

In Their Moccasins



# In Their Moccasins

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# Introduction

~Dedicated to Ewan Cassidy~

*In Their Moccasins* is a serious game with quizzes and narrative branching (choose your own adventure style) elements. It is designed to build capacity for empathy for Indigenous students' lived realities. Many Canadians want to think of Indigenous issues as a thing of the past (forget), yet the horrors of colonization continue to have an impact Indigenous students display a great deal of resilience in navigating their day to day lives; However, we need to move away from placing the expectation of resilience on the individual, and towards societal change. That starts with education. This game, designed by Indigenous students, will be a helpful tool for educators and folx looking to build their Indigenous knowledges skill set.

## How to navigate this resource

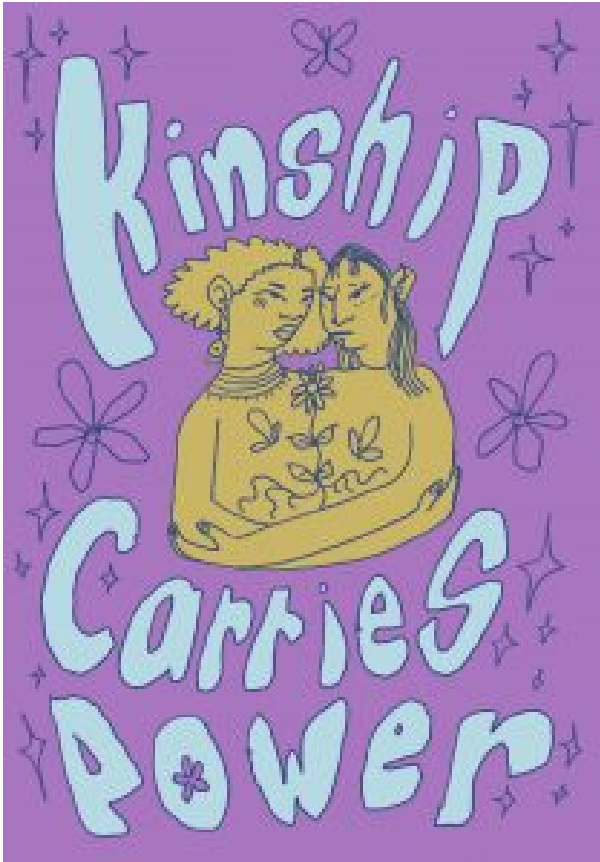
This "PressBook" is about the process of creating a story. The actual story is in H5P. You will have the

option to get there by entering a character’s “room” and following the link at the bottom of the page.

For example, click [here](#) to get to Marla’s “room,” then scroll down and click “Start Course” to read her story.

In this resource you can read through a fictionalized character’s story and make decisions or participate in quizzes. Each character participates in the same final chapter, which you can access at the end of their story. You can toggle back to change your decisions or answer questions differently, and you can go back and see what would have happened if you made a different choice.

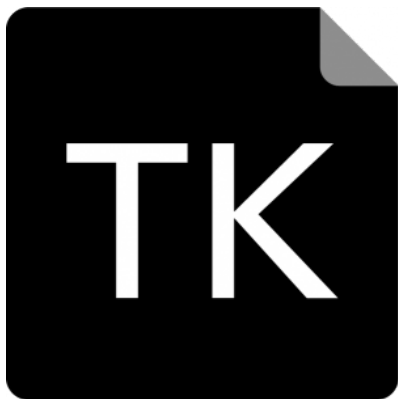
Afterwards you can play through as a different character. Feel free to experiment, and there’s **no need to fear mistakes**. There are no right answers, but in some instances there are more or less helpful choices.



*Kinship  
Carries  
Power  
(2021) by  
Kaya Joan*

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Strategy. To learn more about the Virtual Learning Strategy visit: [vls.ecampusontario.ca](https://vls.ecampusontario.ca).



This resource includes Indigenous Traditional Knowledge which is not meant to be taken or used out of context.

