

The Medicine of the Berry Patch

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A Guide for B.C. Post-Secondary Institutions to Support Indigenous Students

Jewell Gillies

BCcampus
Victoria, B.C.



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Accessibility Statement

BCcampus Open Education believes that education must be available to everyone. This means supporting the creation of free, open, and accessible educational resources. We are actively committed to increasing the accessibility and usability of the resources we produce.

Accessibility of This Resource

The web version of this resource *The Medicine of the Berry Patch: A Guide for B.C. Post-Secondary Institutions to Support Indigenous Students* has been designed to meet [Web Content Accessibility Guidelines 2.0](#), level AA. In addition, it follows all guidelines in [Appendix A: Checklist for Accessibility](#) of the [Accessibility Toolkit – 2nd Edition](#). It includes:

- **Easy navigation.** This resource has a linked table of contents and uses headings in each chapter to make navigation easy.
- **Accessible videos.** All videos in this resource have captions.
- **Accessible images.** All images in this resource that convey information have alternative text. Images that are decorative have empty alternative text.
- **Accessible links.** All links use descriptive link text.

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Element	Requirements	Pass?
Headings	Content is organized under headings and subheadings that are used sequentially.	Yes
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Images	Images that are purely decorative or are already described in the surrounding text contain empty alternative text descriptions. (Descriptive text is unnecessary if the image doesn't convey contextual content information.)	Yes
Tables	Tables include row and/or column headers that have the correct scope assigned.	Yes
Tables	Tables include a title or caption.	Yes
Tables	Tables do not have merged or split cells.	Yes
Tables	Tables have adequate cell padding.	Yes
Links	The link text describes the destination of the link.	Yes
Links	Links do not open new windows or tabs. If they do, a textual reference is included in the link text.	Yes
Links	Links to files include the file type in the link text.	Yes
Video	All videos include high-quality (i.e., not machine generated) captions of all speech content and relevant non-speech content.	Yes
Video	All videos with contextual visuals (graphs, charts, etc.) are described audibly in the video.	Yes
Font	Font size is 12 point or higher for body text.	Yes
Font	Font size is 9 point for footnotes or endnotes.	Yes
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There are currently no known accessibility issues.

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- The location of the problem by providing a web address or page description.
- A description of the problem
- The computer, software, browser, and any assistive technology you are using that can help us diagnose and solve your issue (e.g., Windows 10, Google Chrome (Version 65.0.3325.181), NVDA screen reader)

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This statement was last updated on May 30, 2024.

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Acknowledgements

The authors and contributors who worked on the Intersectional Sexualized Violence project are grateful to live, work, and be in relation with people from across many traditional and unceded territories, covering all regions of British Columbia. We are honoured to live on this land and are committed to reconciliation, decolonization, and building relationships in our communities and schools.

The Medicine of the Berry Patch: A Guide for B.C. Post-Secondary Institutions to Support Indigenous Students was a collaboration between the public post-secondary institutions of British Columbia, BCcampus, B.C. Ministry of Post-Secondary Education and Future Skills, and Women and Gender Equality Canada (WAGE) as part of the Intersectional Sexualized Violence Project.

We would like to thank the [Intersectional Sexualized Violence Advisory Group](#) for their leadership, dedication, and passion for this project.

We would like to thank all members of the [Indigenous Student Resource Working Group](#), who worked hard to create content and enhance this resource to ensure that it reflects the guiding principles of the Intersectional Sexualized Violence project.

Thank you to the First Nations Education Steering Committee (FNESC) and Métis Nation of British Columbia (MNBC) for their guidance and support throughout the review and revision of this resource and supporting videos.

Thank you to Dr. Natalie Clark, who conducted the environmental scan that informed this resource. The analogy of the berry patch as an ecosystem to support First Nations, Métis, and Inuit survivors of sexualized violence draws from her work. With gratitude, we raise our hands to her invitation to a different perspective in approaches to care.

BCcampus would like to extend our deepest gratitude to Jewell Gillies, who was the curriculum writer for this resource and who narrated all the videos. Thank you for sharing your family and cultural background, traditional teachings, and expertise in supporting survivors of sexualized violence. These are challenging topics that often resurface uncomfortable feelings and challenge us to step into our healing journey proactively.

Intersectional Sexualized Violence Project

The Medicine of the Berry Patch: A Guide for B.C. Post-Secondary Institutions to Support Indigenous Students was developed as part of the BCcampus Intersectional Sexualized Violence Project and funded by Women and Gender Equality (WAGE) in partnership with the Ministry of Post-Secondary Education and Future Skills. BCcampus worked closely with many staff, faculty, administrators, students, and subject matter experts across the B.C. post-secondary system to develop open education resources addressing intersectional sexualized violence at post-secondary institutions.

Intersectional Sexualized Violence Resources

Resource	Description
<u>Technology Facilitated Sexualized Violence: An Introductory Training for B.C. Post-Secondary Institutions</u>	A 45–60-minute, self-paced online course exploring technology-facilitated sexualized violence (TFSV) and its impacts, how to address it as a bystander, and how to support survivors of TFSV.
<u>Power Dynamics and Boundaries: A Sexualized Violence Prevention Workshop for Graduate Students</u>	A facilitator guide and PowerPoint slides to help B.C. post-secondary institutions offer training on power dynamics and sexualized violence in the graduate student context.
<u>The Medicine of the Berry Patch: A Guide for B.C. Post-Secondary Institutions to Support Indigenous Students</u>	A call to action and self-paced online resource with videos, readings, and reflection questions for B.C. post-secondary institutions wanting to build support for First Nations, Métis, and Inuit students and survivors of sexualized violence.
<u>Communication, Healthy Relationships, and Consent: A Resource for B.C. Post-Secondary Institutions</u>	An interactive, self-paced online resource, developed in H5P, providing foundational training in healthy communication and relationships, setting boundaries, and establishing consent.

