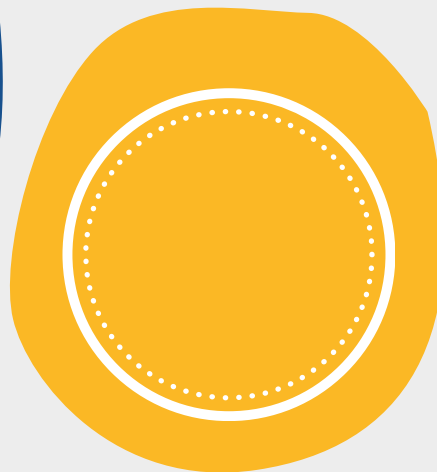




# INDIGENOUS ALLYSHIP

RESOURCE GUIDE AND  
WORKBOOK



CULTIVATING GROWTH AND AWARENESS IN OUR COMMUNITY

# STATEMENT OF APPRECIATION

We would like to recognize the amount of time and the help that Jamie Horner, Janet Doner, and Professor Thomas Sasso provided in the creation of this guide. We are thankful for your contributions to making this guide the best version it can be. We are also grateful for the opportunity to walk with Miptoon, whose words will always stay in our hearts.

# TABLE OF CONTENTS

INTRODUCTION	3
ALLYSHIP OVERVIEW	7
HISTORY	8
INDIGENOUS WAYS OF BEING AND KNOWING	15
MYTHS AND MISCONCEPTIONS	17
CULTURAL APPROPRIATION	18
ALLYSHIP	20
ADDITIONAL RESOURCES	30
REFERENCES	33

# LAND ACKNOWLEDGMENT

We acknowledge that Thaninadonni to the Mohawk nation or the shores of the Um-ne-mo-sah river to the Mississaugas, what is known by many today as Guelph-Wellington, was built on the traditional lands of the Attawandaron, Anishinaabek, and Haudenosaunee peoples and the treaty lands of the Mississaugas of the Credit. <sup>1</sup> These groups have had systems of responsibility and place acting as caretakers to the lands and waters since time immemorial. This intergenerational relationship resembles that of a marriage to a living being, unlike the relationship of ownership that settlers have enforced on land. <sup>2</sup> We are reminded of the promises of the Two Row Wampum and Dish With One Spoon Covenant nation-to-nation agreements of mutual respect and autonomy.

This guide was curated within The University of Guelph. The University is rooted in the dominant colonial system and it is important to acknowledge academic and institutional colonialism as a result. Historically, First Nations, Inuit, and Métis Peoples have been excluded, mistreated, and exploited throughout the narrative of Canadian history and within research. Today, Indigenous Knowledge Holders and Elders still struggle to get equal recognition for the value and place of Indigenous Knowledge in academics.

The work to move towards more meaningful reconciliation, relationship building, and decolonization has only just started. It is important to learn and acknowledge our history, listen to contemporary experiences, and engage in an intentional path looking forward.

Indigenous name pronunciations:<sup>3</sup>

Anishinaabek (Ah-nish-in-a-bek).

Haudenosaunee (Ho-den-no-show-nee).

Attawandron (Add-a-won-da-run).

To find out more about land acknowledgments visit:





# TREATIES

Treaty: A formal agreement  
or arrangement made  
through negotiation  
between nations.<sup>4</sup>

## GÄ•SWEÑTA' (TWO ROW WAMPUM)

ONE OF THE PURPLE ROWS REPRESENTS A CANOE (INDIGENOUS WAY OF LIFE),  
THE OTHER REPRESENTS A SHIP (SETTLER WAY OF LIFE).<sup>5</sup> EACH WILL TRAVEL  
DOWN THE RIVER OF LIFE BESIDE THE OTHER, NEVER ATTEMPTING TO STEER THE  
OTHER'S BOAT. <sup>5</sup>

3 PRINCIPLES:

FRIENDSHIP, PEACE, AND (LAST) FOREVER.



## GDOO - NAAGANINAA (DISH WITH ONE SPOON)

THE DISH REPRESENTS THE LAND AND THE SPOON REPRESENTS THE PEOPLE  
WHO ARE SHARING THE RESOURCES OF THAT LAND.<sup>6</sup>

PRINCIPLES: <sup>7</sup>

TAKE ONLY WHAT YOU NEED.  
LEAVE ENOUGH FOR OTHERS.  
KEEP IT (EARTH) CLEAN.



