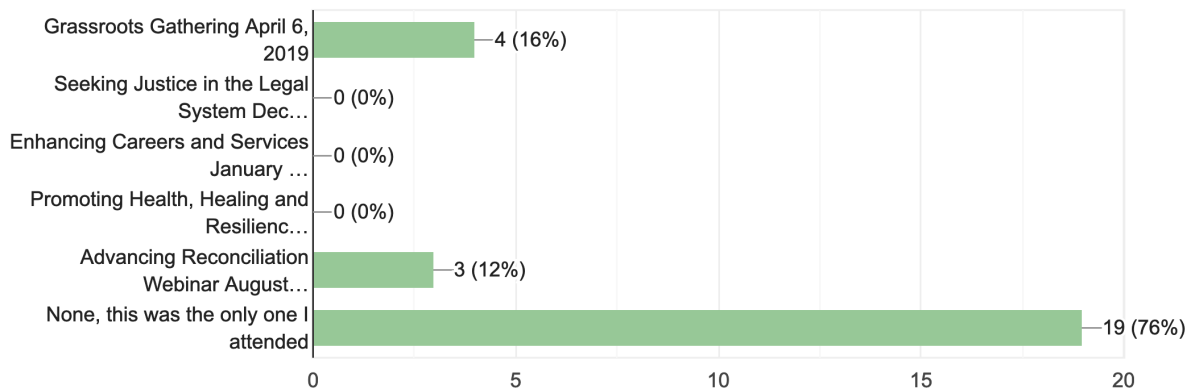
25 responses



One other positive outcome noted about attendees was that for the vast majority of them, it was their first session with the Circles:

Did you attend any other sessions hosted by the Human Rights Circle in the past year? If yes, please indicate which one(s).

25 responses





# Give Away & Call to Witness

The Indigenous Human Rights Circle has existed in one form or another for over 15 years. It was born out of necessity to ensure that the foundational cultural, spiritual and inherent rights of Indigenous peoples in Calgary were being upheld. It was created in recognition that all the circles and sectors have elements of human rights at the center of their being. This required a deeper understanding of the foundational framework of human rights from an Indigenous perspective. The foundational frameworks of most import have been the United Nations Declaration on the Rights of Indigenous Peoples and the Truth and Reconciliation Commission 94 Calls to Action.

Despite the years of advancing conversations and use of these foundational documents, we are not as far ahead as we should be as a community in Calgary to understanding how to use these frameworks to combat anti-Indigenous racism and discrimination in our city.

Near the end of this project, I called the Human Rights Circle together to provide space for them to self-evaluate the work that they held in this project. I started with smudge, in ceremony and prayer, describing the circle process to include everyone's equal opportunity to contribute.

This humble group is quick to acknowledge the hard work of those not present in the circle today who paved the way for this work to continue, including Marilyn North Peigan and the many volunteers from years past that were part of the original CUIAI Domains and Listening Circles.<sup>23</sup>

Attendance in the Circle Evaluation was Cindy Provost, Jacie Alook, Cam Stewart, and Elaine Ward. We met with Grandmother Spence on a separate occasion to get her feedback on the same questions and their responses are noted below:

1. *How do you feel the legacy of this work has formed and can continue?*

## **Grandmother:**

- Experiencing a lot more of our Indigenous leaders being more educated and insightful, and far more willing and open to unite. We are very resilient people and can adapt to any situation and environment. Any work we have done can only get stronger and more impactful.
- Hopeful it will continue. Can see the potential if we partnered with somebody like the Rotary Club or a non-profit organization to umbrella under them to continue the work.

2. *Of all the activities you held over the course of the project, what was most impactful to you as an individual and to the community at large?*

## **Cindy:**

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<sup>23</sup> Calgary Urban Aboriginal Initiative. Retrieved from:  
<https://www.calgary.ca/content/dam/www/csps/cns/documents/cuai/cuai-15-year-report-2014.pdf>

- We know that human rights permeates into every area, and how to hold safe spaces to allow storytelling – we appreciate the meaningful space to hold gatherings, and validation of oral story-telling, truth-telling and seeking.
- We are there to help transform these systems to be more equitable for everyone – we are the users of the system, we are the foundation of the system. We need to look at the frameworks of policy and systems in practice and evaluate that progress. Give acknowledgement to the healing energies that are within the waters.

**Jacie:**

- The December circle held space for a lot of great discussions. Listening is sacred – the honour of holding space, being in circle, and being able to hear the stories. Self-reflection – on how it resonates with myself and my children in our journey. Empowered – to use my voice more and more after hearing others share their own stories.

**Elaine:**

- Workshops: Being able to come together and forgive the abusers. Being aware of the different stories. Note-taking is not just passive listening – you are also learning and witnessing.

**Cam:**

- Everyone stepped up and did a good job at holding a safe space, which was very impactful. We pulled off a good webinar, and worked through all of the challenging aspects of doing things virtually. Looking forward to the future of the group and the creation of the website.

**Grandmother:**

- Working together, healing, motivating, and supporting each other as we move forward. We found and celebrated the strength of the women. 2012 was an energy shift – after so long under the colonial rule and male-dominant type of rule. Resurgence in 2013 – unity of people, working collaboratively and closely. Celebrations of cultures through videos and gatherings.

3. *Where do you feel the most work still needs to be done?*

**Group summary:**

- Both organizational and personal journeys – decolonizing both their own viewpoints and their organizations;
- Adding more Indigenous content (Indigenize) that is led by Indigenous peoples;
- Developing a larger group of people changing, supporting and allowing Indigenous people to lead the conversations. Most of the growth will be in non-Indigenous people.
- We all need to find the courage to show up in good character - courage to continue to model and demonstrate.

**Grandmother:** The worst bug we have is systemic racism. Colonial systems are founded on systemic racism. We need to find a vaccination for racism. We need to collaborate and work together to address systemic racism, and acknowledge at the government level that systemic racism exists and realize that we all face it.

4. *What would you like the direction of this work in the Human Rights Circle to go to in the next year?*

- Engage in different forms of outreach to reach more people, such as campaigns, art, podcasts, grassroots groups, equity-seeking groups, website creation, and cultural mediator roles to help achieve the vision.
- Bridging and/or partnering with younger generations. Including their voices is vital to move the work forward and modernize it, empowering and growing those voices that want and need to be heard.
- There is a lot of interest out there – how do we support their voices to address human rights? How do we curate it? Both young voices and older voices. The pandemic has forced everyone to move virtual, which has actually encouraged the joining of more forces sometimes. However, membership has not grown.
- Find the commonalities in the narratives. Connecting on a broader scale in relation to our collective stories – looking beyond the BLM movement, newcomers, and Indigenous peoples.
- Being bold in relations to legacy.

**Grandmother:**

For the future, personally, we must validate that there is no other way than to move forward, the smaller group. Concentrate on racism and systemic racism, webinars that educate others on history and surviving this long. Document these stories, set our priorities in life and focus on those.



The highlight is to shine light on the Importance of collaborative work – no one single place/person holds all of the information or work to date completed. We need to continuously look at the opportunity and grants/funding available to move this work forward and to achieve the next steps. Next generation. Visionaries.

My own experience as the external evaluator for this project can not be overshadowed by the reality that I am intertwined within the Indigenous community myself, and my own experiences with the Circle and the previous historical work. While a western model view on an external evaluator is one that is removed, unbiased and perhaps more clinical in nature- my usage of an Indigenous method- Storywork has me embedded and interconnected to the work.

This view of self-in-relation to the work, as referenced in my methodological framework, provides a unique opportunity for my commentary and recommendations to this work, as someone who has a stake in the historical legacy of the work of the Circle and the future legacy to be imagined and born. While I sat in the evaluation circle with the members, myself and my helper (oskâpêwis) Taylor Sparklingeyes bore witness to the evolution of this work over the course of the project and our recommendations will not only reflect future work as it relates to this project, but future work for the whole Indigenous Human Rights Circle and their Legacy work.

## Conclusion

In closing, the main objectives for this project included:

1. *With targeted groups of stakeholders, gain a better understanding of knowledge gaps between the UNDRIP, TRC Calls to Action with current policies, practices and standards.*  
In general, this objective was met. There were multiple opportunities in which community stakeholders were asked to identify the existence or absence of current policies, practices, and standards within their organizations. Efforts could have been more targeted to allow participants to dig deeper into individual Articles or Calls to Action for a more accurate identification of the knowledge gaps.
2. *Collaborate between targeted groups and stakeholders to define next steps in implementing the UNDRIP and TRC Calls to Action in Calgary. This collaboration intentionally sought to bring together the existing groups within the SISN and the communities at large where the intersection of human rights discussions occur.*

There was a re-convening of community stakeholders of the past associated with previous Grassroots Gatherings, and the inclusion of new stakeholders as the activities turned to online platforms in the face of COVID-19. Many people in attendance at the last webinar on December 10, 2020 indicated that this was the first event they had attended by the Circle.

While much feedback and rich context was gathered in all of the in-person sessions and online webinars, a clear path to next steps in implementing UNDRIP and TRC Calls to Action in Calgary was not identified. Many felt overwhelmed, not sufficiently supported, or caught up in the colonial barriers preventing them from moving forward.

3. *Develop communication materials to promote UNDRIP and TRC, and approaches to support integration of practices regarding human rights and anti-racism into current and/or new policies and standards.*

The initial plan was to create a “toolkit” resource that could be shared that encapsulates the work of the project for others to use and promote. After thoughtful consideration, the decision was made to instead create a new website, with the idea of **Legacy: Past, Present and Future**. This will not only provide an online space to house the results of this project, but will house the historical knowledge of the Circle since inception, resources and links to educational resources for UNDRIP and the TRC, as well as be a space for future interaction with communities at large.