BCcampus has developed five other resources on sexualized violence:

- [Consent and Sexual Violence: Training and Facilitation Guide](#) explores different understandings of consent, how to ask for and give consent, and how to create a “culture of consent” in campus communities.
- [Supporting Survivors: Training and Facilitation Guide](#) explores how to respond supportively and effectively to disclosures of sexual violence. The guide uses a Listen, Believe, Support model.
- [Accountability and Repairing Relationships: Training and Facilitation Guide](#) focuses on individuals who have been informed that they have caused harm in the context of sexual violence. The training includes reflection activities to help people be accountable and build

better relationships.

- [Active Bystander Intervention: Training and Facilitation Guide](#) helps learners acquire the knowledge and skills needed to recognize and intervene in an incident of sexual violence as well as discuss strategies for creating a safer campus community.
- [Safer Campuses for Everyone](#) is a 75-minute online, self-paced, non-facilitated training on sexualized violence that can be adapted and shared through different learning management systems.

Introduction

The Medicine of the Berry Patch: A Guide for B.C. Post-Secondary Institutions to Support Indigenous Students was created for faculty and staff at post-secondary institutions.

This guide invites you to engage in experiential learning through videos and accompanying readings, activities, and self-reflection questions to improve your capacity to support First Nations, Métis, and Inuit students, particularly survivors of sexualized violence at your post-secondary institution. You will explore the social realities of Indigenous students in Canada and consider and reflect on intergenerational trauma and harms faced by Indigenous people. You will be invited to learn ways to begin building relationships with the Indigenous communities where you work and live, recognizing the inequities as well as the resilience, resistance, and joy in these communities.

As part of this work, you will consider your personal, educational, and professional contexts and how those impact the current—and future—support provided to survivors of sexualized violence. You will be asked to develop approaches to sexualized violence that are not just inclusive but also answer the [Truth and Reconciliation Commission’s Calls to Action \[PDF\]](#) to decolonize and indigenize the frameworks and supports offered to survivors of sexualized violence.

The material and activities in this guide are based on the assumption that you have read and reflected on the [Truth and Reconciliation Commission reports](#) (including the Calls to Action), [The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls](#) as well as other relevant reports such as [In Plain Sight: Addressing Indigenous-Specific Racism and Discrimination in B.C. Health \[PDF\]](#).

This guide asks you to commit to a journey of exploration and action. As with many journeys, there will be discomfort and sometimes a sense of dislocation, so practise self-care and seek out any support you need, whether this means talking to a friend or colleague or consulting with [services at your post-secondary institution](#) or in your community.

Indigenous Communities

In this resource, references to Indigenous communities or First Nations, Métis, and Inuit

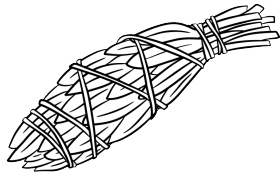
communities should be understood to include people living on or off reserve, on or off campus, urban Indigenous people, and both status and non-status. Connecting with local First Nations or Indigenous communities may take many forms, from attending a First Nations ceremony or spending time at a local Aboriginal Friendship Centre.

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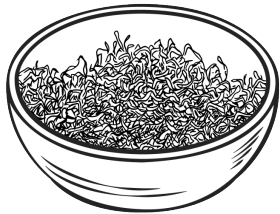
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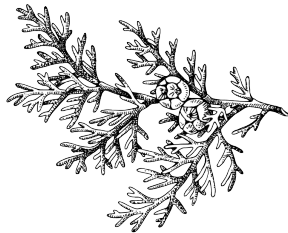
Throughout the video series we use illustrations at some points. Each video begins with a graphic listing those illustrations, which are as follows:



Sage & Sweetgrass symbols identify content that recognizes Indigenous trauma and resilience.



Tobacco is a rich ingredient that symbolizes Indigenous community.



Cedar is used to signify Indigenous language and identity.



Berries signify generational traditions and practices that foster Indigenous togetherness and identity.

Content Warning

This resource deals with topics that may cause trauma, including discussions of sexualized violence against Indigenous women, girls, and 2SLGBTQIA+ people¹; historical and intergenerational trauma; and colonization. We encourage people using this guide to practice self-care and access support services as needed, keeping in mind that this work is an important step in the truth and reconciliation process.

If you need immediate support, reach out:

- [VictimLinkBC](#): 1-800-563-0808 or VictimLinkBC@bc211.ca – information and referral for survivors of sexualized violence
- [HelpStartsHere](#): mental health and substance use supports, articles, and information

First Nations, Métis, and Inuit students who require emotional support can contact:

- [KUU-US Crisis Line Society](#) crisis line: 1-800-588-8717. It is available 24/7 to provide support to Indigenous people in B.C.
- [Hope for Wellness Helpline](#): 1-855-242-3310. It is available 24/7 to all Indigenous people across Canada.

1. Two-Spirit, lesbian, gay, bisexual, transgender, queer, intersex, and additional people who identify as part of sexual and gender diverse communities.

THE JOURNEY TO THE BERRY PATCH

Welcome! You have taken an important step in deciding to take this journey to the berry patch to explore what you can do to support First Nations, Métis, and Inuit students and survivors of sexualized violence at your post-secondary institution. This video series draws on the work of Dr. Natalie Clark, using the analogy of the berry patch as an ecosystem to support First Nations, Métis, and Inuit survivors of sexualized violence.

As we embark on this journey to the berry patch, we must first ensure we are prepared. This includes having an understanding of the history and impact of colonization on Indigenous Peoples in Canada and thinking deeply about our own personal and professional relationship with Indigenous communities and the First Nations on whose land we work and live. We also need to consider what berries – services and supports – are available at our institutions and communities and how we must listen to the voices of survivors of sexualized violence to learn how best to support them.

Completing this section will help you consider how best to build an ecosystem of support for First Nations, Métis, and Inuit students at your post-secondary institution.

After each video, the reflection questions and suggested readings are to guide you to reflect on what you've learned. You can write your answers on paper or in a digital journal. You can also respond to the questions through drawings, poems, photos, or any way that works best for you to deepen your learning and expand your perspectives.

Creating an Ecosystem to Support Survivors of Sexualized Violence: An Indigenous Perspective

This guide uses the analogy of the berry patch as an ecosystem to support First Nations, Métis, and Inuit students and survivors of sexualized violence. You are invited to choose your path to the berry patch by identifying and sourcing the resources and pathways that will help your specific community ecosystem flourish, for safer campuses for everyone.

