


Violence Prevention & Trafficking Indigenous Women, Girls and 2SLGBTQQIA+ People

Facilitator's Notes





A Note to Facilitators

These notes and the accompanying PowerPoint slide deck are not intended to be a prescribed process. You are welcome to change and revise any of the materials to best serve your own purpose.

Introduction

| Slide Image | Facilitator's Notes |
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|  | <p>Take this time to introduce yourself, and have participants introduce themselves. If they feel comfortable, participants may be invited to share something about themselves and/or why they are attending this training.</p> <p>Go over housekeeping items (i.e., washroom location, general schedule for the day).</p> <p>Also note that the topics you will be discussing may trigger a negative memory/event. Review the safety protocols you have in place (i.e., time and space for smudging and frequent breaks).</p> |
| <p>Key Terms</p> <p>Assimilation: Where individuals or a group of people is encouraged or forced to adopt the culture of a dominant group while losing their own culture.</p> <p>Colonialism: The practice of taking over parts or all of another land or country in order to exploit the land, resources, and people. In some cases, this land is also populated with settlers.</p> <p>Discrimination: When groups of people are treated unfairly because of their race, sexuality, gender, or age. This can lead to certain groups of people being excluded.</p> <p>Grooming: The process where a person gains the trust of someone, so they can later exploit that person.</p> <p>Human Trafficking: The process of recruiting and controlling the movements of a person with the goal to exploit them (often sexually).</p> | <p>Review the key terms on the following three slides. Unless you have additional information to add to the definitions, simply reading the definitions for participants is sufficient.</p> |
| <p>Key Terms</p> <p>Imperialism: When a country takes over another country, including its people and resources, so the controlling country can make money.</p> <p>Intergenerational Trauma: When one generation experiences <u>trauma</u> and passes it on to the next generation. This trauma can be passed on through the parenting style and/or behaviours of the first generation.</p> <p>Patriarchy: A social system of unequal relations that gives men more power and privilege than women.</p> <p>Racism: Taking discriminatory beliefs and turning them into practice that can be seen in laws that protects one group of people over another.</p> <p>Settler: A person who comes to live on a land that they do not historically come from, and which belongs to another people.</p> | <p>Read the definitions on the slide.</p> |
| <p>Key Terms</p> <p>Settler Colonialism: A form of colonialism where a colonial power claims a territory and begins to replace the Indigenous population with settlers who then create a new national identity.</p> <p>Sexual Exploitation: When a person gains something from the sexual acts of a <u>person</u> they have a position of power over.</p> <p>Systemic Racism: Taking discriminatory beliefs and turning them into practice that can be seen in policies and laws that protect and serve one group of people over another.</p> <p>Trauma: An emotional response to an experience that disturbs and/or scares a person so much that they struggle to cope with their feelings.</p> | <p>Read the definitions on the slide.</p> |

Community Members

| Slide Title | Facilitator's Notes |
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|  | <p>Note that the information for the following section is based on research and the knowledge and contributions of survivors.</p> |
|  | <p>Review the table of contents.</p> |
|  | <p>Remind participants that the upcoming topics may trigger a negative memory/event. Review the safety measures you have in place (i.e., time and space for smudging and frequent breaks).</p> |
|  | <p>Before Europeans came to North America (known by many communities as Turtle Island), Indigenous Peoples were diverse and strong. Communities had their own values and customs, but most lived in harmony with each other and the land. Many believed that all things were connected. They treated Mother Earth and all she provided with love and respect.</p> <p>Indigenous Peoples lived this way for thousands of years. Communities would have faced hard times, but they always recovered and thrived.</p> |



Indigenous Peoples Pre-Contact Women & Two-Spirit

- ◆ There weren't any strict gender and sexuality expectations or rules.
- ◆ People expressed themselves in whatever ways felt most natural to them.
- ◆ All community members were equally valuable and accepted.
- ◆ Men, women and gender-diverse people worked together to make decisions for the community.