# DISCLAIMER

Allyship is an evolving topic; what constitutes meaningful allyship today might not be considered appropriate or meaningful allyship in the future. The content in this resource guide has been generated from a thorough review of scholarly and community literatures about allyship with and towards Indigenous Peoples. It is anticipated that this knowledge may become outdated at some stage as allyship practices are constantly being analyzed and updated to better reflect the needs of marginalized groups. Users should consult additional resources when thinking about their allyship practice to ensure that you are current and informed. Additionally, not all marginalized people will desire the same type of allyship. This guide should be used as a starting point for conversations with those with whom we would wish to engage in allyship. This guide was not designed to be read in a single sitting. Take breaks as needed, and we encourage you to refer back to the guide in different sittings for increased reflection and growth.

## Authors

This resource guide was developed by Kelbyann McKenzie (identifies as a Settler), Hannah Bull (identifies as Indigenous), and Corrina Reed (identifies as a Settler) as part of an undergraduate allyship course at the University of Guelph in Winter 2021.

### Marginalized:

Placed in a position of little to no influence or power.<sup>8</sup>

## References

To ensure accessibility of this document to a diverse audience, we have refrained from using in-text citations unless a direct quote or material was used. In place of in-text sourcing, we have used endnotes.



**BUILDING ON  
THE PROMISE  
OF YOUTH**

**Imagine 5 youth**

**1 has severe and complex needs**

**2 are on the edge**

**2 are as well as they can be**

**And the Integrated Youth Services Network Guelph Wellington will help all 5!**

The Integrated Youth Services Network is a grassroots community initiative, led by the Rotary Club of Guelph, to bring an integrated youth services model to Wellington County and the city of Guelph. Where youth (age 12 – 26) are at the centre of services that are available in our community. It is a one stop shop for youth mental health which will provide youth with access to safe spaces, professional counsellors and other youth workers. A place for youth to access the services they need when they need them.

It is first of its kind in Canada as it addresses rural needs, the needs of young adults who attend the University and the need to pull service providers together under one unified system. Together with our youth, we are re-imagining mental health and helping youth build positive, bright futures. This Allyship Guide will serve as a resource for all 7 sites and help youth understand the importance of Allyship and how we can build relationships based on our collective strengths.

And once youth walk through our door...

Every single day, we will provide youth with guidance and support for the future, including:

1. Education and career support
2. Health care
3. Housing services
4. Counselling and peer-to-peer programs
5. Cool recreational spaces to just hang out

These hubs will be designed by youth, to serve youth. And as they've told us, what they will build—with your help—is:

1. A safe space
2. A place to hang out, be active, and to just be themselves.
3. A welcoming and supportive environment (no stigma!)
4. A place that encourages positive and social interaction
5. A place they want to be.

We wish to extend our sincere appreciation to the young people who created this guide and the University of Guelph for their support and partnership.

# ALLYSHIP OVERVIEW



What does the term ally mean to you?



An ally is someone who recognizes their privilege and takes action to support members of marginalized groups. <sup>9</sup>



## Allyship is like sweetgrass

If everyone has one blade of sweet grass, individually the sweetgrass is not as strong. <sup>10</sup>

But, if everyone brings their one blade of sweetgrass together and we braid the sweetgrass, this creates a strong unified entity. <sup>10</sup>  
The connection and hard work will always remain there and the sweetgrass stays together. <sup>10</sup>

Each single blade of sweetgrass will be part of the large community. <sup>10</sup>

# DISTINCT INDIGENOUS GROUPS IN CANADA

The term 'Indigenous' is an umbrella term within the colonial state of Canada that refers to people of First Nation, Inuit, and Métis (FNIM) heritage.<sup>11</sup> The FNIM Peoples are the original inhabitants to this land that we call Canada and have been here since time immemorial. Within the FNIM groups there are many distinct Nations, all with their own unique cultures, languages, and social systems.<sup>12</sup>

## First Nations Peoples

Usually, the term 'Indian' is only used when directly referring to the Canadian Constitution and the Indian Act, which is why it is used within this section. First Nations Peoples includes Status, Treaty or Registered Indians, as well as Non-Status and Non-Registered Indians.<sup>11</sup> Often, people prefer the use of the term First Nations rather than Indian, as the term 'Indian' has been historically used in a derogatory manner and why it is often avoided.<sup>11</sup>

## Métis Peoples (May-tee)

The cultures and ethnic identities that resulted from relations between First Nations (primarily women) and Europeans (primarily men).<sup>11</sup> Unique histories, cultures, and languages formed as a result of mixed ancestries and the genesis of a new Indigenous people resulted due to the intermarriage of these mixed ancestry individuals.