In this first video, Jewell Gillies introduces key themes and ideas that will guide this journey and work.

Jewell Gillies (they/them) is a Two-Spirit member of Musmagw Dzawada'enuwx. They are the daughter of Daisy Susan Gillies (née Webber) and Richard Gillies, and the granddaughter of Fanny Wamiss and Stan Webber. Their ancestry and lineage come from the Kwakwaka'wakw People, from Kingcome Inlet and Alert Bay, B.C.

Jewell attended the University of the Fraser Valley Criminology and Criminal Justice program and was commissioned as a Vancouver City police officer for the City of Vancouver in 2006. During their six years with the Vancouver Police Department, they served as a beat enforcement officer in the Downtown Eastside, as a seconded detective in the Sexual Offences Team, and were part of the Musqueam Response Team, among multiple other community-driven events.

Jewell's passion for supporting historically excluded community members and seeing equity and social justice centred on education and financial security issues led them to change professions in 2012. They spent 10 years working in the education system, from K-12 to higher education, most recently as the Indigenous student services coordinator for Okanagan College. They were also the executive board chair for Strengthening Connections, the Indigenous Student Recruitment Collective for Higher Education in the Province of B.C.

Jewell is also an Indigenous advisor for provincial training programs working with BCcampus on topics covering sexualized violence and mental health and wellness.

Jewell brings a wealth of traditional knowledge from their community and the many Knowledge

Keepers, community members, and Elders that have shared with them over the years. Jewell considers their daughter one of their best teachers/coaches, leading with love, curiosity and wonder for the world. It is these teachings that ground Jewell in their work.



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://opentextbc.ca/isvindigenous/?p=26#oembed-1>

Reflection Questions

1. As you start to consider building an ecosystem of support for First Nations, Métis, and Inuit students at your institution, consider your own ecosystem of support.
 - What does your ecosystem of support look like? This could be for support in any area of your life, including physical, mental, and emotional health, financial security, and professional and career development. Think of all your potential resources: employee plan benefits, trusted family or loved ones, counselling, medical or naturopath therapies, paid sick leave, mentorship and professional development, peer support, and support for any traumatic incidents, including sexualized violence.
2. How and when do you seek support from this ecosystem of support?
 - Do you seek support regularly or only during periods of stress and difficulty?
 - Do you seek different support for professional and personal needs?
 - When seeking emotional and mental health support, is there a focus on strength-based approaches and reciprocity rather than a deficit-based approach?
3. What have you learned from the ecosystem?
 - Remember that the premise of the ecosystem is to build a thriving and supportive space. Reflect on how your experience with the people, places, spaces, and opportunities have supported you and can contribute to and



illuminate the support you provide to peers or other people.

4. As you consider your role in “growing the berry patch” to support Indigenous students at your institution, consider your own lived experiences, your existing knowledge, and actions you can take to contribute to safer learning spaces at your post-secondary institution.

- What knowledge and skills can you draw on?
- What knowledge and skills do you need to work on to grow this berry patch?
- Then, ask yourself: “What’s next?”



Considering the Needs of Indigenous Survivors

You are invited to choose your path to the berry patch by identifying and sourcing the resources and pathways that will help your specific community ecosystem flourish, for safer campuses for everyone.

In this video, Jewell asks us to consider the unique needs and experiences of Indigenous students, particularly survivors of sexualized violence.



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://opentextbc.ca/isvindigenous/?p=32#oembed-1>

To support First Nations, Métis, and Inuit students and survivors of sexualized violence, it's important to have reflected deeply on the historical and ongoing effects of colonialism as well as your own history and perspectives. This includes understanding the historical context, acknowledging the impact of colonization, and recognizing the over-sexualization of Indigenous women. Before you engage with the reflection questions below, consider reviewing the following publications:

- [Summary of the Final Report of the Truth and Reconciliation Commission of Canada \[PDF\]](#)
- [Truth and Reconciliation Commission of Canada: Calls to Action \[PDF\]](#)
- [The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls](#)
- [In Plain Sight: Addressing Indigenous-Specific Racism and Discrimination in B.C. Health Care \[PDF\]](#)

Reflection Questions

1. What do you know about the historical and ongoing effects of colonialism on First Nations, Métis, and Inuit communities? You could download and use the [Colonial Violence Wheel Activity handout \[PDF\]](#) to help guide you.
2. Consider your identity and experiences. Ask yourself:
 - Do I have a deep knowledge of who I am and what perspectives I bring to this work?
 - How do I define myself?
 - What are key parts of my personal and professional identity? (E.g., consider gender, class, race, work history, and family)¹
 - As you consider these questions, you may find the [Power Flower Activity \[PDF\]](#) helpful.
3. How do these identities and experiences affect the support you offer First Nations, Métis, and Inuit students, particularly survivors of sexualized violence?
4. How does who you are affect how you see and help nurture the berry patch of supports for Indigenous students?
5. In this video, Jewell says, “Each First Nations, Métis, and Inuit community has its own unique needs and resources already in place to help support their survivors. So, the first step is for you to explore and identify the key resources in your area as well as to learn more about the history of colonization in your post-secondary institution’s region and how colonization affected Indigenous Peoples in your region.”
 - What signs of resiliency and regrowth can you identify through youth programming, housing initiatives, women’s shelters, and healing spaces?
 - Download and start using the handout [Reflections and Actions for Deepening Your Knowledge of First Nations, Métis, and Inuit Communities \[PDF\]](#). This handout offers ideas on how to learn more about the local Indigenous community (or communities) close to your institution. It provides suggestions for ongoing ways to support reconciliation and honour the knowledge, history, culture, and resilience of Indigenous people and communities.



1. These questions are from Natalie Clark’s article. [Grounding in our own experience: Towards violence/trauma informed Indigenous and intersectional disclosure practices](#). *Academia*.