Before contact, there weren't any strict gender and sexuality expectations or rules. Individuals expressed themselves in whatever way felt most natural to them. People weren't divided or labelled based on their gender or sex, as these were seen as fluid and not fixed. Most importantly, all community members were valued and accepted equally. Some had specific sacred roles, such as women who were life givers. Gender-diverse people were seen to hold multiple spirits. There was always an understanding of equality among all community members.

Men, women, and gender-diverse people would work together to make decisions for the community. Roles and responsibilities were based on need rather than gender, and everyone understood that they were to help the whole group.

Some communities were also matriarchies. This meant the families were led by women and that the family's lineage would be passed on through her side. Even in traditional patriarchies, where men led the families, women and gender-diverse people would still contribute to community decisions.

Contact & Colonization

- ◆ Relations between Europeans and Indigenous Peoples started out peaceful.
- ◆ But Europeans always saw Indigenous Peoples as 'savage' and wanted to change their way of life.
- ◆ Once Britain began to expand its empire, violence against Indigenous Peoples began, and has never stopped.



When the Europeans first arrived in North America, they usually had peaceful relationships with Indigenous Peoples. They would trade with one another and agreed to share the land. Some Indigenous communities even helped Europeans fight wars. But even through these peaceful times, settlers saw Indigenous Peoples as 'savage' and wanted them to give up their way of life and live like Europeans.

Contact & Colonization

♦ Much of the violence against Indigenous Peoples was aimed at controlling and/or erasing them.



| 1830s onward | 1831-1996 | 1871-1921 | 1876 | 1960s-1980s |
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| Indigenous people are removed from their traditional lands. | Indigenous children are sent to residential schools. | The Numbered Treaties are signed. | The Indian Act is passed by the Government of Canada. | Thousands of children are taken from their families and placed in foster care. |


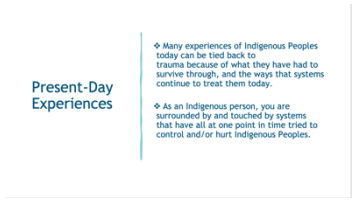
For a more in-depth review of Canada's history with Indigenous perspectives, see [this timeline](#).

When Britain won control over all the colonies in Canada, it was determined to expand its empire. Efforts to settle Canada became more forceful and aggressive--leading to much of the violence that Indigenous people continue to experience.

Europeans felt that Indigenous Peoples hampered their plans to build and grow their communities. Settlers began to take action to both control and erase Indigenous Peoples. For example:

- 1830s onward: Indigenous Peoples are removed from their traditional lands, either by the government making laws to remove them or by the lack of food or other items crucial to their ability to survive (for example, when settlers exterminated the bison).
- 1831-1996: Indigenous children are sent by the Canadian government to residential schools. The goal was to separate children from their families, which would make it easier to teach them European values and way of life. Indigenous languages and cultures were not allowed to be spoken or practised at the schools. The living conditions were very unsafe, children were physically, sexually, and emotionally abused, and many children died.
- 1871-1921: The Numbered Treaties are signed. On paper, these treaties outline a trade of traditional Indigenous lands for different rights (such as access to education, cash, or hunting rights). But settlers and Indigenous Peoples had different understandings of what these treaties meant, and Indigenous views were ignored.
- 1876: The *Indian Act* is passed by the Government of Canada. This Act made it illegal to practise some Indigenous ceremonies; created reserves to keep Indigenous Peoples on small pieces of land; forbade Indigenous governance; prevented Indigenous Peoples from voting; and controlled how they could make money. Much damage was caused to Indigenous communities. The Act is still in place today.
- 1960s-1980s: Thousands of children are taken from their families and placed in foster care. They are usually adopted by non-Indigenous families. The goal of this policy was similar to residential schools: remove Indigenous children from their families so they can learn European values and lose their Indigenous identities.