## Inuit (i-nyoo-uht)

Within the colonial state of Canada, the Inuit are a culturally similar Indigenous peoples inhabiting the Northern Arctic.<sup>11</sup> The Inuit mainly reside in Inuit Nunangat which is made up of four distinct regions: Inuvialuit Region (Northwest Territories), Nunavut, Nunavik (Northern Quebec), and Nunatsiavut (Northern Labrador).<sup>13</sup>

Immemorial  
extending or  
existing since  
beyond the reach  
of memory,  
record, or  
tradition.<sup>14</sup>

# COLONIZATION

SETTLER COLONIALISM: IS THE PROCESS OF TAKING CONTROL OF A TERRITORY AND ITS ORIGINAL INHABITANTS BY IMPLEMENTING LAWS, RELIGIOUS PRACTICES, AND GOVERNANCE.<sup>19</sup>



MAKE A LIST OF THE WAYS THAT INDIGENOUS PEOPLES HAVE BEEN AND CONTINUE TO BE IMPACTED BY COLONIZATION.

.....

.....

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# EXPLORING CANADA'S HISTORY

In order to understand the current challenges faced by Indigenous peoples in Canada, it is important to learn about the history of Settler colonization. Indigenous peoples had established complex and diverse societies before European explorers (colonizers) first arrived on the land that is now known as Canada. The ultimate goal of colonizers was to control access to resources, seize land and to assimilate Indigenous peoples into the dominant European culture. <sup>15</sup> The effects of colonization continue to actively suppress First Nations, Inuit and Métis (FNIM) culture and identity.

Intergenerational trauma: trauma that is 'passed down' to the next generation. Many of the historical injustices caused by colonization mentioned above have contributed to the intergenerational trauma within FNIM communities. <sup>18</sup>

Reserves: Land set aside, to be used by First Nations peoples. Reserves are different from First Nations traditional territories. <sup>16</sup>

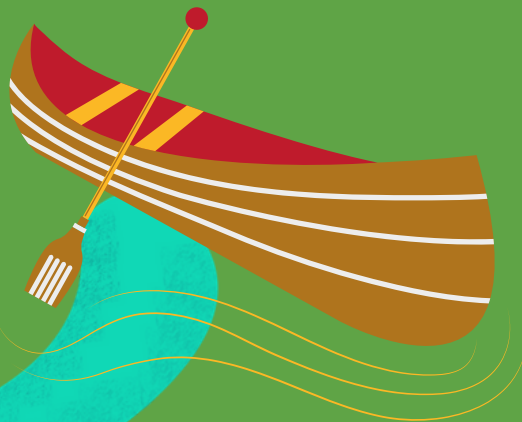
Assimilate: The process by which a minority group becomes partially or fully integrated into the majority group in terms of traditional roles, culture, views etc. <sup>17</sup>



# TIMELINE

"DOCTRINE  
OF  
DISCOVERY"

1493



1600s



EMERGENCE OF  
THE FUR TRADE



1700s



ORIGINS OF THE  
METIS NATION

1830



RESIDENTIAL  
SCHOOLS



1876



INDIAN ACT





## **"Doctrine of Discovery" (1493)**

Without asking Indigenous peoples, or recognizing their rights, Europeans claimed legal title to the land now known as Canada one year after Christopher Columbus' voyage.<sup>19</sup>

## **The Emergence of the Fur Trade (1600s)**

Traditionally, Indigenous peoples valued sharing economies, where the concept of wealth was based on the health of the community, rather than accumulating possessions since every person was seen as having value. Beaver fur was the main way that First Nations peoples could obtain European goods such as pots, kettles, ice chisels, linens, knives and guns. The fur trade lasted around 250 years.<sup>20</sup>



## **The Origins of the Métis Nation (1700s)**

The descendants of primarily French or Scottish men that married Indigenous women formed a distinct culture, known as Métis.<sup>12</sup>

## **Residential Schools (1830)**

Residential schools were created by the Canadian government and run by the Anglican, Methodist, Presbyterian, Roman Catholic and United churches to assimilate Indigenous children into the dominant European culture. Many FNIM children were forced to leave their families and attend these schools where they were neglected, abused and unable to practice their culture and language.<sup>21</sup>

To learn more about residential schools visit

<https://woodlandculturalcentre.ca/tag/residential-school/>



## **Indian Act (1876)**

The primary goal of the Indian Act was to force the assimilation of Indigenous peoples and to eradicate Indigenous culture. The Indian Act legally defined 'Status Indians' as First Nations peoples, directly excluding Inuit and Métis peoples, while 'Non-Status Indians' are not legally recognized as Indigenous peoples. The Indian Act allowed the government to control the loss of status, introduce reserves, and banned Indigenous peoples from practicing traditions and speaking native languages. The government intentionally created this system to keep reserves at poverty level.<sup>22</sup> To learn more about the Indian Act listen to this podcast: The Secret Life of Canada S2: The Indian Act by Falen Johnson (Mohawk and Tuscarora from Six Nations) and Leah-Simone Bowen.