Resources

- National Inquiry into Missing and Murdered Indigenous Women and Girls. (2019). [Reclaiming power and place: The final report of the national inquiry into missing and murdered Indigenous women and girls \(Volumes 1a and 1b\)](https://www.mmiwg-ffada.ca/final-report/). <https://www.mmiwg-ffada.ca/final-report/>
- Truth and Reconciliation Commission of Canada. (2015). [Truth and Reconciliation Commission of Canada: Calls to action \[PDF\]](https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf). https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf
- Truth and Reconciliation Commission of Canada. (2015). [Honouring the truth, reconciling for the future: Summary of the final report of the Truth and Reconciliation Commission of Canada \[PDF\]](https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Executive_Summary_English_Web.pdf). https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Executive_Summary_English_Web.pdf
- Turpel-Lafond, M. E. (2020) [In plain sight: Addressing Indigenous-specific racism and discrimination in B.C. health care \[PDF\]](https://engage.gov.bc.ca/app/uploads/sites/613/2020/11/In-Plain-Sight-Summary-Report.pdf). <https://engage.gov.bc.ca/app/uploads/sites/613/2020/11/In-Plain-Sight-Summary-Report.pdf>

The Role of the Witness

You are invited to choose your path to the berry patch by identifying and sourcing the resources and pathways that will help your specific community ecosystem flourish, for safer campuses for everyone.

In the next video, Jewell considers what it means to be a witness to the potlatch, a sacred ceremony of the Kwakwaka'wakw Nation and other West Coast and Northern British Columbia Nations. Creating safer spaces at post-secondary institutions for First Nations, Métis, and Inuit survivors of sexualized violence requires the same reverence and responsibility as being a potlatch witness.



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://opentextbc.ca/isvindigenous/?p=35#oembed-1>

Reflection Questions

1. Who has been a witness to your life stories and experiences? What has this meant to you?
2. If you are a survivor of sexualized violence, who has been there to receive your disclosure or been a witness to support you and your journey through it? How has having a witness affected you, your story, and any healing?
3. How have you been a witness to others' experiences and disclosures?
4. What lessons have you learned from being a witness?
5. What hopes and fears do you have about being a witness and specifically receiving disclosures of sexualized violence?
6. What steps can you take to deepen your knowledge and skills around being a witness?



Create Space and Hold Space

You are invited to choose your path to the berry patch by identifying and sourcing the resources and pathways that will help your specific community ecosystem flourish, for safer campuses for everyone.

In the final video of this section, Jewell discusses the importance of centring the voices of First Nations, Métis, and Inuit students as the berry patch is tended and nurtured. This video asks you to examine your post-secondary landscape and consider how to create confidential, peer-supported safe spaces, resources, and events for Indigenous students and survivors of sexualized violence.



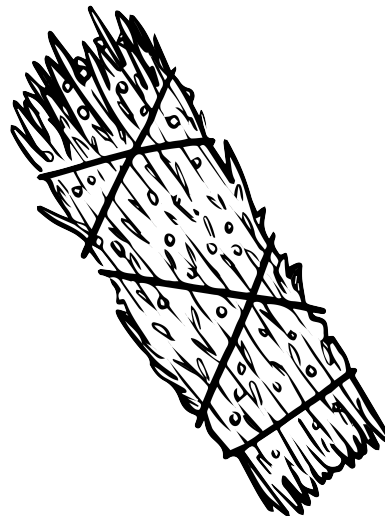
One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://opentextbc.ca/isvindigenous/?p=38#oembed-1>

As you consider your post-secondary landscape, the following resources may be helpful.

- The Government of British Columbia's [list of services for Indigenous students at public post-secondary institutions](#) is a good place to start to see what services your institution has for First Nations, Métis, and Inuit students.
- The [Indigenous Adult and Higher and Higher Learning Association](#) website also has many resources on supporting and enhancing the education of Indigenous post-secondary learners.
- [Nanihtsulyaz 'int'en \(Do things gently\) ?es zuminstwáx kt \(We take care of one another\): The role of Indigenous Elders in student mental health and wellness in the B.C. post-secondary education environment](#) is a booklet that explores the holistic ways that Elders support students in post-secondary environments, including creating a safe space, providing holistic support, and delivering land-based learning.

Reflection Questions

1. How can I engage with First Nations, Métis, and Inuit students to learn more about their needs for programs and services without putting additional labour on them?
2. What are tangible ways that I can work with my post-secondary institution to offer services and programs that support students and survivors and also contribute to reconciliation with local Indigenous communities?
 - It may be helpful to create a map of the connections between the resources at your institution and in your community. Mapping out existing resources will help you consider how your institution can start to create an ecosystem of support. You could also co-create a map with Indigenous students, staff, and faculty that shows what resources they would like to see at their institution.
3. How can I work with my post-secondary institution to carry out this work? Keep in mind that this is not a rhetorical or theoretical question but a constant call to action and framing your professional and personal work in a manner that is inclusive of other perspectives.



Resources

Devine, T. Erickson, M. Hulme, B. McIntosh, D. Washington, A. and Nilsson C. (2022). [Nanihtsulyaz 'int'en \(Do things gently\) ?es zuminstwáx kt \(We take care of one another\): The role of Indigenous Elders in student mental health and wellness in the B.C. post-secondary education environment.](https://opentextbc.ca/elders/) BCcampus. <https://opentextbc.ca/elders/>

Government of B.C. (2022). [Aboriginal student services at public post-secondary institutions.](https://www2.gov.bc.ca/gov/content/education-training/post-secondary-education/aboriginal-education-training/information-for-aboriginal-students/aboriginal-student-services) <https://www2.gov.bc.ca/gov/content/education-training/post-secondary-education/aboriginal-education-training/information-for-aboriginal-students/aboriginal-student-services>

[Indigenous Adult and Higher and Higher Learning Association.](https://iahla.ca/) <https://iahla.ca/>

TENDING THE BERRY PATCH

Ecosystems like the berry patch require care; they must be tended so they grow and change.

The five videos in this section explore different considerations as the berry patch begins to take shape. Completing this section will help you deepen your knowledge and expand the work you do to build an ecosystem of support for First Nations, Métis, and Inuit students at your post-secondary institution.