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| <p>Contact & Colonization Contact & Colonization for Inuit</p> <p>Inuit people's experiences of colonialism are unique from other Indigenous Peoples in Canada because Inuit Saginagut was treated differently. For example:</p> <ul style="list-style-type: none"> ◊ In the 1950s and 1960s, the government used the Inuit to claim the High Arctic (using them as human flagpoles). ◊ The Inuit were given identification tags and their names changed to European names. ◊ Their sled dogs were killed, which made it easier for government to control them.  | <p>The colonialism experiences of Inuit differ from those of First Nations and Métis people. Canada saw the North as a strategic territory that was difficult to access. In the 1950s and 1960s, the government began to aggressively colonize the Inuit, using them to claim the High Arctic (as human flagpoles) and moving communities to serve its own purposes.</p> <p>Inuit were also given identification tags, their names were changed (to European names), and all the Inuit sled dogs were killed so that no one could hunt and move about the land. When the sled dogs were killed, the Inuit were forced to rely on the government for support, which made them easier to control.</p> <p>Having your movements and lives controlled by someone else is similar to the experiences of someone who is trafficked. As a result of this, and because these colonial experiences have occurred in a single lifetime, trafficking is seen as a normal experience for many.</p> |
| <p>Contact & Colonization</p> <p>Contact & Colonization for Women</p> <p>Women and girls have also had unique experiences of colonialism:</p> <ul style="list-style-type: none"> ◊ Indigenous women mixing with European men was seen as a threat to pure communities. ◊ Next to European women, Indigenous women were treated as dirty, sexual objects and placed in the lowest class in society. ◊ Because Indigenous women were seen as 'unhuman,' sexual violence against them became normal and was never punished. | <p>While colonization has affected all Indigenous Peoples, Indigenous women have experienced additional impacts. Some women started families with settler men, but this 'mixing' was seen as a threat to the idea of 'pure,' white communities. So, European women were brought over to separate settler men from the Indigenous women. Next to these European women, Indigenous women were treated as dirty, sexual objects and were placed in the lowest class of society. Because Indigenous women were seen as 'unhuman,' sexual violence against them became normal and was never punished.</p> |
| <p>Contact & Colonization</p> <p>Contact & Colonization for Two-Spirit People</p> <ul style="list-style-type: none"> ◊ Europeans were disgusted with how freely Indigenous Peoples saw gender and sexuality. ◊ Europeans forced their own beliefs on Indigenous Peoples. ◊ For these individuals, their Indigenous identity, gender and sexuality were all being erased at the same time.  | <p>Disgusted with how Indigenous Peoples viewed gender and sexuality, Europeans forced their own beliefs on Indigenous communities and told them any other expressions were wrong and shameful. For Two-Spirit people, their Indigenous identity, gender, and sexuality were erased at the same time.</p> <p>Efforts to get rid of Indigenous Peoples have failed. Indigenous communities may be hurt, but they are not broken.</p> <p><i>Check-In:</i> You may ask participants "what is an item of strength your ancestors and/or traditions have given you?"</p> |

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|  <p>Colonialism Today</p> <p>Indian History Foundation of Canada Fondation de l'histoire indienne du Canada</p> | <p>Note that this next section will look at how colonialism continues to influence and impact the lives of Indigenous Peoples.</p> |
|  <p>Present-Day Experiences</p> <ul style="list-style-type: none"> Many experiences of Indigenous Peoples today can be tied back to trauma because of what they have had to survive through, and the ways that systems continue to treat them today. As an Indigenous person, you are surrounded by and touched by systems that have all at one point in time tried to control and/or hurt Indigenous Peoples. | <p>The trauma that Indigenous Peoples feel today can be traced back to past experiences, as well as to the systems that have been put in place to control and/or hurt Indigenous Peoples.</p> |