Reconciliation: Is a process that involves awareness and acknowledgement of harm and action in order to establish and sustain mutually respectful relationships between Indigenous and non-Indigenous peoples.<sup>23</sup>

1951

SIXTIES SCOOP

1960

RIGHT TO VOTE

1996

THE LAST RESIDENTIAL  
SCHOOL CLOSED

2015

TRUTH AND  
RECONCILIATION  
COMMISSION  
FINAL REPORT  
RELEASED

2019

MISSING AND MURDERED  
INDIGENOUS WOMEN AND  
GIRLS FINAL REPORT RELEASED

## Sixties Scoop (1951)

The Sixties Scoop began in 1951 and refers to the widespread removal of Indigenous children from their homes by the Government of Canada, often without their parents' consent. Most Indigenous children were adopted by non-Indigenous families across Canada while others were sent abroad. In 1990, Indigenous communities were given the authority to control their own child welfare services however, the number of Indigenous children in protective care across Canada remains disproportionately high.<sup>24</sup>

To learn more visit: [https://www.youtube.com/watch?v=\\_nmd6HXKXYU](https://www.youtube.com/watch?v=_nmd6HXKXYU)



## Right to Vote (1960)

Indigenous peoples were finally allowed to vote without losing treaty rights or status in the process.<sup>22</sup>

## The Last Residential School Closed (1996)

The Gordon Residential School in Punnichy, Saskatchewan was the last to close in 1996.<sup>12</sup>

## Truth and Reconciliation Commission (TRC) Final Report Released (2015)

The TRC released a final report after creating a historical record of the residential school system from the experiences of former students and their families. The report labelled the residential school system as cultural genocide and offered 94 calls to action to change programs and policies and facilitate healing and reconciliation for Indigenous peoples.<sup>25</sup>

## Missing and Murdered Indigenous Women and Girls (MMIWG) Final Report Released (2019)

The final report of the National Inquiry into MMIWG states that the violence against FNIM women, girls and gender diverse peoples is a form of genocide. The report offered 231 calls for justice to end violence against FNIM women, girls and gender diverse peoples caused by deliberate and persistent human rights violations.<sup>26</sup>

To learn more visit: <https://www.afn.ca/policy-sectors/mmiwg-end-violence/>

The REDress project serves as a visual reminder of the MMIWG crisis, by placing red dresses in public spaces throughout Canada.<sup>27</sup>



# INDIGENOUS WAYS OF KNOWING & BEING

## **Culture & Identity**

Every Indigenous group and person have a unique experience with their culture and identity. Many FNIM Peoples have special relationships with land and kinship, such as a sense of place and responsibility to ancestral lands.

### **Kinship:**

a feeling of being close or similar to other people or things.<sup>28</sup>

### **Knowledge System:**

A knowledge system is the understandings, philosophies, and practices developed by a society which inform decision-making in everyday life.<sup>29</sup>

## **Indigenous Knowledge Systems**

Indigenous Nations have their own unique ways of being and knowing, sometimes referred to as knowledge systems. The most dominant knowledge system in Canada is the Western knowledge system, which only represents one type of knowledge system.

Other types of knowledge systems are equally important, such as Indigenous knowledge systems.

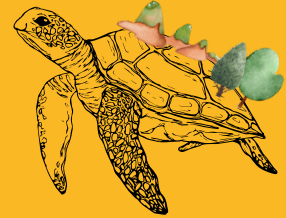
Indigenous knowledge systems are important to preserving language, relationships, cultural values, and spirituality.<sup>29</sup> Some examples of Indigenous-specific knowledge systems can be found below. Different Indigenous groups and peoples practice different knowledge systems, so keep in mind that (just like many other things) these examples are not generalizable across the Indigenous population.

# INDIGENOUS WAYS OF KNOWING & BEING

## Creation Stories

Traditional stories teach young people Indigenous ways of life, preserve history, rituals, cultures, and values.<sup>30</sup>

<https://www.historymuseum.ca/history-hall/origins/>



## The Medicine Wheel

Quadrants represent all living things that are interconnected.<sup>31</sup> No quadrant is greater than another and they must be positioned in balance and harmony with each other.<sup>31</sup> It fosters thinking with the heart (feelings) as opposed to with the head (cognition).

<https://saymag.com/the-seven-lessons-of-the-medicine-wheel/>



## Two Spirit Identities

### (2SLGBTQ+)

Two Spirit peoples have unique identities including both feminine and masculine spirits within one's body.<sup>32</sup> Historically, Two Spirit people were seen, loved, and respected as members of their communities and held significant roles.<sup>32</sup> It is important to note that being Two Spirit is specific only to Indigenous peoples.