After each video, the reflection questions and suggested readings are to guide you to reflect on what you've learned. You can write your answers on paper or in a digital journal. You can also respond to the questions through drawings, poems, photos, or any way that works best for you to deepen your learning and expand your perspectives.

The Call to Action: Become Agents of Change at Post-Secondary Institutions

You are invited to choose your path to the berry patch by identifying and sourcing the resources and pathways that will help your specific community ecosystem flourish, for safer campuses for everyone.

This next video considers what it means to be a true agent of change.

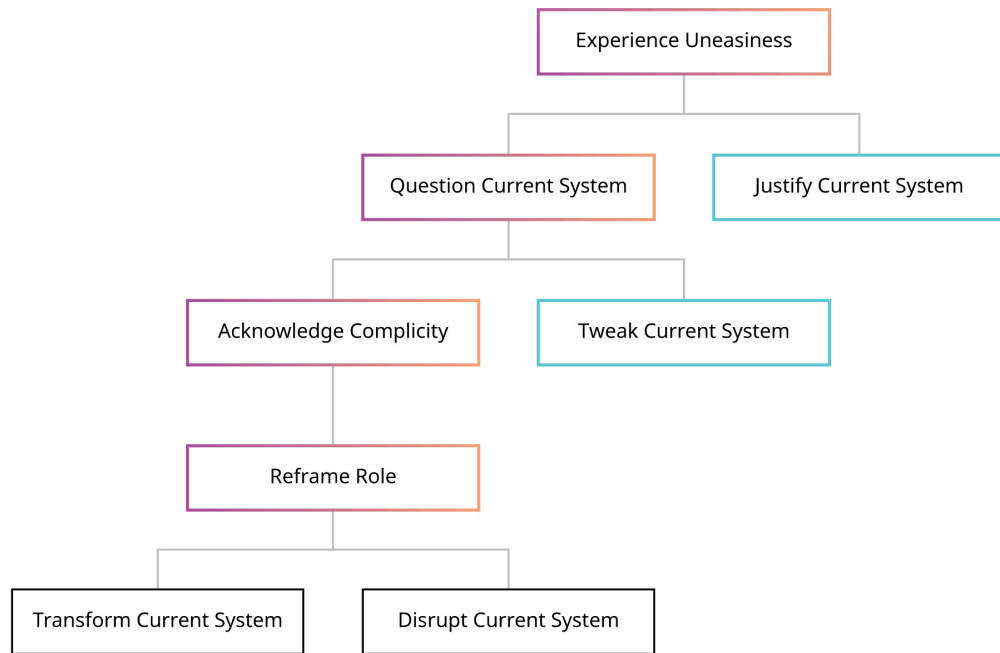


One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://opentextbc.ca/isvindigenous/?p=42#oembed-1>

Reflection Questions

1. Review the Embedding Project's [Becoming an agent of change \[PDF\]](#). This guide asks the question: Where and how do privileged insiders become agents of change, challenging institutions for broader societal benefit? The guide breaks down how the journey to become a change agent often unfolds for individuals. Where are you in this process? Are you:
 - Experiencing uneasiness?
 - Questioning current systems?
 - Acknowledging complicity?
 - Reframing your role?





"Becoming an Agent of Change" was adopted from Cecile Feront, Stephanie Bertels, and Ralph Hamann, *Becoming an Agent of Change: A Guide*, (Embedding Project, 2021). This image is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License.

Becoming an Agent of Change [\[Image description\]](#)

2. What steps are you ready to take to either “disrupt” or “transform” the systems in which you work? How can you support and provide safe spaces for people working to disrupt and transform how we support Indigenous students?
3. In this video, Jewell describes the importance of building spaces where First Nations, Métis, and Inuit students can rebuild connections (to themselves, family, place, and community) and receive support.
 - What steps can you take to begin developing these spaces and the programs and services that will sustain them?
 - How can you include the voices and experiences of First Nations, Métis, and Inuit as you do this work?

Resources

Feront, C., Bertels, S. & Hamann, R. (2021). [Becoming an agent of change: A guide \[PDF\]](#). Embedding Project. DOI: 10.6084/ m9.figshare.14378792

Image description

Becoming an Agent of Change

A flow chart illustrating the process of becoming an agent of change:

- First, experience uneasiness and either justify the current system or question the current system.
- If questioning current system, then tweak current system or acknowledge complicity.
- If acknowledging complicity, then reframe role and transform current system or disrupt current system.

“Becoming an Agent of Change” was adopted from Cecile Feront, Stephanie Bertels, and Ralph Hamann, *Becoming an Agent of Change: A Guide*, (Embedding Project, 2021). This image is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](#).

[\[Return to image\]](#)

Indigenous Intersectionality and Two-Spirit People

You are invited to choose your path to the berry patch by identifying and sourcing the resources and pathways that will help your specific community ecosystem flourish, for safer campuses for everyone.

Building an inclusive ecosystem of supports – the berry patch – requires searching out, listening to, and acting with Indigenous people who bring varied experiences across all dimensions, including sexuality, education, class, and abilities. This next video explores why this is important, particularly for Two-Spirit individuals and the challenges they face.



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://opentextbc.ca/isvindigenous/?p=44#oembed-1>

Two-Spirit

A term used only by Indigenous Peoples. It is similar to the umbrella 2SLGBTQIA+¹ term as it can mean someone is gender diverse, sexually or romantically attracted to non-heterosexual people, or has a different representation of their sex organs than what is assumed by society. Two-Spirit also comes with a deeper responsibility and respect afforded to the Indigenous person from their community. Pre-contact, Two-Spirit people were revered, they were medicine people, they were marriage makers, counsellors,

1. Two-Spirit, lesbian, gay, bisexual, transgender, queer, intersex, and additional people who identify as part of sexual and gender diverse communities.

advisors to chiefs and often in influential roles to determine the course of a tribe's progress in all matters.

Anyone who has Indigenous ancestry and identifies with the queer community can use this term to describe themselves. This term, much like any other queer identity, is based on self-determination. If this feels right to you as an Indigenous person then it is your right to use it. It is *not* appropriate for non-Indigenous Peoples to assume this title.