| Present-Day Experiences | |
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| System | Outcome |
| Education (1880-1980s Residential Schools) | <ul style="list-style-type: none"> Started cycles of intergenerational trauma. The education system continues to focus on European values. |
| Justice System/Police (1870 Northwest Mounted Police (NWMP)) | <ul style="list-style-type: none"> The NWMP were created to control Indigenous Peoples. Initiative against Indigenous people in this system continues today. |
| Government (1870s-Today) The Indian Act | <ul style="list-style-type: none"> The Indian Act was also created to control Indigenous Peoples. It has many harmful laws and continues to control and divide Indigenous people today. |
| Child Welfare System (1960s-1980s Sixties Scoop) | <ul style="list-style-type: none"> Thousands of Indigenous children were taken from their families. Indigenous children continue to be taken away from families at high rates. |
| Media | <ul style="list-style-type: none"> Media has been used in the past and present to spread negative ideas about Indigenous people. Media continues to frame Indigenous Peoples as the problem. |
| Healthcare System | <ul style="list-style-type: none"> The healthcare system has a history of treating Indigenous people cruelly. Today, this continues in part because workers don't understand how colonialism and trauma affects Indigenous people. |

Education: Residential Schools

Children in these schools suffered physical, mental, sexual, and spiritual abuse, which they were then taught to hide. From this experience, they learned that abuse was normal. Now grown up, many of these individuals have health problems and are unable to deal with their trauma. This has, in turn, led to unhealthy Indigenous families who have experienced a cycle of:

- physical, sexual, emotional abuse
- self-medication (i.e., reliance on drugs and/or alcohol)
- a feeling of being lost or in pain
- staying distant from family

This has made it difficult for individuals to make healthy choices, go to school, or get a job (which can mean living in poverty).

The education system for Indigenous Peoples began as a way to assimilate them into the European way of life. Even today, the system leaves little space for Indigenous stories or learnings.




Justice System/Police: Creation of NWMP

The Northwest Mounted Police (NWMP), the predecessor to the Royal Canadian Mounted Police (RCMP), was created to control the Indigenous population.

The settler justice system ignored traditional Indigenous forms of justice and focused on punishing people rather than helping them.

Today, there are many Indigenous people in jail and they are 10 times more likely to be hurt or even killed by police than non-Indigenous people.

These high numbers are a result of poverty. Someone who lives in poverty may feel they have few options but to turn to a criminal act to survive and/or provide for others. Instead of understanding that a person's illegal actions may be acts of survival, the justice system continues to harshly punish minor crimes committed by Indigenous people. Many Indigenous people may also self-medicate to deal with past and present trauma, and then find themselves in the justice system for drug-related charges.