The website is currently under development, with plans for a soft launch at the end of March 2021. Clear efforts will need to be made to ensure that content will meet the needs of the work started and that there is a plan to keep the reciprocal relationships between all community stakeholders maintained.

The Circle had hopes that the activities would lead to long-term outcomes as result of their efforts, some of which may have been too aspirational at this time, given the immense work that is still ahead. Here are their long-term impact goals, as well as comments on these goals:

- That the UNDRIP tenets are fully discussed and understood by Calgary’s Indigenous community and non-Indigenous.
  - While there was much discussion over the course of nearly 2 years, the reach of the wider community could go further to ensure more people are aware of UNDRIP as well as their understanding of how the articles impact them, their communities and their work.
- That the TRC 94 recommendations are fully discussed and understood by both Indigenous and non-Indigenous peoples.
  - Similarly, the reach and broad understanding of their personal, community, and organizational impact is still needed in Calgary.
- Municipal and provincial governments (City of Calgary and Alberta) fully adopts and implements the UN Declaration on the Rights of Indigenous Peoples.
  - This is a highly political endeavour; more work needs to be done to effectively advocate not only for the adoption, but clear understanding of what it would mean for the City and Province.
- To house public conversation about how Indigenous people experience racism today, including ways in which their human rights are violated and how they are discriminated against.
  - Most of the efforts of this project ended up spending significant time on this point. It is clear that Indigenous peoples need more outlets to openly express their experiences and more non-Indigenous people need resources to be better allies of support. The need for further education to combat racism and discrimination is also evident.

- Federal funding support for all sectors to begin systems change work as it relates to the TRC, which include hiring and training staff to address these ongoing concerns, and for all public organizations who work with Indigenous Peoples to adopt an Elders Protocol along with UNDRIP and TRC's 94 Recommendations.
  - While there are some funds available to support these types of activities, more work is needed to leverage all funding sources and ensure that they are embedded into programs, policies, and processes so that they have the adequate resources needed, as well as the attention and intention to be included.

In order to validate this work, I offer the following recommendations to be taken along with the story of the Indigenous Human Rights Circle project findings into a sweat ceremony with the Circle's long-standing member and Elder Grandmother Doreen Spence:

## Recommendations

### Future Work

- 1. Further work on socializing UNDRIP and TRC with the greater community-at-large.**
  - This project was able to reach over 300 people; while most of the participants that attended the in-person gatherings were familiar with the Indigenous Human Rights Circle and the Supporting Indigenous Sharing Network, the reach of the online webinars saw an increase in reach beyond that.
  - While some agencies have begun to look at specific articles from UNDRIP or the TRC 94 Calls to Action, there are others that still don't know where to start and are not sure on the connection points between the international to local perspective use.
- 2. Targeted workshops on thematic intersections of human rights in different sectors.**
  - Continued follow-up across sectors where human rights are foundational that could include justice, education, landlord tenancy, cultural and spiritual rights, human rights in the workplace and others as identified.
- 3. A clear strategic plan.**
  - The Human Rights Circle would benefit from doing their own strategic plan that allowed them autonomy to pursue projects and partnerships of their choice. As a grassroots, volunteer-run initiative, they require a flexible approach moving forward where decision-making and actions are easier for them to manage.
- 4. Focus on youth and their role in addressing anti-Indigenous racism, including intergenerational work.**
  - The Circle has the vision to focus on the Future Legacy work in the city; they believe that the future is in the hands of the current youth today. There are a number of Indigenous youth programs and agencies that support youth where partnerships and projects can be co-created.

- We have heard for years at the community level that there needs to be more opportunities for Indigenous youth and Elders, for example, have the ability to partner, learn, and share reciprocity in action.
5. **Focus on shifting the narrative from passive voice to action and change.**
    - Aligning their work to the dominant view in the community that we should no longer talk about how racism is something that people experience, versus the fact that people are racist towards Indigenous and racialized peoples.
  6. **Co-creating learning sessions with non-Indigenous people and partners.**
    - To further transfer the work into the hands of others, instead of the heavy lift and responsibility landing at the feet of Indigenous peoples to “teach” and fix anti-Indigenous sentiment.
  7. **Ongoing development and expansion of the website as a resource and continually growing teaching tool.**
    - Utilizing the website to hold historical legacy information, as well as a repository of knowledge for present and future use.
    - Where possible, have a filing system that allows for easy access and project management of future projects and activities.
    - Embed resources, templates, and tools frequently to the site.
    - Have a dedicated space for youth and Indigenous community members to contribute to dialogue, planning, and sharing.

## Future Partnerships

1. **Youth organizations**
  - Given the direction to include more Indigenous youth, there are many organizations within the City of Calgary to collaborate with.
  - An initial meeting was facilitated between the Circle and Urban Society for Aboriginal Youth (USAY) to see if the values align for future partnerships. It was determined that there is a strong willingness to collaborate and capacity within USAY to support the Indigenous Human Rights Circle on specific partnerships; meeting notes and discussion are still being shared with all the members before they make a final decision.
2. **Intersecting organizations**
  - There is also a strong realization that there are many other anti-racism efforts in Calgary and opportunities exist to partner with or collaborate with other organizations for a greater collective impact.
  - Some examples may include agencies that support the immigrant communities, and other racialized groups or organizations that support LGBTQ2S+ community members who are also discriminated against or have their human rights attacked.
3. **Creative partnerships**
  - The ongoing pandemic and move to more online platforms has opened the door for more creative and innovative ways to reach people and share information and knowledge with. More work should be done to brainstorm and identify promising

practices for community engagement and partnerships as a result of the limitations on community gathering.

- Learning methods that are interactive, creative, arts based, and utilize technology will be integral to reaching youth and a broader community spectrum.

#### **4. Membership drive**

- There has been a dedicated group of members that have been volunteering with the Circle since its inception, but the bulk of the work has consistently fell on the shoulders of a few. The need to widen the Circle, or have some strategic working groups based on themes to have more community input and involvement at the planning and executing levels is necessary for sustainability of the work in the future.

## Future Funding Needs & Opportunities

### **1. Strategic plan**

- Funding to have a strategic plan for the near- and long-term goals of the Circle is needed. There are a number of small community grants available for capacity-building and strategic direction from the Calgary Foundation, for example.

### **2. Website maintenance**

- This grant covered the creation and hosting of the site for one year. Ongoing funding for maintenance and upkeep of the site will be needed. Volunteers and interns can support the work to some extent, but dedicated funds and a point person will be needed for long-term success.

### **3. Grant management**

- Flexible partnerships and flexible approaches to funding opportunities will be key to the future success of the Circle. Grant management and the continuum of support that could be needed should be further explored.
- There are many models of grant management/fiscal relationships that should be examined to support the work of various project needs.

### **4. Meeting support**

- The continued support of meeting and administrative duties for the Circle is still a priority, including note taking, setting meetings, and organizing files and information.



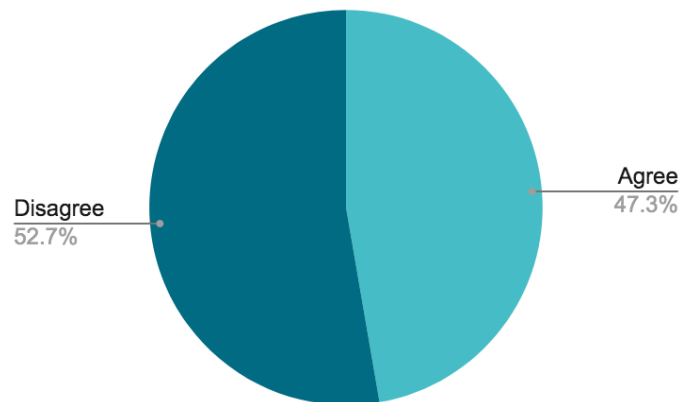
# Appendix A: Indigenous Human Rights Webinar

## Mentimeter Survey

The Human Rights Circle hosted a webinar on December 10, 2020 as part of their Anti-Indigenous Racism Project, during which 10 questions were presented for participants to respond to, live during the session, and the following sections highlight the results from those questions.

**When personally faced with racism/discrimination, I have the tools to address it head on.**

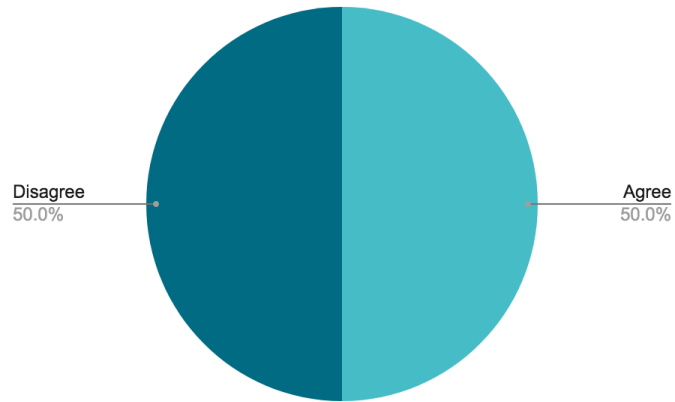
- # of responses: 55



Participants expressed some concern over being personally prepared to handle racism/discrimination. This concern was also reflected in the responses to the question that followed.