Below are links to readings, videos, and resources to deepen your understanding of Two-Spirit:

- Native Women's Association of Canada. [Intersections: Indigenous and 2SLGBTQQIA+ Identities \[PDF\]](#).
- Trans Care BC. [Indigenous Gender Identities](#). Provincial Health Services Authority.
- Eagle Canada. [Two Spirits, One Voice](#). [Video]. YouTube. (4:06 minutes)
- InQueery. Them. [What Does "Two-Spirit" Mean?](#) [Video]. YouTube. (6:16 minutes)
- National Confederacy of Two-Spirit Organizations and NorthEast Two-Spirit Society. [Two-Spirit Resource Directory](#).

Reflection Questions

1. What assumptions and beliefs (also known as unconscious biases) do you have about gender identity and roles? How do these affect the support provided to First Nations, Métis, and Inuit students, particularly those who are Two-Spirit?
2. What steps can you take to broaden your perspective and deepen your knowledge of all 2SLGBTQIA+ people?
3. How can you include the perspectives of 2SLGBTQIA+ people across the ecosystem? How might these intersectional identities have differing needs or levels of impact as survivors of sexualized violence?
4. Read the [Indigenous Gender Based Analysis Plus \(IGBA+\) Toolkit](#). Use the seven guiding principles (included below) to analyze the berry patch work that has been, is, and will be done at your institution.
 - Note: The Toolkit includes a table on page 36 that lists each of the seven principles and questions related to each principle. Consider working through the principles and related questions with colleagues and students, then share your findings with others in your sphere of influence in your professional and personal life to advance the discussions and work about IGBA+ at your institution and community.



Indigenous Gender Based Analysis Plus (IGBA+) Toolkit: 7 Guiding Principles

1. Meaningful inclusion of diversity of Indigenous women, Two-Spirit and gender-diverse individuals (age, roles, Indigenous status, grassroots, leadership).
2. Centre Indigenous women's, girls, Two-Spirit and gender-diverse voices, knowledge, wisdom, and lived experiences at every stage of the process.
3. 7 R's: Re-remembering, Re-Matriation, Re-clamation, Re-respect, Re-relationship, Recognize Resistance, Relinquish Power – Indigenous led – self-governance and self-determination.
4. Healing-centered approach, consent-based, and honours confidentiality.
5. Policy analysis through the lens of Indigenous women and gender-diverse individuals (e.g., colonial violence).
6. Indigenous gendered approaches utilized (e.g., land-based, ceremonial, weaving in language, relational).
7. Holistic and Intersectional that honours diversity of knowledge, wisdom, ways of being and knowing.

From: Davis-Alphonse, C. & Clark, N. [Indigenous Gender Based Analysis Plus \(IGBA+\) Toolkit \[PDF\]](#). Ministers Advisory Council on Indigenous Women (MACIW).

https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/maciw_igba_toolkit.pdf

Everything Is Ceremony: Creating Hands-On, Adjacent Therapies of Indigenous Artistry and Relating

You are invited to choose your path to the berry patch by identifying and sourcing the resources and pathways that will help your specific community ecosystem flourish, for safer campuses for everyone.

When building the ecosystem of resources, don't overlook the power of healing that on-the-land education and practising artisan skills can provide. Jewell explores these two practices in this next video.



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://opentextbc.ca/isvindigenous/?p=46#oembed-1>

Reflection Questions

1. Are there any on-the-land educational programs at your institution or in the community?
 - How can you begin developing a relationship with people involved in this type of learning?
 - Are there ways you can support and help grow these opportunities?
2. What spaces, places, and experiences in or around your post-secondary institution can you engage in to deepen your own relationship with the territory?
 - Consider organizing regular meetings, class lectures, or walk-and-talk peer support sessions with intentional time spent finding your place within nature.
3. What artisan skills are practised at local Indigenous communities in your region?
 - Can you develop relationships with practitioners and offer them paid opportunities to teach at your institution?
 - Can you support First Nations, Métis, and Inuit artists by purchasing and displaying their work at your institution and at home?
 - If you're an instructor, how can you empower learners to present alternative forms of assessments that showcase their personal growth and expression? For example, beadwork, weaving, writing a play or poem, painting, or collage could all be used as alternate forms of assessment.



Culturally Safe, Trauma- and Violence-Informed

You are invited to choose your path to the berry patch by identifying and sourcing the resources and pathways that will help your specific community ecosystem flourish, for safer campuses for everyone.

In this video, Jewell discusses the historical and ongoing impacts of colonization and explores ways to provide culturally safe and trauma- and violence-informed care.



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://opentextbc.ca/isvindigenous/?p=48#oembed-1>

Reflection Questions

1. Information, resources, and training on trauma- and violence-informed care are often available at post-secondary institutions as well as through community organizations.
 - Where can you learn more about trauma- and violence-informed care?
 - Once you've identified resources, what plan can you create to start and then deepen your learning?
2. As professionals, we carry a metaphorical medicine basket.
 - What medicines will you bring with you? (Consider attributes such as patience, curiosity, and humility.)
 - What medicines do you wish to add? (Consider things such as deeper knowledge of local culture or protocols, opportunities to meaningfully engage in self-learning, etc.).



3. You are encouraged to research and learn more about the impacts of [intergenerational trauma](#).
 - Consider if people such as Elders should be involved in supporting students who experience intergenerational trauma?
4. First Nations, Métis, and Inuit communities have their own unique knowledge and healing practices.
 - What practices are currently available at your institution or in the community (smudging, visiting a Sweat Lodge, etc.).
 - If you are an instructor, are there opportunities to incorporate these practices into your learning spaces in a way that becomes sustainable for your learning ecosystems?
 - How can you work with students and community partners to identify other practices that can be incorporated into the ecosystem?

The KAIROS Blanket Exercise is a two- to three-hour workshop that explores the impacts of colonization from Indigenous perspectives. During the workshop participants step on blankets representing the land and into the role of First Nations, Inuit and Métis peoples. They are guided by trained facilitators, including Indigenous Elders and Knowledge Keepers, who work from a script that covers pre-contact, treaty-making, colonization, resistance and much more. Participants read scrolls and respond to cues in the script. The KAIROS Blanket Exercise concludes with a debriefing, conducted as a talking circle, during which participants discuss the learning experience, process their feelings, ask questions, share insights, and deepen their understanding. Workshops are offered on a slide-scale fee structure and are appropriate for groups of 15 or more.