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| <p>Present-Day Experiences</p> <p>Other Possible Outcomes of Systemic Discrimination and Trauma Include:</p> <ul style="list-style-type: none"> ♦ Mental health challenges ♦ Physical illness ♦ Learned cycles of abuse ♦ Self-medication (i.e., reliance on drugs and/or alcohol) ♦ Feelings of being lost or alone, or that there's something wrong with you ♦ Limited choices in life and few safe options <p>If you have found it difficult being in these systems or using these systems, it is because they were made to help settlers and hurt Indigenous Peoples. They work to make racism hard to see, but it is there, and it does harm Indigenous people.</p> | <p>Because colonial systems in Canada have worked for hundreds of years to assimilate and control Indigenous Peoples, some individuals now believe they should live by European values and ways of life—for example, believing that only men should be in total control and that women should act a certain way (not speak up against men or holding homophobic and transphobic beliefs. This was never the traditional Indigenous way. These different beliefs can divide Indigenous Peoples and may lead to violence against one another.</p> |
| <p>Present-Day Experiences</p> <p><i>Present-Day Experiences for Two-Spirit People</i></p> <ul style="list-style-type: none"> ♦ Two-Spirit people are often misunderstood by people working in present-day systems. ♦ There are very few resources available that account for both Indigenous identity and gender-diverse identities. ♦ This can leave Two-Spirit people feeling unheard and unsupported. | <p>Because present-day systems are based on European values around gender, Two-Spirit people are often misunderstood by people working in these systems. There are very few resources available that take into account both Indigenous identity and gender-diverse identities. This can leave Two-Spirit people feeling unheard and unsupported.</p> <p><i>Check-In:</i> Ask participants “what is an item of strength your ancestors and/or traditions have given you?”</p> |
| <p>Indigenous Women, Girls & 2SLGBTQIA+ Peoples and Exploitation</p>  | <p>Use this time to check in with participants to ensure they are feeling well and prepared for the next section, which focuses on experiences of exploitation.</p> |
| <p>Indigenous Women & Exploitation</p> <p><i>A Brief History</i></p> <p>Indigenous women were bought and sold as slaves in the past and this continues today in the form of human trafficking.</p>  | <p>Indigenous women were bought and sold as slaves. This continues today in the form of human trafficking. Far too many Indigenous women and girls are being trafficked. The following section aims to share some information on this issue so it can be prevented.</p> |
| <p>Indigenous Women & Exploitation</p> <p><i>Two-Spirit People & Exploitation</i></p> <ul style="list-style-type: none"> ♦ Two-Spirit people may experience a mix of racism, homophobia and/or transphobia. ♦ It is common for them to move a lot to find a place where they feel safe and accepted. ♦ A combination of few supports and moving around a lot can make these individuals targets for exploitation.  | <p>Two-Spirit people may experience a mix of racism, homophobia, and/or transphobia. It is common for them to move a lot to find a place where they feel safe and accepted. A combination of few supports and moving around a lot can make these individuals targets for exploitation.</p> |

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| <p>Indigenous Women & Exploitation</p> <p>Why Indigenous Women & Girls are Targeted</p> <ul style="list-style-type: none"> ❖ Traffickers target Indigenous women and girls because they have often experienced significant trauma that harms their spirits and isolates them. Examples of this can include: <ul style="list-style-type: none"> ❖ Experiences in the child welfare system ❖ Being abused by parents who never got help for their trauma ❖ Being disconnected from their culture and roots ❖ Traffickers take advantage of their trauma and feelings of isolation by offering fake affection and a false sense of control over their lives. | <p>Traffickers target Indigenous women and girls because they have often experienced significant trauma. Moreover, they are often looked down on by our society. Traffickers take advantage of their trauma and feelings of isolation by offering fake affection and a false sense of control over their lives.</p> <p>Being taken from family because of the child welfare system; being abused by parents who never got help for their trauma; and being disconnected from their culture and roots can make it easier for people to recruit Indigenous women and girls because these experiences harm and isolate individuals. Recruiters know this and will exploit those who are already hurting.</p> |
| <p>Indigenous Women & Exploitation</p> <p>Being Groomed</p> <ul style="list-style-type: none"> ❖ Many women and girls don't even realize they are being groomed. ❖ Groomers can be acquaintances, friends, family members and boyfriends. The grooming process can take place over a long period of time, or it can happen fast. ❖ Groomers can target women and girls at key points in their lives. | <p>Many women and girls don't even realize they are being groomed. It might not be obvious when it's happening, but this is part of the trap. Groomers can be acquaintances, but they can also be friends, family members, and boyfriends. The grooming process can take place over a long period of time or it can happen fast.</p> <p>Groomers can target women and girls at key points in their lives; when they are moving or are new to a place and don't know many people; when they are in their early teens; when they are exploring their first relationship; or when they are experiencing some kind of challenge, like poverty, are taken into or moved within the child welfare system, or have experienced loss.</p> |
| <p>Indigenous Women & Exploitation</p> <p>Being Groomed</p> <ul style="list-style-type: none"> ❖ The goal of grooming is to build trust. Some ways grooming can happen to gain the trust of women and girls includes: <ul style="list-style-type: none"> ❖ 'Love-bombing', giving lots of attention and gifts ❖ Giving them drugs ❖ Giving them items that they need ❖ Using a position of power to control someone ❖ Groomers use their position of power to slowly get women and girls to do things they might not want to do. | <p>The goal of grooming is to build trust. Once groomers have gained their trust, women/girls become attached to them. Grooming to gain the trust of women and girls includes:</p> <ul style="list-style-type: none"> • 'love-bombing', giving lots of attention and gifts • giving drugs • giving items that they need • using a position of power to control <p>Groomers use their position of power to slowly get women and girls to do things they might not want to do. For example, groomers may slowly ask women and girls to start having sex with another person, and then with more and more people. They might keep them somewhere they don't want to be or prevent them from talking to or seeing people they love.</p> |