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# About the Authors

The *In Their Moccasins* project is led by **Sarena Johnson** (she/they), member of Caldwell First Nation with Anishnaabe, Nehiyaw Michif, Lenni Lenape and Celtic ancestry. She has worked in front line roles in Tkaronto Indigenous organizations since 2004, is a current PhD student at OISE, University of Toronto and works as a liaison bridging mainstream and Indigenous Student Services at X University.

**Montana Paypompee** (she/her) Anishinaabe from Shoal Lake #40 First Nation, located on Treaty 3 Territory. Montana is a student at Fleming College, studying social service work.

**Tanya Pobuda** (she/they), PhD candidate at X University, specializing in research on equity, diversity and inclusion initiatives in games, and gaming spaces. She is a games designer, and Project Management Institute (PMI) Certified Project Management Professional (PMP) License 1503596 with extensive experience in higher education, life sciences and research and development projects.

**Kelsey Whissel** (she/they) is a mixed Métis womxn. Kelsey is in her third year of the Bachelors of Social Work program at X University, she is the lead group mentor for Indigenous students at X University. In addition, she is working towards obtaining the Indigenous Knowledges and Experiences Certificate at X University. Over the years, they have worked alongside various Indigenous-led organizations that advocate for Indigenous communities, amplify Indigenous voices and empower Indigenous peoples to find pride and power within their Indigenous identity.

**Miranda Black** (she/her) Miranda Black is an MASc Candidate, Environmental Applied Science and Management and Onkwehonewe student whose lineage stems from the Mohawk of the Bay of Quinte. She is dedicated to expanding

Indigenous-led environmental stewardship and protecting land and water resources.

**Jeremie Caribou** (he/him) Jeremie Caribou is a half Cree and Mohawk student in the Public Administration and Governance Program at X University (renaming in process) in partnership with First Nations Institute. He is from a Nehitew (Cree TH Dialect) speaking community called Pukatawagan situated on the Missinippi (now Churchill River) in northwestern Manitoba. He worked in the trades for 20 years before he decided to come back to school in 2017. Since then, he has participated in various initiatives at the institution that enabled him to research and expand his knowledge related to colonialism, Indigenous identity, culture, history, knowledge, and placemaking. He has worked as a Research Assistant in the Immigration and Settlement Graduate Program in the Department of Geography and Environmental Studies, Facilities Management Development in the Project Management Office, and the Office of Social Innovation. Currently, he works in the Library as the Indigenous Initiatives Liaison Lead that includes advancing Indigenous ways of knowing, perspectives, and placemaking – including leading Indigenous land-based educational walking tours and presentations that have delivered locally and internationally. The tours and presentations facilitate in the understanding that national and international political affiliations were established (treaties), encourages participants to challenge anti-Indigenous racism, and creates awareness that Indigenous peoples had and still have highly developed, rich, and vibrant societies.

**Kyle Desjarlais** (he/him) is a member of Wasauksing First Nation, recent high school graduate, indie game maker and traditional firekeeper.

**Samantha ‘Sam’ Mandamin**(she/her) is an Anishnaabe woman and mother from Wiikwemkoong Unceded First Nation. Sam worked as the Aboriginal Academic Support Advisor for Indigenous students at X-University before leaving

that position to take one another role to go work with Community to promote Mental Health and Wellness for Indigenous children across Canada as Knowledge Translator/ Research Assistant for ACHWM.ca Sam is also a comedy writer and is a member of the all Indigenous Female Comedy collective, Manifest Destiny's Child and will occasionally perform.

**AKME** (she/her): Aka "Amy" Johnson (Lenape, Nehiyaw Michif, Pottawatomi, Irish and Scottish) is a member of Caldwell First Nation located in Essex County in southern Ontario, with ancestral ties to the geographically unique Carolinian forests of Pelee Island. An Indepegenous Tkaronto-based designer and entrepreneur, Amy has actively volunteered and worked in the local Indigenous community for the past decade and enjoys participating in the city's many rich traditional arts and cultural events. Amy is interested in uncovering Tkaronto's secret history through her involvement with First Story walking tours and is interested in furthering her studies, specifically in Indigenous language. Amy enjoys spending time outdoors and playing with her beloved dog SheRa.

**Mkons Stone-Debassige** (he/him) is a member of Aamjinaang First Nation and student at Trent University in Peterborough.