USE THE QR CODE TO WATCH A SHORT VIDEO  
ABOUT TWO SPIRIT IDENTITIES:



**Turtle Island:** Refers to North America (Anishinaabe creation story of Turtle Island).<sup>33</sup>

# MYTHS, & MISCONCEPTIONS

## Myths

Many different myths about Indigenous peoples in Canada exist that are widespread. These myths are used to confirm and reassert the belief that Canada's national identity is positive, peaceful, and superior. These national myths delegitimize the legacy of pain and abuse that FNIM peoples have endured and continue to endure under today's colonial systems. These myths continue to divide Indigenous and non-Indigenous relationships and understandings. Below are just a few examples of some prominent myths that still circulate today.



### TAXATION

Indigenous Peoples don't pay taxes

Tax exemptions are related to reserve systems. Non-status Indians, Inuit, Métis, and status Indians living off reserve do not qualify for any tax exemptions.<sup>34</sup>

### POST-SECONDARY SCHOOLING

Indigenous Peoples get free Post-Secondary Schooling

Not all Indigenous Peoples have access to funding. Métis, non-status Indians, Inuit, and First Nations students that are not members of a reserve are not eligible.<sup>34</sup>

### PRISTINE WILDERNESS

"Wilderness" is untouched by humans

The idea of "pristine wilderness" ignores that Indigenous peoples have had a longstanding presence as caretakers with a sense of place and responsibility to these landscapes.<sup>35</sup>

### RESERVES

Indigenous Peoples only live on reserves

Although some FNIM people live on reserves, most of the Indigenous population lives in urban spaces and cities.<sup>36</sup>

Extra Resource for Myths surrounding Indigenous Peoples:

<https://opentextbc.ca/indigenizationfoundations/chapter/stereotypes/>



# CULTURAL APPROPRIATION

Cultural Appropriation is the unacknowledged or inappropriate adoption of the customs, practices, ideas, etc. of one people or society (ex: FNIM Peoples) by another and typically more dominant people or society (ex: Settlers).<sup>37</sup>



## Protocol for avoiding cultural appropriation:

- If you are interested in another culture learn about it and support it by purchasing items from a person of that culture.<sup>37</sup>
- Do not refer to another culture as exotic, this is harmful as it creates a sense of “otherness.” Their culture is not exotic to them and it is important to who they are.<sup>37</sup>
- Do not modernize aspects of another culture, it creates the perception that the modernized rendition is better.<sup>37</sup>
- Do not borrow certain aspects of another culture. In many cases, Indigenous songs, stories, clothing and other practices have strict protocols to determine who is allowed to partake in these traditions.<sup>37</sup>

# AN EXAMPLE OF CULTURAL APPROPRIATION:



The use of traditional Indigenous clothing for events (ex: Halloween costumes) contributes to harmful stereotyping that promotes violence against Indigenous women.



## Some questions to ask yourself about how you could be contributing to cultural appropriation:<sup>38</sup>

What is the history of exploitation surrounding Indigenous customs and traditions? (What is the social power dynamic regarding the use of their culture?)

Who is benefiting from the imagery, item or custom? (Is it Indigenous Peoples?)

Who is inviting you to share in the culture? (Have you been invited or requested?)

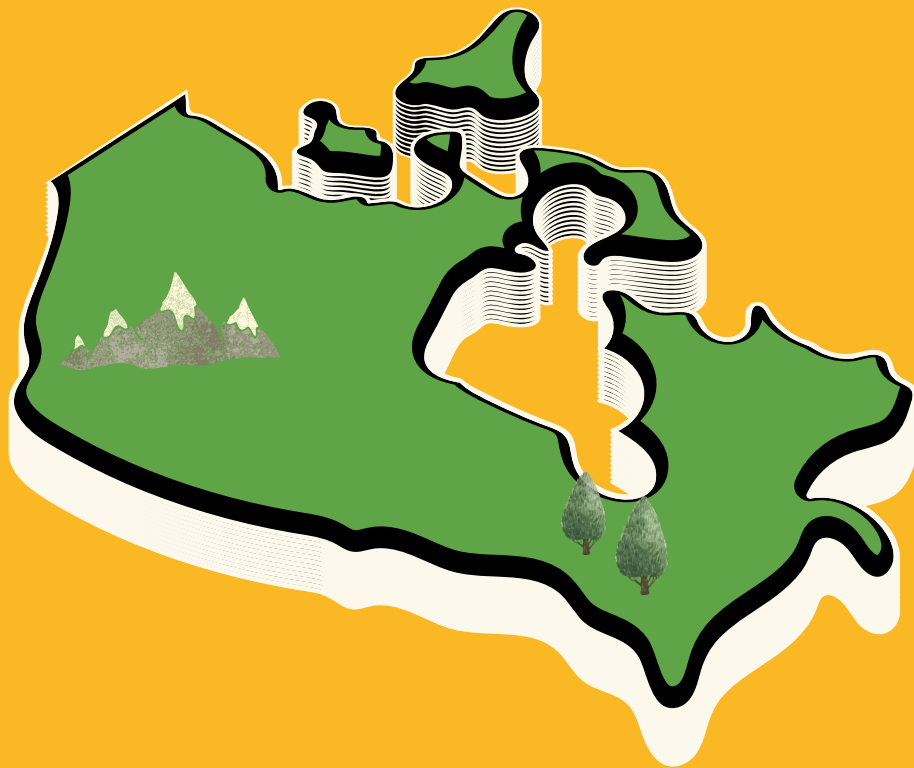
What is the original meaning and is that being represented? (Has it been lost, degraded, or made fun of?)