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| <p>Indigenous Women & Exploitation</p> <p>Being Trafficked It is easy to become caught in a cycle of trafficking/exploitation before you know it because:</p> <ul style="list-style-type: none"> ❖ You trust the person asking you to do things you feel might be wrong ❖ You are being given items that you need but always for a cost ❖ You are being given drugs to sustain addictions ❖ You may like the feeling of the "fast life" ❖ You like feeling needed and cared for ❖ You want nice things ❖ You grow up seeing family or friends doing it, so it seems normal | <p>It is easy to become caught in a cycle of trafficking/exploitation before you know it because you:</p> <ul style="list-style-type: none"> • trust the person asking you to do things you feel might be wrong • are being given items that you need (such as food, money, clothes, shelter) but always for a cost • are being given drugs to sustain addictions, with expectations • may like the feeling of the 'fast life' and making money quickly, though you can't keep most of it • like feeling needed and cared for • want nice things • grow up seeing family or friends doing it, so it seems normal |
| <p>Indigenous Women & Exploitation</p> <p>Being Trafficked Some tell-tale signs you might be being trafficked, controlled and/or exploited include:</p> <ul style="list-style-type: none"> ❖ You are never alone or feel like you are being watched all the time ❖ You have to report your actions to someone ❖ You have to keep in constant contact with someone ❖ You don't have any privacy ❖ You are being offered drugs, housing, food, clothing, money or other gifts in exchange for sex or companionship ❖ There's someone you care about and think cares about you but everything they do for you has a price ❖ You don't ever feel safe | <p>Tell-tale signs that you are being trafficked, controlled, and/or exploited:</p> <ul style="list-style-type: none"> • You are never alone or feel like you are being watched or monitored all the time. • You have to report your actions to someone and they are always asking you where you've been and who you've been talking to. • You have to keep in constant contact with someone who may give you multiple phones to do this. • You don't have any privacy. • You are being offered drugs, housing, food, clothing, money, or other gifts in exchange for sex or companionship. • There's someone you care about and think cares about you but everything they do for you has a price. • You don't ever feel safe. |
| <p>Indigenous Women & Exploitation</p> <p>Being Trafficked Some tell-tale signs someone you know might be being trafficked, controlled and/or exploited include:</p> <ul style="list-style-type: none"> ❖ A loved one often goes missing ❖ They have new friends or boyfriends but don't give any details about who they are ❖ They seem to have new things but you're not sure how they paid for them ❖ They say that "someone is taking care of them" or they are "owned" by someone | <p>Tell-tale signs someone you know is being trafficked, controlled, and/or exploited:</p> <ul style="list-style-type: none"> • A loved one often goes missing. • They have new friends or boyfriends but don't give any details about who they are. • They seem to have new things but you're not sure how they paid for them. • They say that "someone is taking care of them" or they are "owned" by someone. |