For more information, visit Programs – [KAIROS Blanket Exercise](#)

Resources

KAIROS Blanket Exercise Program. (2023). [KAIROS Blanket Exercise](#).
<https://www.kairosblanketexercise.org/>

Menzies, P. (2020). [Intergenerational trauma and residential schools](https://www.thecanadianencyclopedia.ca/en/article/intergenerational-trauma-and-residential-schools). The Canadian Encyclopedia.
<https://www.thecanadianencyclopedia.ca/en/article/intergenerational-trauma-and-residential-schools>

Consensual Allyship: Nothing for Us Without Us

You are invited to choose your path to the berry patch by identifying and sourcing the resources and pathways that will help your specific community ecosystem flourish, for safer campuses for everyone.

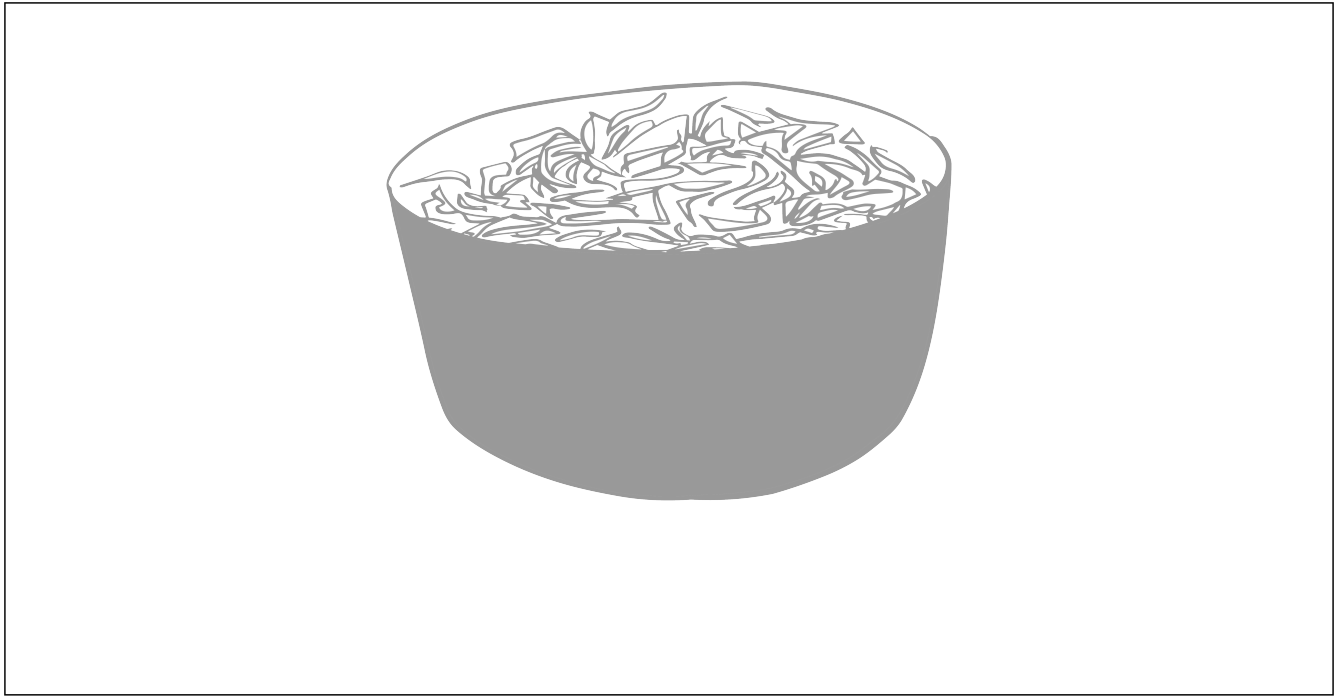
This guide has emphasized the critical importance of seeking out, listening to, and working with First Nations, Métis, and Inuit students. This approach is called consensual allyship and the next video explores how that process works.



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://opentextbc.ca/isvindigenous/?p=51#oembed-1>

Reflection Questions

1. Read the blog post [Speaking for, speaking beside: Thoughts about consensual allyship](#).
 - Reflect on ways an ally ends up speaking “for and over” the voices of First Nations, Métis, and Inuit survivors of sexualized violence.
 - What specific steps can you take to ensure you are practising consensual allyship?
2. Download and read the [Indigenous Ally Toolkit \[PDF\]](#) created by the Montreal Urban Aboriginal Community Strategy Network. Then answer the question: *How can I be a good ally?* Focus on the here and now: your specific institution and community, the projects you are involved in, and the work you are doing.
3. Have you started thinking about how you will remunerate work by First Nations, Métis, and Inuit community members who contribute to the ecosystem? Does your institution already have a system in place, or will you need to create one?



Resources

Gehl, L. (2012). [Ally Bill of Responsibilities \[PDF\]](http://www.lynngehl.com/uploads/5/0/0/4/5004954/ally_bill_of_responsibilities_poster.pdf). http://www.lynngehl.com/uploads/5/0/0/4/5004954/ally_bill_of_responsibilities_poster.pdf

Hunt, S. (2013, July 12). [Speaking for, speaking beside: Thoughts about consensual allyship](https://becomingcollective.wordpress.com/2013/07/12/speaking-for-speaking-beside-thoughts-about-consensual-allyship/). The Becoming Collective. <https://becomingcollective.wordpress.com/2013/07/12/speaking-for-speaking-beside-thoughts-about-consensual-allyship/>

Swiftwolfe, D. (2019). [Indigenous ally toolkit](https://reseaumtlnetwork.com/en/publication/ally-toolkit/). Montreal Urban Aboriginal Community Strategy Network. <https://reseaumtlnetwork.com/en/publication/ally-toolkit/>

SUSTAINING THE BERRY PATCH

Berry patches, like all of life, are always changing. New roots push down into the earth while above ground. After bearing flowers and fruit for several years, the plants reach the end of life and wither as new plants grow to maturity. Accepting and working with, not against, these cycles is key to sustaining a healthy life.