**As a bystander, I feel confident to intervene when I witness racism/discrimination in action.**

- # of responses: 30



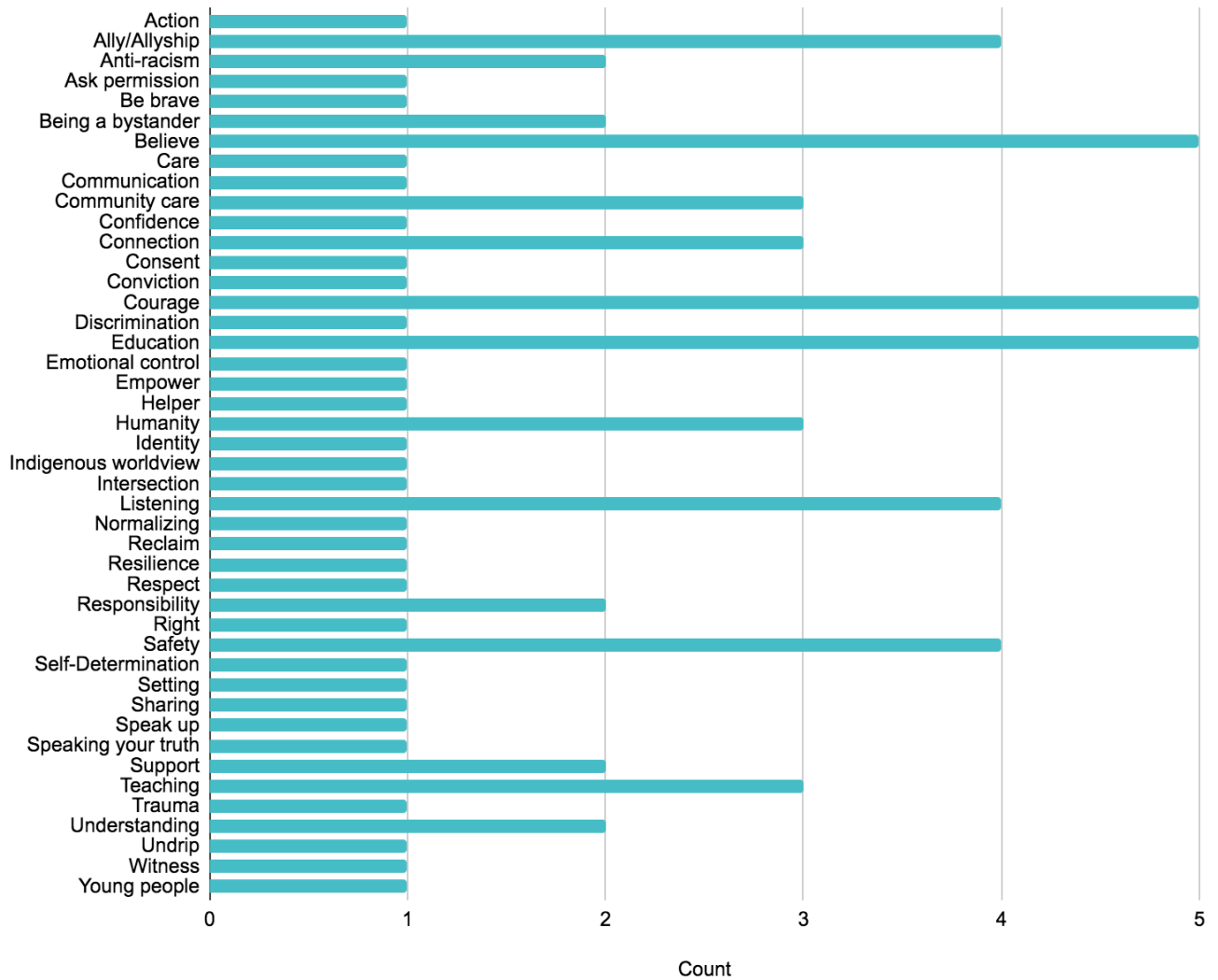
Participants were evenly split in their feelings regarding whether or not they had the confidence to intervene when they witness instances of racism/discrimination.

Although the responses to the first two questions of the webinar session indicated some concern over each individual's comfort with being able to address racism/discrimination when confronted with such instances, respondents felt that the session was useful in helping provide them with the ability to respond to racism/discrimination more effectively in the future:

**I feel today's AM session has strengthened my capacity to act as an individual and/or bystander experiencing racism/discrimination.**

- # of responses: 11
- ALL participants responded "Agree"

To close out the first half of the session participants were asked to identify a theme(s) they connected with:



**In one or two words, describe a theme that you personally connected to in the first session.**

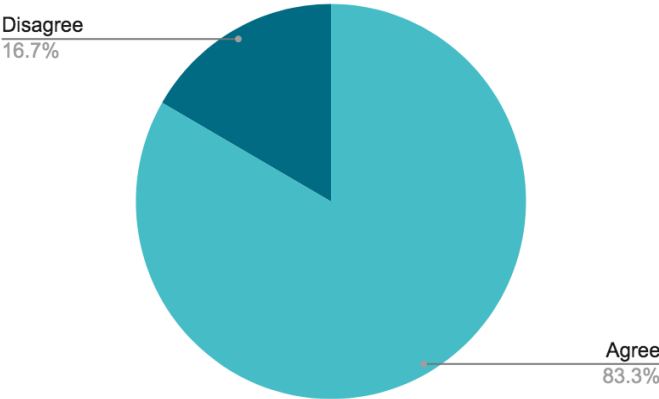
79 themes were shared by participants during the above exercise and the top 6 recurring responses were:

- Ally or Allyship
- Believe
- Courage
- Education
- Listening
- Safety

The following sections focused on questions regarding workplace behaviours and practices:

**My place of work/organization supports Indigenous peoples participation at all levels (clients/employees/board/advisory etc).**

- # of responses: 30

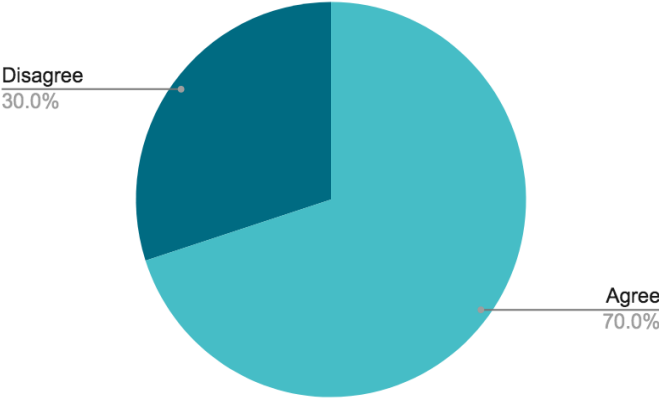


Most participants commented that they felt their workplaces actively support Indigenous peoples within their organizations at all levels.

This sentiment carries through in the responses that were shared when participants were asked about workplace policies:

**My organization has policies & procedures in place to increase outcomes of Indigenous peoples (such as reducing discrimination & racism).**

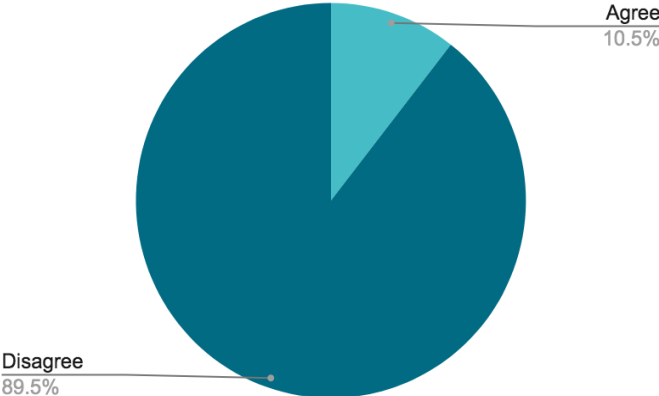
- # of responses: 30



Although participants felt that their respective workplaces for the most part were respectful in addressing Indigenous racism/discrimination, their view of government's ability was less than favorable.

**I have faith in current government policies/legislation to support greater outcomes for Indigenous peoples.**

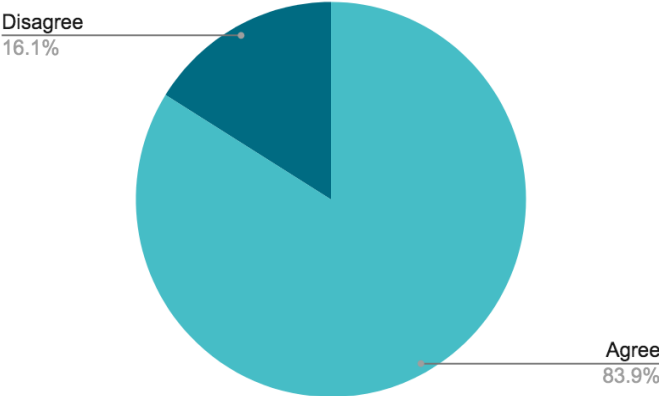
- # of responses: 19



Leading towards the wrap-up of the session, participants were asked about the takeaways they felt they would be leaving with.