| <div><div>Indigenous Women & Exploitation</div><div>Being Trafficked</div><div>If you suspect you, or someone you know might be being trafficked, controlled and/or exploited, here are some steps you can take:</div><div><div>Call the Canadian Human Trafficking Hotline: (1-833-900-1010)</div><div>Find a support service who can offer you a safe space</div><div>Connect with survivors who can help you</div></div></div> | <div>If you suspect you or someone you know is being trafficked, controlled, and/or exploited, here are some steps you can take:</div> <div><div>Call the Canadian Human Trafficking Hotline (1-833-900-1010).</div><div>Find a support service who can offer you a safe space.</div><div>Connect with survivors who can help you.</div></div> | | | | | | | | | | | | | | | |
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| <div><div>Indigenous Women & Exploitation</div><div>Exiting</div><div>Exiting means escaping a trafficker or leaving behind the lifestyle of exploitation. Everyone will have a different support that helps them exit. Some supports that may be helpful include, but aren't limited to:</div><div><div>Indigenous-run programs that support exiting</div><div>Connecting with other survivors</div><div>Learning about poverty and ways you can live a different life</div><div>Addiction programs and treatment that use Indigenous knowledge</div><div>Understanding how to recover</div><div>Re-connecting with the land</div><div>Focusing on healing using Indigenous teachings</div><div>Connecting with an Elder</div></div></div> | <div>Exiting means escaping a trafficker or leaving behind the lifestyle of exploitation. Everyone will have a different support that helps them exit. It's your journey and it will need to start with you. Some supports that may be helpful include:</div> <div><div>Indigenous-run programs that support exiting</div><div>connecting with other survivors</div><div>learning about poverty and ways you can live a different life</div><div>addiction programs and treatment that use Indigenous knowledge</div><div>understanding how to recover (for example, learning how to celebrate small steps and knowing that relapse is a normal part of recovering)</div><div>re-connecting with the land</div><div>focusing on healing using Indigenous teachings</div><div>connecting with an Elder</div></div> <div>Know that this experience was not your fault or something to be ashamed for. You do what you need to do to survive. Nobody can blame you for that.</div> | | | | | | | | | | | | | | | |
| <div><div>Indigenous Women & Exploitation</div><div>Local Resources</div><table><thead><tr><th>Type of Support</th><th>Where</th><th>When</th></tr></thead><tbody><tr><td></td><td></td><td></td></tr><tr><td></td><td></td><td></td></tr><tr><td></td><td></td><td></td></tr><tr><td></td><td></td><td></td></tr></tbody></table></div> | Type of Support | Where | When | | | | | | | | | | | | | <div>Fill in this chart with local resources.</div> |
| Type of Support | Where | When | | | | | | | | | | | | | | |
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| <div><div>Next Steps for Community Members</div><div>A Brief History</div><div>Understanding what it means to be a colonized person is an important first step in moving forward. The reality is that you are living in a country that benefits from the violence against and removal of Indigenous Peoples.</div></div> | <div>Understanding what it means to be a colonized person is an important first step in moving forward. The reality is that you are living in a country that benefits from the violence against and removal of Indigenous Peoples.</div> | | | | | | | | | | | | | | | |

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| <p>Next Steps</p> <p>Some first steps in challenging colonial violence may be:</p> <ul style="list-style-type: none"> Reclaiming your identity as an Indigenous person Participating in Indigenous healing practices and/or ceremonies Learning about Indigenous spirituality Learning to live without addictions Removing yourself from people or places that might draw you back into unhealthy ways of living Learning to put yourself first Letting go of judgement or shame you may feel | <p>Some first steps in challenging colonial violence may be:</p> <ul style="list-style-type: none"> A journey of healing from past and present trauma by: <ul style="list-style-type: none"> reclaiming your identity as an Indigenous person participating in Indigenous healing practices and/or ceremonies learning about Indigenous spirituality learning happiness comes from inside you learning to live without addictions learning to live a stable life removing yourself from people or places that might draw you back into unhealthy ways of living learning to put yourself first letting go of the judgement or shame you may feel opening your heart to give and receive love |
| <p>Next Steps</p> <ul style="list-style-type: none"> Addressing negative views around Indigenous Peoples and understanding that is not who you are. Working to build a strong positive Indigenous identity and being a proud Indigenous person is a way to take back your power. Through this healing and learning, you can do great things. It's important to remember that healing is a journey. It's also normal to have some setbacks as you're healing. | <ul style="list-style-type: none"> Addressing negative views around Indigenous Peoples and understanding that is not who you are. It is easy to feel that Indigenous Peoples are less valuable because that is the message relayed by colonial systems. Challenging these messages means valuing yourself as Indigenous, lifting each other up, and working together. Working to build a strong positive Indigenous identity and being a proud Indigenous person is a way to take back your power. <p>Through this healing and learning, you <i>can</i> do great things.</p> <p>It's important to remember that healing is a journey. It's also normal to have some setbacks as you're healing. Sometimes it may feel too hard, that you don't have the power to change things, and/or that you may revert to unhealthy habits. If you fall, be sure to have supports to help you back up. There will always be someone willing to support you. Remember you are powerful and you <i>can</i> do this.</p> <p><i>Check-In:</i> Ask participants "What will be the first step on your healing journey?"</p> |