# TAKE A MOMENT TO REFLECT...

## WHAT DOES THE TERM SETTLER MEAN?

## WHAT INDIGENOUS LAND DO YOU RESIDE ON?



GO TO [HTTPS://NATIVE-LAND.CA/](https://native-land.ca/) OR DOWNLOAD THE APP “NATIVE LAND” TO  
SEE WHICH INDIGENOUS LAND YOU RESIDE ON.



# THE BUILDING BLOCKS OF ALLYSHIP

Using the list below, list the characteristics that create your identity. Reflect on the aspects of your identity that contribute to your privilege. It is important to recognize the privilege that settlers have.

**Settler:** Someone who has migrated to a new area and established a permanent residence there. This excludes the Black community as they were forcefully migrated due to slavery.

**Privilege:** A special right, advantage, or immunity granted or available to a particular person or group.<sup>39</sup>

**Positionality:** How the social and political context of identities (eg: race, gender, class) form our positions of power and privilege/ lack of power and privilege.<sup>40</sup>

**Intersectionality:** Specific forms of overlapping oppressions (eg: race and gender: the experience of Indigenous women).<sup>40</sup>



# ADDRESSING DISCRIMINATION

Everybody holds their own forms of implicit bias and racism. It is important to keep yourself accountable on the lifelong journey of recognizing and dismantling these ideas in yourself.

## RACISM

Marginalization, discrimination, or prejudice against a person or group based on their membership to a racial or ethnic group.<sup>41</sup>

## IMPLICIT BIAS

Associating certain attitudes or stereotypes towards a specific group or person unconsciously.<sup>42</sup>

**Stereotype:** A set idea what a person is like based on a generalized pattern that is often wrong.<sup>43</sup>

**Discrimination:** Treating a person or group differently or negatively based on their identity (race, gender, etc.).<sup>45</sup>

**Prejudice:** A negative or unfair opinion formed without proper thought or knowledge.<sup>44</sup>

# VISUALIZATION ACTIVITY:

- 1 Imagine a beautiful garden that is within your mind.
- 2 Picture all plants within your mind garden to be invasive species (or “colonial” plants).<sup>46</sup>
- 3 You must weed these invasive species from your mind garden. This makes room for replanting them with healthy plants (or “native” species).<sup>46</sup>
- 4 Weeding your mind garden is a continuous lifelong process, you must consciously and regularly tend your garden. When invasive species try to grow back make sure you continue the weeding and replanting process.



## Reflection Questions:

What represents invasive species in the activity?  
What represents healthy plants?

## Debrief:

- The invasive species represent colonial ideas and beliefs (racism, implicit bias)
- The healthy (native) species represent Indigenous creators and experiences that you learn from.
- Continuing to weed your mind garden symbolizes the lifelong learning you must continue in becoming an ally.
- This activity reflects the constant learning and unlearning everyone must do.

# CONSENSUAL ALLYSHIP

Allyship that is beneficial and desired can differ based on the individual, group or situation. Fostering relationships with Indigenous peoples requires consensual allyship and the ability to know how to act in solidarity.<sup>47</sup>

**Some questions ask yourself  
before/while engaging in allyship  
include:**



Does the individual desire allyship?

What are the specific behaviors that are expected of me?

Are my actions disrupting the individual's independence?

Am I checking-in often to ensure that my actions are appropriate and desired?