**I learned about new policies/processes/tools that could be useful for my organization.**

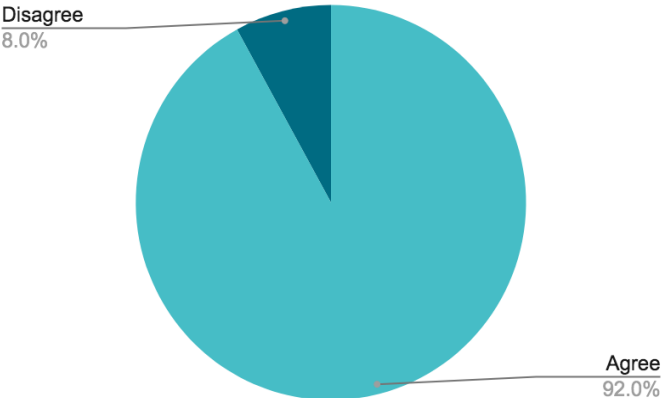
- # of responses: 31



Most participants were positive about the information provided during the session. The majority of participants similarly felt they could go on to support systemic changes, as was posed by the following question:

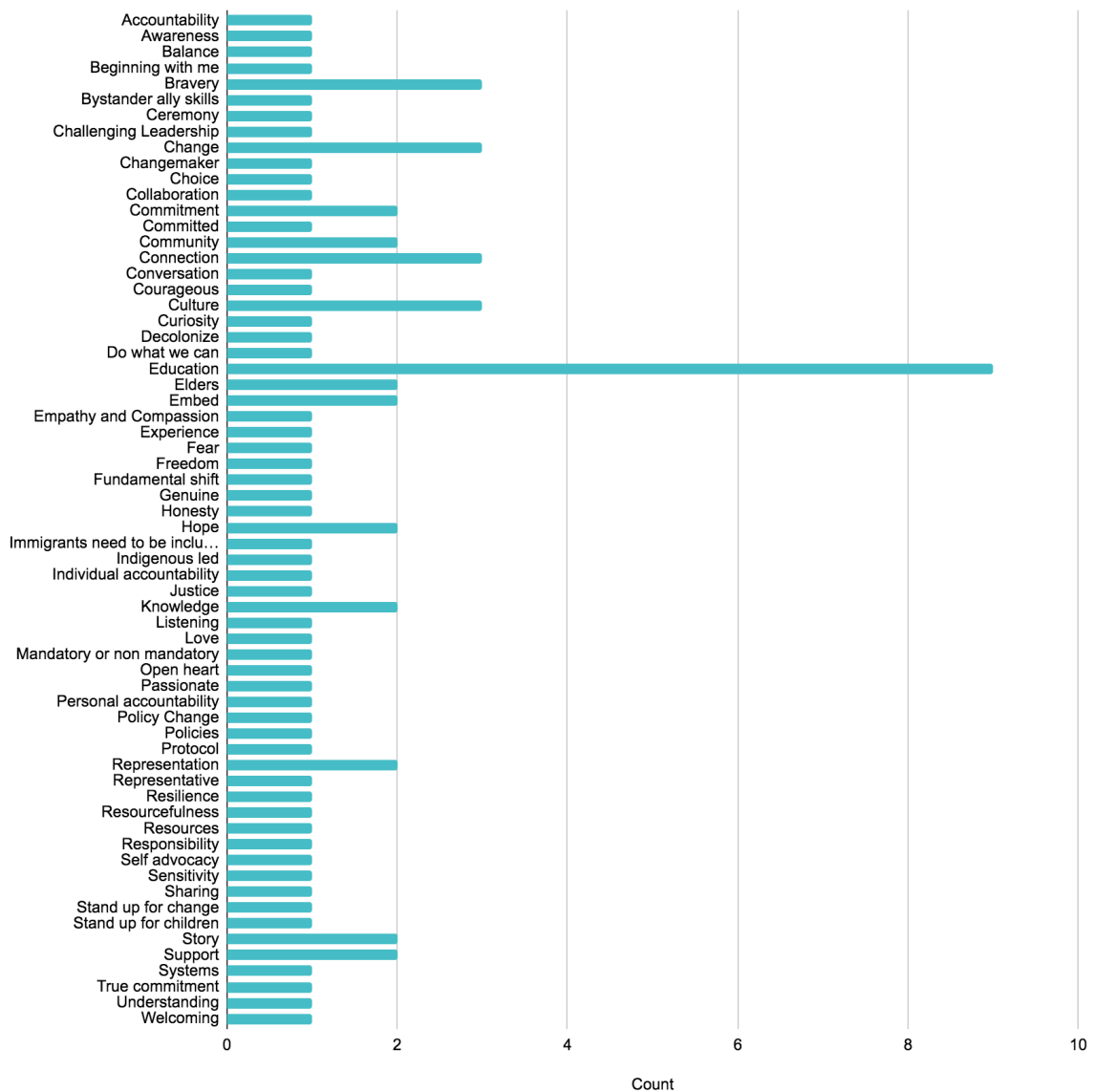
**I feel that I can support systemic changes as an Individual.**

- # of responses: 25



Participants were asked a closing question to identify a theme they connected with during the latter part of the session:

**Describe in one or two words a theme that you personally connected to in the PM session.**

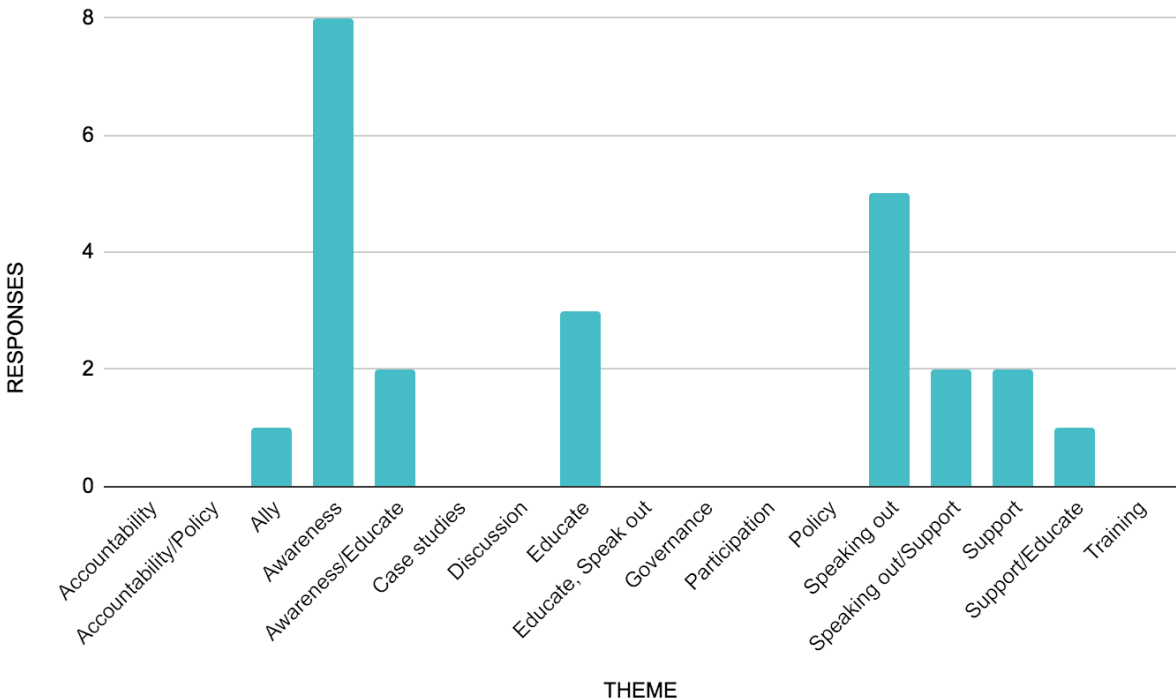


69 themes were identified by participants; and by far the most common theme noted was Education. Bravery, Change, Connection, and Culture were the next most common themes.

# Appendix B: Indigenous Human Rights Webinar Evaluation Survey

Following the webinar session, participants were asked to complete a long-form evaluation survey to provide further insights of the learnings and take-away themes the session imparted. The responses from 25 participants were reviewed and matched with an identifying theme for the questions below:

**Can you think of any concrete examples of changes in your own behaviour, as an individual or bystander, that you will strive to implement as a result of the session you attended?**



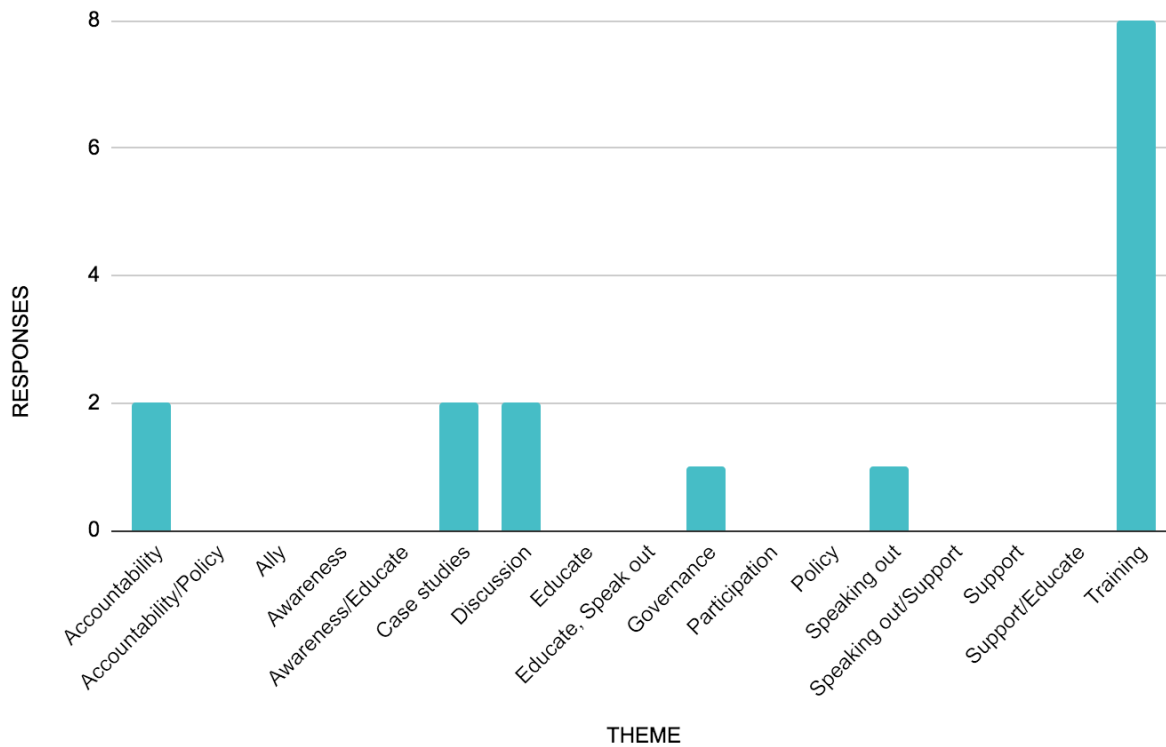
Many participants commented that they would practice or implement more **awareness**, with regards to racism and discrimination to Indigenous people, as well as to **speak out** and **educate**:

*“I've actively shared a lot of my learnings from the session already in team or one-on-one meetings with colleagues. It made me realize I need to check in with my Indigenous colleagues regularly and not assume they are okay just because they're quiet. I've shared a few examples and learnings with friends and family members to continue their learning and open up conversation. I've met with our operations manager to talk about hiring practices, policies, etc.*



*It reinvigorated and reminded me of the importance to continue to be an active bystander in my own family circles, where it can sometimes be the hardest, but can also actually be the most important, effective, and generative since there is trust and a relationship there.”*

**What other knowledge, skills or tools do you feel you would need to effectively address racism as either: A) an individual; B) a bystander; C) as part of an organization; or D) to inform policy?**



Additional/ongoing **training** was identified by many participants as being important to their ability to address Indigenous racism. Organizational **accountability**, **discussion**, and review of **case studies** were also recurring themes expressed by participants:

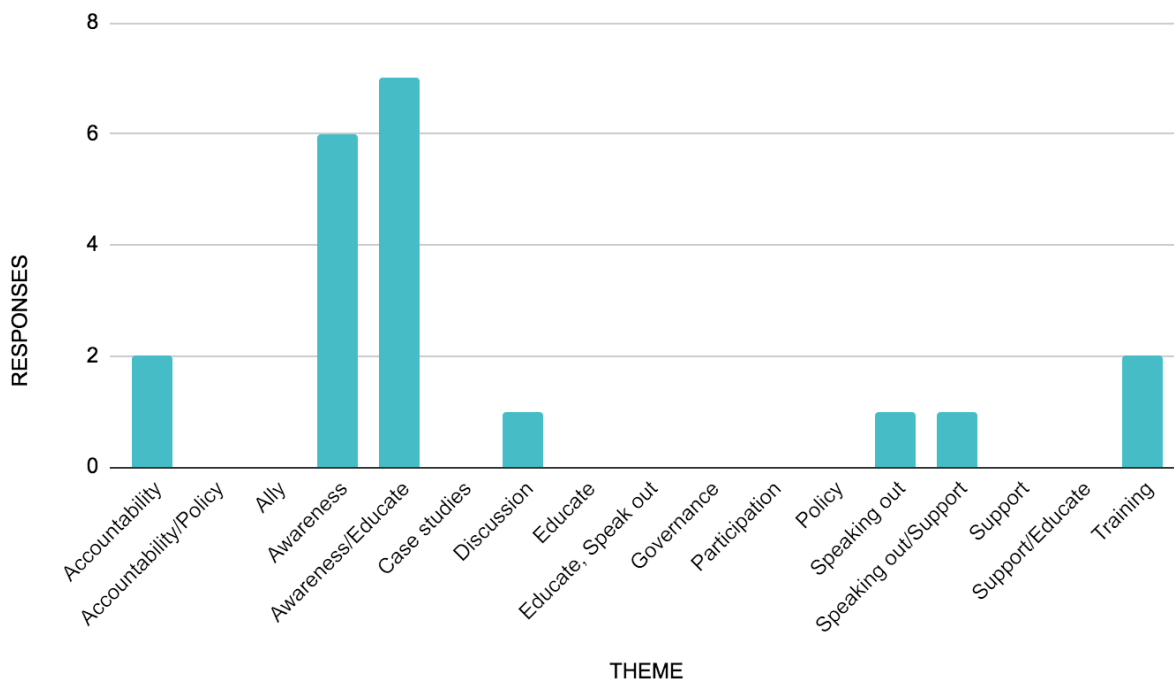
*“Our staff and board need to continue to diversify especially at the leadership and mid-management levels. Until then, paying BIPOC individuals and organizations to help inform us and lead us in this work is a start - especially with regard to making our organization a more accountable and supportive space to BIPOC staff and communities because as hard as we may try, I don't believe it is that space yet.*

*It would be great to have trainings/sessions specifically for different affinity groups within an organization since BIPOC staff should not have to take trainings that are specifically intended for white staff. More opportunities for folks to engage in anti-racism or anti-oppression work in whatever ways make sense for them based on their own lived experiences and identities. I also want these kinds of trainings and sessions to be shared more widely in the community (not just at org/industry/sector levels*

where you have to be invited or know the org to know it exists). There is an appetite for this kind of learning and knowledge out in the general community, but they don't know it exists or they don't have access.

When things are public and free and easily accessible, I share the crap out of them and I know it makes an impact on those that attend. This might also help educate a larger public and get people on board with these convos and this work, so that it doesn't feel like it's 'coming out of nowhere' when orgs who are further along in their journeys implement changes and policies and priorities. I know "well-meaning" people feel left out of these convos and they are even feeling ignorant or dumb or embarrassed that they don't know better and they aren't sure how to learn or engage."

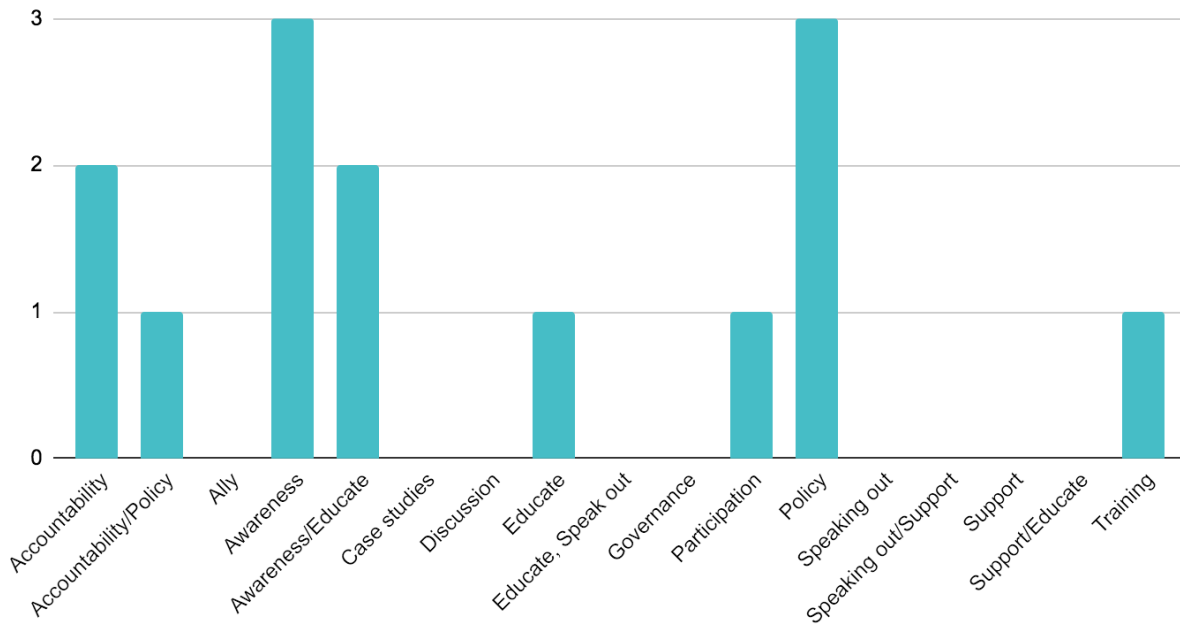
**Are there any changes you would like to implement at your organization, as a result of information you've gained taking part in these sessions?**



Most participants commented that more **awareness** and **education** were necessary for their organizations, as well as **accountability** and **training**.

*"I've met with my operations manager to discuss further revising our hiring practices for next year and ensuring staff time for non-western forms of care, and including 'ability to smudge' in the search for our next office space. I'd like to engage all staff to share these aspects as well and co-create some of these things. I feel like they would need to be iterative as well and revisited again whenever new staff/board members join the team."*

**What other gaps in existing policies or practices do you see right now that did not come up in the webinar and need to be addressed regarding racism and discrimination?**



A lack of **education** and **awareness** was identified by participants as being some of the gaps in policy. **Accountability** and **policy** in general were also noted as shortcomings.

*“I don't feel we have mechanisms in place for our current BIPOC staff to comfortably and safely share grievances or share when they feel tokenized or experience microaggressions or racism. How can organizations implement mechanisms/tools/resources to help with this, because I don't think leaders know when they are happening and they assume all is well and don't always know why staff truly leave their roles – because power dynamics, fear of job security, fear of calling in or out or ‘making a scene’ or ‘being that person,’ fear of getting a good reference, etc. could all prevent a BIPOC staff member from sharing their truth or these experiences.*

*It will almost always involve other staff or the leader themselves, so are third-party mechanisms the way to go? I don't mean outright discrimination and harassment either but the more subversive racism that occurs where there isn't clear policy or steps in place to address or work through those things.”*

**If you were writing a guide on addressing anti-Indigenous racism, what would you include?**

**Suggestions can be theoretical and knowledge-based, concrete and practical, spiritual and grounded in wisdom, etc. - all suggestions are welcome.**

- Case studies, best practices (ie. ‘wins’), story-telling, video stories of Elders: what made a difference for them individually.