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| <div> <div>Planting Seeds of Hope for Community Members</div> <div>A Brief History</div> <div>Colonial systems have worked for hundreds of years to erase and silence Indigenous Peoples.</div> <div>It's time to resist these systems by reclaiming our Indigenous identities and finding our voices.</div> </div>  | <p>Colonial systems have worked for hundreds of years to erase and silence Indigenous Peoples. It's time to resist these systems by reclaiming our Indigenous identities and finding our voices.</p> |
| <div> <div>Planting Seeds of Hope</div> <div>Reclaiming Identity</div> <div>Some steps in the journey of reclaiming your identity as a strong Indigenous person might include:</div> <ul style="list-style-type: none"> Re-learning who you are as an Indigenous woman and/or 2SLGBTQQIA+ person and learning to accept this identity Participating in traditional ceremonies. Learning about your family history and drawing on the strength of your ancestors Connecting with Elders and spirituality Breaking the cycle and teaching the next generation that they are loved </div> | <p>The journey of reclaiming your identity as a strong Indigenous person will look different for everyone. Steps in this process might include:</p> <ul style="list-style-type: none"> re-learning who you are as an Indigenous woman and/or 2SLGBTQQIA+ person and learning to accept this identity never apologizing for who you are or were not allowing your past to define who you are today participating in traditional ceremonies; connecting with the land and medicines finding what your truest self is and being proud of that learning to love yourself <i>always</i> learning about your family history and drawing on the strength of your ancestors letting go of negative thoughts and feelings connecting with Elders and spirituality breaking the cycle and teaching the next generation that they are loved |
| <div> <div>Planting Seeds of Hope</div> <div>Reclaiming Voices</div> <div>Reclaiming identities as strong Indigenous Peoples is a powerful start to reclaiming our power.</div> <div>If you are interested in joining communities making change, don't be shy. You are always welcome, and you belong:</div> <ul style="list-style-type: none"> Friendship centers Programs run by Indigenous women across the country Events and gatherings for Indigenous peoples, including community marches for Missing and Murdered Indigenous Women and Girls </div> | <p>Reclaiming identities as strong Indigenous Peoples is a powerful start to reclaiming our power. As Indigenous Peoples continue to come together to resist and raise up each other's voices, change will come.</p> <p>If you are interested in joining communities making change, don't be shy. You are always welcome, and you belong. Check out:</p> <ul style="list-style-type: none"> friendship centres programs run by Indigenous women across the country events and gatherings for Indigenous peoples, including community marches for missing and murdered Indigenous women and girls |
| <div> <div>Planting Seeds of Hope</div> <div>"The eighth fire is going to burn, and our women are reclaiming our space, and that sometimes means we are going to have a big mouth. It might get us in trouble but [we have] had enough of not being able to speak our truth."</div> <div>Grandma Shingoose</div> </div> | <p>"The eighth fire is going to burn, and our women are reclaiming our space, and that sometimes means we are going to have a big mouth. It might get us in trouble but [we have] had enough of not being able to speak our truth." Grandma Shingoose</p> |