Consent: To give permission, or a mutual, non-coercive agreement of appropriate behaviors.<sup>48</sup>

**Allyship is an active process that requires  
different positions in different situations.**

STANDING IN FRONT INVOLVES PROTECTING OTHERS FROM HARM.<sup>49</sup>



STANDING BESIDE INVOLVES PROVIDING SUPPORT AND ENGAGING IN FRIENDSHIP PRACTICES.<sup>49</sup>



STANDING BEHIND INVOLVES FOLLOWING GUIDANCE FROM OTHERS.<sup>49</sup>



# CALLING-IN VS. CALLING-OUT

**To respond to discriminatory language or actions, we can:**

- Call the person **out** by letting them know publicly that their behaviors are causing harm to others.<sup>50</sup>
- Call the person **in** by taking the time to privately explain why their behaviors are causing harm to others.<sup>50</sup>

**THINK OF A SITUATION OR TIME WHERE IT MIGHT BE MORE APPROPRIATE TO CALL SOMEBODY IN?**

EG: A FAMILY MEMBER OR CLOSE FRIEND WHO IS THINKING ABOUT DRESSING AS POCAHONTAS FOR HALLOWEEN

**When having difficult conversations:**

Pay attention to your tone of voice



Use appropriate words



Allow the person some time and space to think about what they have learned

Extend your support for future conversations on the topic



Note that: When people are called in, they are more likely to accept feedback/more willing to change their behavior.



# HOW TO APOLOGIZE

Sometimes we say or do things that unintentionally hurt others. Just because the action was unintentional does not take away from the fact that it hurt the other person.<sup>51</sup>

**Words can hurt. So, if someone calls you out/in for offending them, here are some possible steps to take:**<sup>52</sup>

1. Take a breath, it may not feel good when you are called out/in. Take a moment to actively listen.
2. Don't make the situation about you. You may feel uncomfortable, but this person is telling you that your words hurt them. Focus on the affected person, not yourself.
3. Acknowledge what is being said. Take responsibility for your words and actions and understand they have consequences.
4. Apologize, and mean it. To apologize you must recognize your hurtful comment, acknowledge how it affects others, and pledge to do better.
5. Find resources to educate yourself on why your words and actions were hurtful.
6. Take time to reflect and make your own personal list of what you are going to do differently in future situations.
7. Your future actions will speak to your dedication to becoming a better ally.



# LANGUAGE IS IMPORTANT

Using respectful, inclusive and appropriate language is one key aspect of allyship. It is important to be intentional with the words and sayings you use because sometimes, they can hurt.

## DON'T

## DO

## WHY

REFER TO A MEETING AS A 'POWWOW'

USE THE WORD MEETING OR, FOR MORE INFORMAL QUICK MEETINGS YOU COULD USE "QUICK/ BRIEF CHAT".

A POWWOW IS A SIGNIFICANT TRADITIONAL AND CEREMONIAL INDIGENOUS PRACTICE AND BY DOING THIS YOU ARE DEVALUING THE ACTUAL MEANING OF THE WORD. <sup>53</sup>

CALL SOMETHING YOUR 'SPIRIT ANIMAL'

TRY REPLACING IT WITH A TERM THAT ISN'T RACIALLY LOADED SUCH AS PATRONUS.

FOR MANY INDIGENOUS GROUPS, ANIMALS PLAY A HUGE ROLE IN CULTURAL IDENTITY. <sup>53</sup>

USE THE PHRASE 'SAVAGE'

TRY THE WORD 'RUTHLESS' INSTEAD.

THIS IS A LOADED WORD THAT COLONIZERS USED TO DESCRIBE INDIGENOUS PEOPLES AND WAS USED TO JUSTIFY THE DESTRUCTION OF INDIGENOUS CULTURE AND ASSIMILATION. <sup>53</sup>

REFER TO YOUR FRIEND GROUP AS A 'TRIBE'

HAVE THIS CONVERSATION WITH YOUR OWN FRIEND GROUP TO COME UP WITH A MORE APPROPRIATE TERM WITH YOUR FRIENDS.

TRIBES ARE SIGNIFICANT AND COMPLEX SOCIAL STRUCTURES WITHIN INDIGENOUS GROUPS. <sup>53</sup>

CALL AN INDIGENOUS PERSON AN 'INDIAN'

USE LANGUAGE SUCH AS INDIGENOUS, FNIM, OR THE SPECIFIC INDIGENOUS GROUP NAME. ASKING THEM WHAT THEY PREFER IS ALWAYS A GOOD PRACTICE.

HISTORICALLY, 'INDIAN' HAS BEEN USED IN A DEROGATORY MANNER. <sup>53</sup>



# NEXT STEPS... LANGUAGE ACTIVITY

When most people go on vacation, they learn a few common words (Hello, Thank you, Goodbye) in that language to show respect. Learn a few common words in the Indigenous language where you reside.