- Information and examples of different forms of racism: what to do when experiencing [yourself] or as a bystander to someone experiencing racism; what resources are available to support those experiencing racism; the importance of creating spaces where those who have experienced racism can come together and feel safe; the integration of culture and inclusion of Elders into those spaces.
- Chapters on Human Resources and Legal Counsel participation; on how to include diversity and inclusion beyond frontline optics with little to no strategies of including the equity-seeking voices in paid positions with voting power to help facilitate organizational change.
- “A glossary to define various terms could be helpful since sometimes language (including social justice language) can be inaccessible. Using plain language wherever possible. I think a balance of providing history, cultural and spiritual context, challenges, opportunities and then really practical information that orgs and individuals can immediately implement or act on in their own work and lives could be really valuable. That being said, there are probably a lot of things that require trust-building, relationship-building and development within the organizations and in people's lives themselves. Centre Indigenous voices, be Indigenous-led, full and fair compensation, making sustainable not one-time changes that disappear with turnover, importance of protocol, lots of resources where folks can dive deeper or reach out to. I say all those things, but honestly I have no idea and I just REALLY appreciate you attempting this! :)”

# Appendix C: Indigenous Human Rights Webinar Facilitator Training Guide

HelpSeeker created a facilitator and scribe training guide for volunteers to help capture the shared stories and words on the day of the Human Rights Webinar. The facilitator role consisted of three main responsibilities: prioritize trust, value, and respect, keep the conversation constructive, and manage time and expectations. The scribes role consisted of scribing and witnessing; to ensure people felt heard, and reflect community concerns and ideas. The two roles were vital to ensuring the webinar was successful, and well reflected.

## HUMAN RIGHTS WEBINAR

### FACILITATOR TRAINING GUIDE

Prepared by HelpSeeker

November 2020

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## DETAILS & LOGISTICS

Date: December 10, 2020 (International Human Rights Day)

Times: Breakout Rooms start at 10:15 am, and 1:05 pm.

A **final copy** of the day's agenda, Zoom Link, and Miro Link will be sent out ahead of time.

We will also be hosting a tech check the day before on December 9th from 1-145pm. Please see those log in details here:

[Join Zoom Meeting](#)

ID: 98237499820

Password: bwxljwl0Jd

## MATERIALS

During the session, you will need:

1. This facilitator guide (on another screen or printed)
2. A clock - to watch the time
3. The Zoom Link, which will be sent out ahead of time
4. A computer with a strong internet connection

Scribes will also need:

1. A computer (laptop or desktop) with one of the following browsers installed and updated to at least the noted versions:
  - a. Chrome, version 49 or higher
  - b. Firefox, version 52 or higher
  - c. Safari, version 10 or higher
  - d. Opera, version 64 or higher
  - e. Internet Explorer 11
  - f. Microsoft Edge, version 14 or higher
  - g. Yandex Browser, version 19 or higher.

## BACKGROUND INFORMATION

### PROJECT BACKGROUND & OBJECTIVES

With the support of a grant from the Alberta Government's Anti Racism Grant program, the Calgary Indigenous Human Rights Circle has hosted several in-person workshops and one webinar. The Circle plans on hosting a final virtual gathering to bring community members together to learn how to support Indigenous outcomes in their community and address 4 themes moving forward:

1. What can **individuals** do when they experience racism or discrimination?
2. What can **bystanders** do when they witness incidents of racism or discrimination?
3. What can **organizations** do to improve the participation of Indigenous people in their workplaces and businesses?
4. What **policies and processes** can governments /organizations (NGOs, private enterprises) put in place to increase Indigenous people's outcomes, and what can individuals do to support this change?

The purpose of the webinar is to provide a **safe and ethical space** for participants to discuss **systemic changes** in their communities and organizations that will remove discriminatory barriers and increase inclusion of Indigenous Peoples in Calgary in a meaningful way.

### OUTCOMES

Outcomes for this webinar are as follows:

- Build community capacity for eliminating discrimination and racism, including:
  - Empathy and compassion
  - Confidence to stand up to racism
  - Knowledge of human rights & social responsibilities
  - Creating ways of being & knowing that prevent racism and discrimination
  - Exploring ways of acting & connecting for enhanced solidarity to end racism
- Establish and co-create practical approaches to promote and practice anti-racism, so that individuals feel ownership over & responsibility towards the approaches
- Act on the Truth & Reconciliation Commission Calls to Action, as well support the United Nations Declaration on the Rights of Indigenous Peoples



## ROLES

### YOUR ROLE AS A FACILITATOR

As a community lab facilitator, you have 3 main responsibilities:

1. Prioritize trust, value, and respect
2. Keep the conversation constructive
3. Manage time & expectations

#### **Prioritize Trust, Value, and Respect**

Participants joining the discussion are likely taking time out of their busy day to join in, so acknowledge that they are playing an important role in this anti-racism initiative. We recognize the importance of community involvement in this process. Be as inclusive as possible, and create an environment where people feel safe to express themselves. This includes psychological safety, so people feel comfortable sharing ideas or personal experiences without fear of repercussions. Do not force participants to share anything without their consent, and be sure to be transparent about your role and how their input will be used. As well, set a good example for the other participants of what active listening looks like and respecting people's opinions.

#### **Keep the Conversation Constructive**

The purpose of this discussion is to co-create a set of strategies with the community on how to combat anti-Indigenous racism. Because of the intimate and sensitive nature of the discussion, power dynamics can quickly emerge in the group, as can disagreements. This is natural, as it is talking about racism and harmful experiences can render a person vulnerable. Find a way to honour & respect people's stories while encouraging the group to think constructively. For example, if a person is telling a story about how they were discriminated against, you can ask questions such as:

- What would have made that situation better?
- How could you have been empowered to address that situation?

#### **Manage Time & Expectations**

Unfortunately, these webinar sessions are restricted by timeframes. Part of your role is to ensure everyone has a fair and equal opportunity to share their stories and opinions, acknowledging the importance of individual contributions while also recognizing the importance of creating space for each person to contribute. You will also need to manage expectations about how participants' input will be used, how we are collecting information, the intentions of the project, and consent. You don't need to do this in a clinical way, make it approachable and easy to understand. Be as transparent as possible with participants, and if you don't know the answer to a question, be sure to ask one of the project leaders.

## YOUR ROLE AS A SCRIBE & CALL TO WITNESS

As a scribe & Witness, you have two main roles:

1. Help people feel heard
2. Reflect community concerns & ideas

The cultural significance of a Witness is to observe, listen, reflect and hold on to the knowledge you had privilege in sharing. Your reflections and oral report back to the community confirm what was said, but also holds accountability to others. You are accountable to the community you shared to be able to accurately report in the future if asked. Traditionally this role is significant, as they are keepers of knowledge, and in the time before note taking, recording and reporting- oral memory was all that was used.

### Help People Feel Heard

As a scribe, you will be responsible for taking notes on the discussion. This is an important position, because those notes will be representative of people's stories & histories. As an audience member, you are also providing credibility to each of the speakers, as you can advocate for the truth of what was said as a witness.

You will be using a platform called **Miro**, actively taking notes as people speak, and posting key themes & insights on the platform. You will **share your screen**, so that participants can see evidence of their ideas being recorded.

This helps participants to:

- a) Feel heard
- b) Stay engaged in the conversation (looking at for visual cues of what other speakers have said)
- c) Let us know if we are misrepresenting what they say

If you have a camera, keeping it on so that people can see your facial responses and reactions can also be a way to help people feel heard.

### Reflect Community Concerns and Ideas

Be an active listener, picking up on both large themes of the discussion and small details, such as quotes.

It is worth noting that when shifting between oral and written/visual media (such as Miro), some meaning can be lost or changed. Do your best to represent what people are sharing with you as accurately as possible, and try to retain the original meaning as much as possible.

## GUIDE for the Webinar

\*\*\*To be used as an example for future work

### Morning Session

**Note:** Before this session begins, there will be welcoming & introductions, land acknowledgements, opening prayers, and a keynote address.

Objective	Speaker & Timing	Sample Script
Transition from Keynote Speaker  9:30		<i>Thank Keynote Speaker, re-iterate key themes &amp; learnings that can be carried throughout the day</i>
Set Context for Problem & Discussion  Participants feel grounded & understand the problem clearly  10:15 - 10:20	Monique & Jacie	<p><i>The TRC published 94 Calls to Action, most of which were targeted towards organizations, governments, and community organizations. However, we still feel the effects of anti-indigenous racism in our lives today, and we all have a responsibility to act.</i></p> <p><i>Today, we are going to focus on what we can do as individuals. While systemic change is undoubtedly a part of TRC, it can also not happen without action at the local level. And for many of us, the local level or individual level is where we have the most autonomy and potential for impact.</i></p> <p><i>There are some tools &amp; strategies in place, but they aren't always effective. Reporting is tedious &amp; dehumanizing, and calling people out on the spot can be intimidating to do. As far as we can see in the near future, there will be racism, whether the perpetrators are aware of it or not.</i></p> <p><i>Our job today is to think about how we, as individuals, can reduce anti-racism in our own lives. What comes after is ensuring that the work we do individually builds collective impact through our communities.</i></p>
Set Context for Breakout Rooms  10:15 - 10:20	Monique & Jacie	<p><i>We are going to start this session by asking one of two questions to each group. These questions are:</i></p> <ol style="list-style-type: none"> <li><i>1. What can individuals do when they experience racism or discrimination?</i></li> <li><i>2. What can bystanders do when they witness incidents of racism or discrimination?</i></li> </ol> <p><i>In a moment, you will be separated into groups to discuss responses to these questions. Each group will address one of the two questions.</i></p>