The two videos in this section are about the skills needed to keep the berry patch ecosystem flourishing over the years to come.

After each video, the reflection questions and suggested readings are to guide you to reflect on what you've learned. You can write your answers on paper or in a digital journal. You can also respond to the questions through drawings, poems, photos, or any way that works best for you to deepen your learning and expand your perspectives.

Strength and Resilience

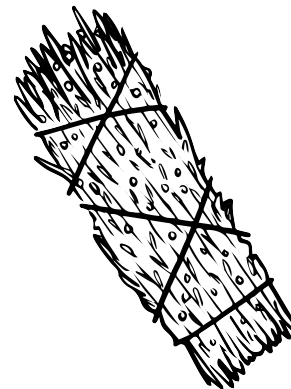
You are invited to choose your path to the berry patch by identifying and sourcing the resources and pathways that will help your specific community ecosystem flourish, for safer campuses for everyone.

In this video, Jewell asks you to recognize the strength and resilience of First Nations, Métis, and Inuit students. As non-Indigenous people learn more about the impact of colonization and residential schools, they may focus on the trauma. But there is also strength and resilience in First Nations, Métis, and Inuit cultures, and this strength needs to be recognized and celebrated.



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://opentextbc.ca/isvindigenous/?p=54#oembed-1>

Reflection Questions



1. Do you see the resilience of First Nations, Métis, and Inuit students, including survivors of sexualized violence, recognized at your institution?
2. Reflect on your own knowledge and learning about First Nations, Métis, and Inuit.
 - Have you been focused on the (very deep) trauma to the exclusion of their resilience and thriving?
 - How can you balance your journey so it better reflects the strength and beauty of First Nations, Métis, and Inuit students?
 - How can you highlight the successes of not just the Indigenous learners at your institution, but also the successes of the First Nations on whose land the institution has been built?
3. Are the history, joy, persistence, and dignity of First Nations, Métis, and Inuit communities reflected in the lived environment of your institution? How can you contribute to a culture where this happens in a deep and long-term way?
4. How can you work with local communities and your institution's administrators to create spaces that better reflect the history, traditions, and culture of the First Nations on whose land the institution has been built?

Community Care, Decolonized Wellness Is a Self-Sustaining Ecosystem

You are invited to choose your path to the berry patch by identifying and sourcing the resources and pathways that will help your specific community ecosystem flourish, for safer campuses for everyone.

In this final video, you are invited to reflect on your learning and growth and on the natural cycles of regeneration that will be needed to sustain the ecosystem of supports.



One or more interactive elements has been excluded from this version of the text. You can view them online here: <https://opentextbc.ca/isvindigenous/?p=57#oembed-1>

Reflection Questions

1. Consider how your institution responds to calls for change. Does your institution foster a culture that's open to change and new ideas? Or is the institutional culture more resistant to change?
2. Download the [Wise Practices \[PDF\]](#) handout for guidance on supporting First Nations, Métis, and Inuit communities in meaningful ways.
3. How can you become an agent of regeneration and sustainability while respecting the cycles of growth and change?
4. Tending and sustaining the berry patch is the work of many people over time.
 - How can you provide support (including monetary support) to sustain the work being done by First Nations, Métis, and Inuit communities in building this ecosystem.
 - What practices can you use to ground yourself, remain open to the voices of the Indigenous people in the community, and work respectfully alongside them to build this ecosystem?



NEXT STEPS

You've reached the end of this guide, but as you've learned throughout this journey, the work of the berry patch is ongoing. As the ecosystem of support changes, you can always return to this guide as a touchpoint for the work you are doing. You'll likely consider different answers to the reflection questions based on your work to build stronger relationships with local Indigenous communities.

As Jewell says in the final video, "We are all the berry patch." So, if your work changes or you move to another institution, there are always opportunities to grow, tend, and sustain a berry patch of supports for First Nations, Métis, and Inuit students, especially those who are survivors of sexualized violence.

Contributors and Collaborators

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The Indigenous Student Resource Development Team was supported by the BCcampus project management team and Ministry of Post-Secondary Education and Future Skills staff.

Resources

BCcampus Resources

For more information on Indigenization at post-secondary institutions in B.C., the following BCcampus resources are available online:

- [Pulling Together: Foundations Guide, A Guide for Indigenization of Post-Secondary Institutions](#)
- [Pulling Together: A Guide for Curriculum Developers](#)
- [Pulling Together: A Guide for Teachers and Instructors](#)
- [Pulling Together: A Guide for Front-Line Staff, Student Services, and Advisors](#)
- [Pulling Together: A Guide for Leaders and Administrators](#)
- [Pulling Together: A Guide for Researchers, Hiłkala](#)
- [Nanihtsulyaz 'int'en \(Do things gently\) ?es zuminstwáx kt \(We take care of one another\)](#)

Resources

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List of Handouts

[Colonial Violence Wheel Activity handout \[PDF\]](#)

[Power Flower Activity \[PDF\]](#)

[Reflections and Actions for Deepening Your Knowledge of First Nations, Métis, and Inuit Communities \[PDF\]](#)

[Wise Practices \[PDF\]](#)

Versioning History

This page provides a record of edits and changes made to this book since its initial publication. Whenever edits or updates are made in the text, we provide a record and description of those changes here. If the change is minor, the version number increases by 0.01. If the edits involve substantial updates, the version number increases to the next full number.

The files posted by this book always reflect the most recent version. If you find an error in this book, please fill out the [Report an Error](#) form.

Version	Date	Change	Details
1.00	September 4, 2024	Book published.	
2.00	January 20, 2025	Licence changed to CC BY-NC-ND 4.0 licence .	In an effort to protect the Indigenous knowledge, the copyright holder has agreed to change the license of this resource to CC BY-NC-ND 4.0 . If you have a pre-2025 copy of this resource that uses the CC BY-NC-SA 4.0 licence , you may continue using that copy of the resource under those terms.