**Region:** Guelph-Wellington

**Language:** Annishinaabemowin



**Thanks:** Miigwech

<http://www.anishinaabemodaa.com/>



# TAKEAWAYS OF INDIGNEOUS ALLYSHIP

## **KNOW YOUR PLACE:**

Be mindful that Settlers are guests on this land. Understand the right time to stand behind, beside, and in front within your allyship.

Recognize the space that you take up. Be intentional with your actions/words and hold others accountable.

## **RESPECT:**

Respect the experiences of Indigenous peoples.

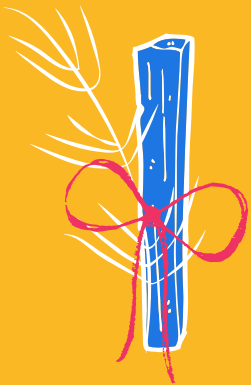
Recognize that Indigenous culture, identity and knowledge systems are equally important to those of your own.

## **SUPPORT:**

Learn about and support Indigenous social justice movements (events and protests) and purchase from Indigenous owned businesses.

## **KEEP EDUCATED:**

Keep up to date on Canadian Politics, Indigenous rights and Reconciliation promises. Centre Indigenous voices and content.



# RESOURCES & POWERFUL INDIGENOUS PEOPLES

Do not rely on or expect Indigenous Peoples to personally educate you. There is an abundance of work by Indigenous creators on the topics of allyship, but it is up to you to educate yourself. Below are recommended resources to further your education.

## Influential People:

University of Guelph alumni and honorary doctorates

**Roberta Jamieson** – Six Nations of the Grand River Activist, Lawyer, and CEO of Indspire

**Rick Hill** – Six Nations of the Grand River and Tuscarora Nation Food sovereignty activist

**Jean Teillet** – Lawyer, Author, and Aboriginal rights activist

**Irene Avaalaaqiaq Tiktaalaaq** – Inuit Artist

**Larry McDermott** – Algonquin from Shabot Obaadjiwan First Nation, Director of Plenty Canada

**Tunchai Redvers** – a Two-Spirit, Dené and Métis activist, co-creator (along with her brother Kelvin Redvers) of We Matter (Indigenous youth suicide awareness and support organization)

## Content Warning:

Some of these resources deal with serious and difficult matters (such as sexual violence, trauma, and mental health issues), when exploring these extra resources make sure you are prepared for this difficult content. If you are feeling overwhelmed, take a break to decompress and come back later. If you are struggling with the nature of any of this content, please talk to someone, a trusted adult, a friend, or a mental health professional.

# RESOURCES & POWERFUL INDIGENOUS PEOPLES CONT.

## Books:

Robin Wall Kimmerer's ***Braiding Sweetgrass*** (The collaboration between Indigenous Traditional Knowledge and Western Scientific Knowledge)

Chelsea Vowel's ***Indigenous Writes*** (Confronts historic and contemporary FNIM issues in Canada)

Helen Knott's ***In My Own Moccasins*** (A memoir speaking to the experiences of intergenerational trauma and Indigenous Women living through the violence of colonized spaces)

Tanya Talaga's ***Seven Fallen Feathers*** (the story of the death of 7 Indigenous high school students in Thunder Bay, ON.)

## Social Media:

### Tiktok:

Jim Jones (@**notoriouscree**) - Cree hoop dancer and resurgence activist

Shina Nova (@**shinanova**) - Inuk throat singer and resurgence activist

Tia Wood (@**tiamiscihk**) - Plains Cree and Salish resurgence activist

TheLand Kicknosway (@**the\_land**) - Potawatami and Cree singer, hoop dancer and activist

### Instagram:

Autumn Peltier (@**autumn.peltier**) - Chief Water Commissioner for @anishinabeknation from Wiikwemkoong First Nation

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## Music:

**Falling Stars** by Leela Gilday – a Juno award winning Dené singer and songwriter

**Little Star** by Iskwē – a Cree, Dené, and Irish singer-songwriter

**Quiet Years** by G.R. Gritt – a Two-Spirit, trans, Anishinaabe and Métis artist

**Signal** by Quantum Tangle – a Juno award winning Inuit group who combine traditional throat singing and spoken word storytelling with a blues folk-rock flare

**Qaumajuapik** by Riit – an Inuk musician and throat singer

## Podcasts:

**The Secret Life of Canada** S2: The Indian Act by Falen Johnson (Mohawk and Tuscarora from Six Nations) and Leah-Simone Bowen

**Métis in Space** by Chelsea Vowel and Molly Swain

**Women Warriors:** Ep. 3 Tunchai Redvers on Indigenous Youth Suicide Crisis, Being Two Spirited and Healing through Poetry

## Documentaries:

There's Something in the Water (Environmental Racism in Canada)

The Inconvenient Indian

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