		<p><i>Your facilitators will guide you through some discussions, asking each of you to share your opinions, thoughts, and experiences. You are welcome to draw on personal experiences, we welcome all kinds of knowledge and ways of thinking. Each group will also have a scribe who will be taking notes. Feel free to ask these facilitators &amp; scribes questions, and point out if something doesn't feel right to you. We want these discussion circles to be your space to own and contribute to.</i></p> <p><i>[start breakout rooms]</i></p>
<p><b>Form Breakout Rooms</b> 10:15-10:20</p>		
<p>Get the group feeling comfortable &amp; make sure they understand what is being asked of them.</p> <p>10:20 - 11:20</p>	<p>Facilitator</p>	<p><i>Hi everyone, welcome to our breakout group.</i></p> <p><i>My name is ..... and I'm your facilitator for today. I'm joined by ....., who is going to support us as a scribe &amp; note-taker.</i></p> <p><i>You'll see that our group is going to talk about the question, [group's question]</i></p> <p><i>I'll just start by reiterating that this space is meant to be for you. We aren't here to judge you or challenge you, we're here to listen and respect what you have to say. You don't have to share anything you're not comfortable with, and you can leave or take a break at any time.</i></p> <p><b><i>I know it's a bit odd to be just thrown into a group, so I'm going to start by sharing my own story.</i></b></p> <p><b><i>[talk about personal experiences, stories]</i></b></p> <p><b><i>OR</i></b></p> <p><b><i>I know that this is a really big topic to take on, so I wanted to start with a scenario.</i></b></p> <p><b><i>One time my spouse and I were looking for a new home to rent in Calgary. We had specific areas of the city we wanted to live in to ensure that our kids would have access to good schools. We both had full time jobs, references and we dressed up slightly to look as professional as possible. We went to one home, and it seemed like a good fit for us, all the bedrooms we needed, a fenced yard, close to work and good schools.</i></b></p> <p><b><i>When we spoke more with the landlord he began to ask us a bunch of questions that did not feel right. He asked what nationality we were, he could tell that we were from another race/colour than himself. At first we did not think too much of this, as we often get asked where we are from. However when he discovered that we were First Nations his questioning turned to some stereotypical beliefs- Did we drink, did we party, he didn't want those type of tenants. He went on to speak broadly about the "drunk indian" trope and how disappointing it was.</i></b></p>

		<p><b>Imagine how that feels, and imagine how you might respond. What would you have done in that instance? What should you have done? What would you have needed to do the right thing?</b></p> <p><i>So that’s my story (or example), now I would like to turn it over to you to answer the questions.</i></p> <p><i>I ask that when each person is speaking, please be quiet and respectful of what they have to say, and they will do the same for you. If you have questions, wait until the speaker is finished, and then we will open up opportunities for discussion. Please be an active listener, and feel free to take care of yourself throughout (water, snacks, short breaks). Please also be conscious of time, we ask you to keep your story to about 5 minutes so that everyone can have a chance to speak.</i></p> <p><i>When it is your turn, please introduce yourself, and then the floor will be yours to answer the question or share an experience.</i></p> <p><i>We don’t have to follow a specific order, so we’ll just go on a volunteer basis. Who would like to start?</i></p>
<p>Facilitate the Discussion</p> <p>Capture insights &amp; notes</p> <p>10:20 - 11:20</p>	<p>Facilitator</p> <p>Participants</p>	<p>*** Most of this section will be listening for facilitators, not speaking***</p> <p>You can ask participants questions such as:</p> <ul style="list-style-type: none"> <li>● <i>Tell me more about .....</i></li> <li>● <i>I see you mentioned..... Why is that?</i></li> <li>● <i>What would you have liked to see in this situation?</i></li> <li>● <i>How can we make that happen?</i></li> </ul> <p>You will also guide the conversation.</p> <ul style="list-style-type: none"> <li>● <i>Who would like to speak next?</i></li> <li>● <i>Does anyone else have thoughts on this topic?</i></li> </ul>
<p>Close Discussion</p> <p>10:20 - 11:20</p>	<p>Facilitator</p>	<p><i>Thank you, everyone, for sharing your thoughtful ideas &amp; stories. We’re going to go back to the main room now, and we’ll do a quick recap from each group on what they heard.</i></p> <p><i>As we recap each group’s discussion, I’d like you to keep an eye out for themes that matched what we talked about, but also points where other groups went in different directions than us. These diverse opinions will help us later on.</i></p>
<p>Close Breakout Rooms</p>		
<p>Recap Discussion</p> <p>11:25-11:40</p>	<p>Scribe / Call to Witness</p>	<p><i>In our discussion we talked about.....</i></p> <p><i>We were struck by .....</i></p> <p><i>Some ideas we came up with were .....</i></p>

**Note: Between the morning and afternoon sessions, there will be a lunch, morning recap, second keynote speaker, and a short break.**

## Afternoon Session

Objective	Speaker & Timing	Sample Script
Transition from Keynote Speaker  1:05-1:10	Monique & Jacie	<i>Thank Keynote Speaker, re-iterate key themes &amp; learnings that can be carried throughout the day</i>
Set Context for Problem & Discussion  Participants feel grounded & understand the problem clearly  1:05-1:10	Monique & Jacie	<p><i>We are going to enter into our second round of discussions.</i></p> <p><i>This morning, we talked about what we can do as individuals to combat anti-Indigenous racism. Now, I'd like us to think about the community level.</i></p> <p><i>Now, the questions will be:</i></p> <ol style="list-style-type: none"> <li><i>3. What can organizations do to improve the participation of Indigenous people in their workplaces and businesses?</i></li> <li><i>4. What policies and processes can governments /organizations (NGOs, private enterprises) put in place to increase Indigenous people's outcomes and what can individuals do to support this change?</i></li> </ol> <p><i>So, think about organizations in your own community, and how you would like to be involved. Think about what would enable you to create change in workplaces and businesses, and support change and positive outcomes.</i></p> <p><i>Again, we will re-iterate that these discussion spaces are yours to use, and we want to make sure your ideas are heard and valued. Just like in the morning, we will ask our facilitators to guide the discussion, and then we will share back our findings.</i></p>
<b>Form Breakout Rooms</b>		
Get the group feeling comfortable & make sure they understand what is being asked of them.  1:10-2:10	Facilitator	<p><i>Hi everyone, welcome to our breakout group.</i></p> <p><i>My name is ..... and I'm your facilitator for today. I'm joined by ....., who is going to join us as a scribe &amp; note-taker.</i></p> <p><i>You'll see that our group is going to talk about the question, [group's question]</i></p> <p><i>We aren't here to judge you or challenge you, we're here to listen and respect what you have to say. You don't have to share anything you're not comfortable with, and you can leave or take a break at any time.</i></p> <p><b><i>I know it's a bit odd to be just thrown into a group, so I'm going to start by sharing my own story.</i></b></p> <p><b><i>[talk about personal experiences, stories]</i></b></p>

		<p><b>OR</b></p> <p><b><i>I know that this is a really big topic to take on, so I wanted to start with a scenario.</i></b></p> <p><b><i>A young Blackfoot First Nations woman and her three children go to the Service Canada office for support. She does not know what she is entitled to. She is a single mother, who has just moved here from the nearby reserve. As she was living with her grandmother previously who recently passed away, she was used to communicating with her family primarily in her traditional language. As she approaches the window to speak to a representative, one of her children is crying, she seems stressed.</i></b></p> <p><b><i>The representative speaks quickly and says something in English and in French. The woman looks confused and is flustered. She asks if there is anyone that she can speak to who understands Blackfoot. The representative is frustrated and makes a comment that this is Canada, and the official languages are only French and English. The woman looks defeated and quietly responds. The staff person remarks that she can not hear what the woman is saying and begins to raise her voice. The children are fussy, and the woman quickly asks for an appointment. She leaves without addressing all the concerns that she has.</i></b></p> <p><b><i>Imagine how that feels, and imagine how you might respond. What would you have done in that instance? What should you have done? What would you have needed to do the right thing?</i></b></p> <p><b><i>So that’s my story (or example), now I would like to turn it over to you to answer the questions.</i></b></p> <p><b><i>I ask that when each person is speaking, please be quiet and respectful of what they have to say, and they will do the same for you. If you have questions, wait until the speaker is finished, and then we will open up opportunities for discussion. Please be an active listener, and feel free to take care of yourself throughout (water, snacks, short breaks). Please also be conscious of time, we ask you to keep your story to about 5 minutes so that everyone can have a chance to speak.</i></b></p> <p><b><i>When it is your turn, please introduce yourself, and then the floor will be yours to answer the question or share an experience.</i></b></p> <p><b><i>We don’t have to follow a specific order, so we’ll just go on a volunteer basis. Who would like to start?</i></b></p>
<p>Facilitate the Discussion</p> <p>Capture insights &amp; notes</p>	<p>Facilitator</p> <p>Participants</p>	<p><b>*** Most of this section will be listening for facilitators, not speaking***</b></p> <p>You can ask participants questions such as:</p> <ul style="list-style-type: none"> <li>● <i>Tell me more about .....</i></li> <li>● <i>I see you mentioned..... Why is that?</i></li> <li>● <i>What would you have liked to see in this situation?</i></li> </ul>

1:10-2:10		<ul style="list-style-type: none"> <li>• <i>How can we make that happen?</i></li> </ul> <p>You will also guide the conversation.</p> <ul style="list-style-type: none"> <li>• <i>Who would like to speak next?</i></li> <li>• <i>Does anyone else have thoughts on this topic?</i></li> </ul>
Close Discussion 1:10-2:10	Facilitator	<p><i>Thank you, everyone, for sharing your thoughtful ideas &amp; stories. We're going to go back to the main room now, and we'll do a quick recap from each group on what they heard.</i></p> <p><i>As we recap each group's discussion, I'd like you to keep an eye out for themes that matched what we talked about, but also points where other groups went in different directions than us. These diverse opinions will help us later on.</i></p>
Close Breakout Rooms 2:10-2:15		
Recap Discussion 2:15 - 2:30	Scribe / Call to Witness	<p><i>In our discussion we talked about.....</i></p> <p><i>We were struck by .....</i></p> <p><i>Some ideas we came up with were.....</i></p>

Following this second discussion, there will be a wrap-up, recap, and closing prayer.

## HOW TO USE MIRO

### LINK TO ACCESS

[https://miro.com/app/board/o9J\\_lduPW0I=/](https://miro.com/app/board/o9J_lduPW0I=/)

### BASICS

#### What is Miro?

Miro is an online platform that acts as a shared real-time visual workspace for online teams. Think of it like a giant whiteboard, but made digital.

#### What do I need to use Miro?

You will need a computer with internet connection, as well as one of the following browsers:

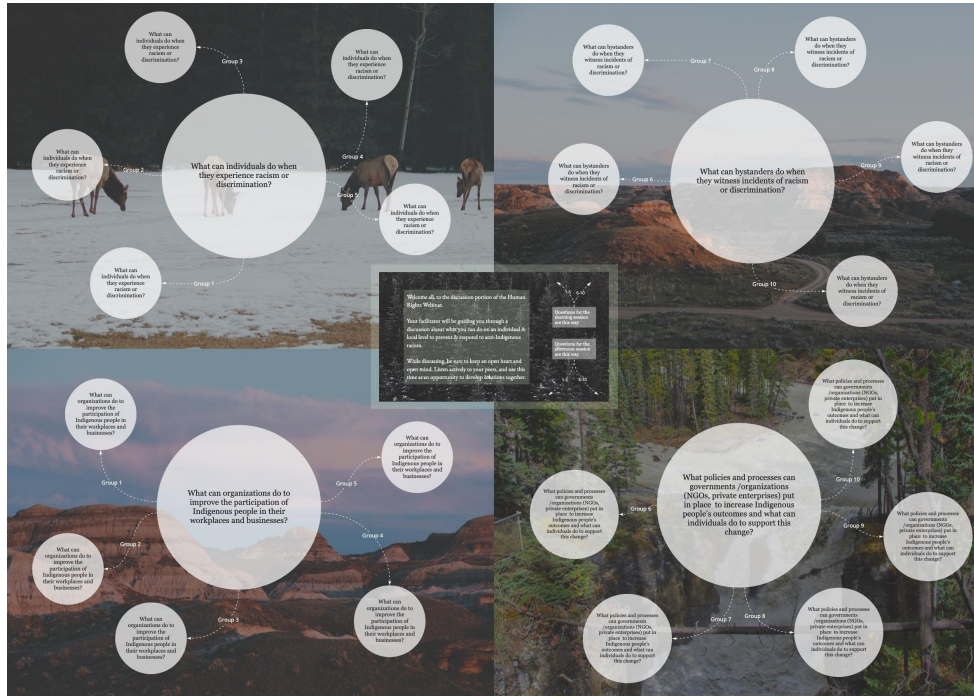
- Chrome version 49 or higher
- Firefox version 52 or higher
- Safari version 10 or higher
- Opera version 64 or higher
- Internet Explorer 11



- f) Edge version 14 or higher
- g) Yandex Browser version 19 or higher

# WHAT TO EXPECT ON THE DAY OF THE WEBINAR

After each keynote speaker, there will be discussions, and the Miro board will be set up to reflect that.



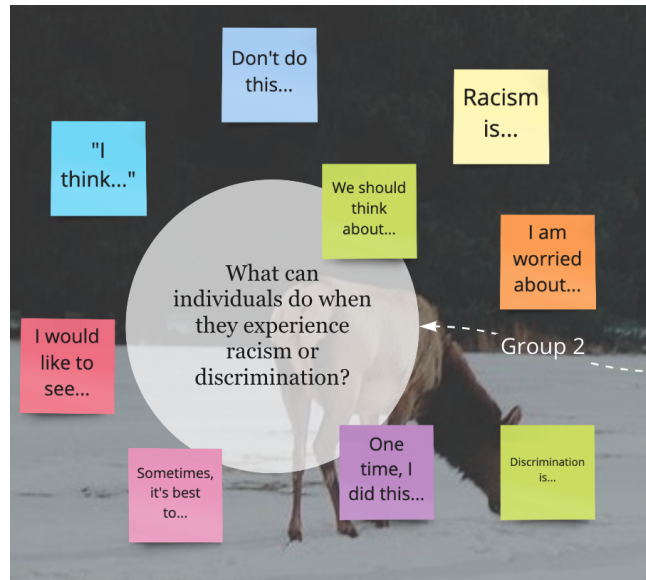
A screenshot of what the Miro boards will look like. Each question is reflected in one of the four rectangles.

Each section of the board has a dedicated space for each of the 10 groups to work. Find the appropriate circle to work with your group on.



A screenshot of the workspace for question #1: What can individuals do when they experience racism or discrimination?

Once you've found your groups' workspace, you can start recording ideas however you see fit. At the end of each discussion, your board should look something like this:



*An example of what a group's workspace may look like when they are done the activity*

## USING MIRO

### How do I navigate the board?

There are two navigation modes: mouse and trackpad. Use the option that works best for your device.

Mouse:



Click and drag the canvas to pan around the board



Slide with two fingers or pinch to zoom



Zoom by scrolling the mouse wheel

Trackpad:



Scroll the board in any direction by sliding two fingers on the trackpad



Zoom by pinching in and out



Scroll vertically with mouse wheel, horizontally with mouse wheel+Shift



Zoom using Ctrl/Cmd + mouse wheel

## What are the different tools?

Miro has a suite of tools that can be used, including uploading files, i-frames, icons, sticky notes, text, images, recording, chats, and much more.

However, for the purposes of this session, we will only be using three of the tools:

- Pointer - to select and move items (1st item)
- Sticky Notes - to capture ideas (4th item)
- Shapes & Text Boxes - to capture ideas (5th item)



## Someone made a good point. How do I capture it?

There are two ways you can do this - sticky notes and shapes.

Sticky notes:

1. Select the **sticky note tool** from the sidebar
2. Pick a colour
3. Click on the board where you want to place the sticky note
4. Type the idea on the note

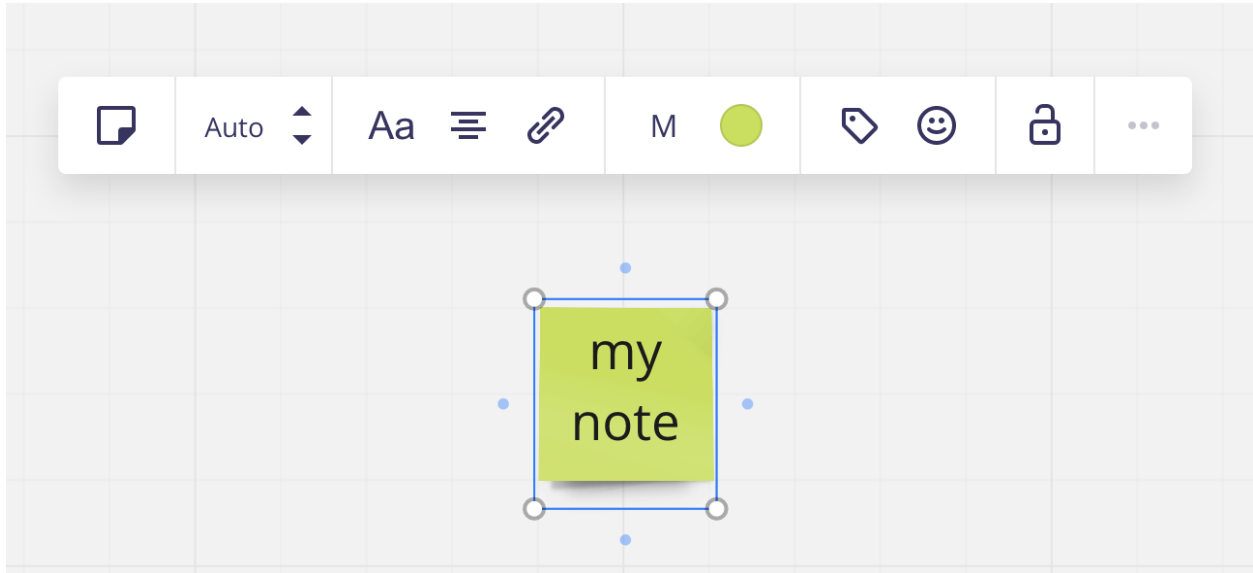
Shapes:

1. Select the **shape tool** from the sidebar
2. Pick a shape
3. Drag on the board where you want to place the shape
4. Adjust the colours & border as needed using the coloured circles
5. Type the idea on the note

## I need to move or edit an item, what do I do?

Both shapes and sticky notes can be adjusted and edited. You can do this by using the **pointer tool**.

1. Press the V key OR select the **pointer tool** from the sidebar
2. Click the shape or sticky note, and use the icons to adjust features such as text size, colour, size, font, and more
3. Click and drag the shape or sticky note to move it



*An example of the options given to edit a sticky note.*

### **FOR MORE INFORMATION**

All of this content will have been covered in the training session, at which point you can ask questions and clarify any content that is unclear. If you are still struggling to understand or apply any of this information, please contact either [jillian@helpseeker.org](mailto:jillian@helpseeker.org) or [monique@helpseeker.org](mailto:monique@helpseeker.org) and we will be happy to help you with any questions you may have.