**Kaya Joan** (they/them) is a multi-disciplinary Afro-Indigenous (Vincentian, Kanien'kehá:ka with relations from Kahnawá:ke, Irish, Jamaican) artist born, raised and living in T'karonto, Dish with One Spoon treaty territory. Kaya's work focuses on placemaking, non-linear notions of time and blood memory. Afro and Indigenous futurity and pedagogy are also centred in Kaya's practice-working through buried truths to explore how creation can heal 7 generations into the past and future. Kaya has been working in community arts for 6 years as a facilitator and artist. To view more of Kaya's work: [kayaJoan.com](http://kayaJoan.com) @kayaJoan on instagram

**Michelle Schwartz** (she/her), Educational Developer at the

Centre for Excellence in Learning and Teaching at X University, where she is the liaison for the Faculty of Communication & Design. She holds a Masters in Library and Information Science from Long Island University and is the co-director of the Lesbian and Gay Liberation in Canada project (lgic.ca).

**Namir Ahmed** (he/him), Digital Media Experience Coordinator, X University Library and Archives, is a veteran Technologist who specializes in Experiential Learning and Digital Archaeology. He now enjoys a role at the X University Library as the Coordinator for the Isaac Olowolafe Jr. Digital Media Experience Lab.

# Methodology

*In Their Moccasins* is an online game environment based on the “choose your own adventure” storybook format. The game supports the education of allies about Indigenous ways of knowing, learning, and being and fosters empathy toward the experiences of Indigenous peoples with the goal of building solidarity with an Indigenous resurgence in higher education and beyond.

The idea for *In Their Moccasins* came out of a desire to educate student affairs professionals on working with First Nations, Inuit, and Métis (FNIM) students. By telling the stories of FNIM learners in an immersive, interactive and accessible serious game simulation, the OER is designed to increase empathy and understanding in postsecondary student affairs professionals working with Indigenous students. However, we know this game is also useful and accessible for faculty and staff working in post-secondary education as well as settler students. It is of value to anyone wishing to deepen their understanding of Indigenous ways of knowing and being and prompts participants to recognize the ways that colonialism has and continues to influence the structures of education.

This project has generated a learning resource that is informed by and rooted in the reality of the lived experiences of Indigenous students navigating postsecondary education and is a valuable teaching tool. Indigenous students report feeling isolated, misunderstood and marginalized in postsecondary education, in part due to the systemic underrepresentation of Indigenous staff and instructors in the academy (Assembly of First Nations, 2018). By enhancing participants’ cognitive understanding of Indigenous students’ lived, day-to-day experiences and personal histories, this innovative and interactive OER will help to improve the postsecondary

learning and training experiences of the 309,845 First Nations, Inuit and Métis people who live in Ontario, a population that represents the single largest Indigenous community of any Canadian province (Canadian Federation of Students, 2017).

The project educates and empowers allies through an interactive modality that personalizes and humanizes information and statistics about Indigenous histories and current social realities. The game facilitates self-reflection to create a learning community beyond institutional and identity-related boundaries. The game-based open educational resource (OER) provides a platform for thinking and feeling through how we can better support Indigenous student success and facilitate Indigenous resurgence on our campuses.

The use of serious games have been correlated to improved learning outcomes (Gee, 2005; Keogh, 2018; Squire, 2011; Abt, 1970; Flanagan, 2009, 2014). Empathy training using the modality of interactive storytelling and roleplay has been correlated with improved cognitive and affective empathy among adult professional and young adult learners (Teding Van Berkhout & Malouff, 2015). This OER is designed to educate and create allies within instructional staff and student support communities for FNIM students.

The project fosters empathy and understanding in an intentional, evidence-based and foundational way, reflecting Indigenous ways of knowing, learning, and being. The OER helps instructors expand their understanding of the whole student using Indigenous teaching methodologies such as the Medicine Wheel framework as articulated by LaFever, M. (2016). Allowing post-secondary instructors and staff to understand the spiritual, physical, emotional and intellectual needs and realities of students will help to create postsecondary environments that are welcoming to both FNIM and settler students.

Key to the creation of the game were Indigenous pedagogical methodologies including that of LaFever (2016).

LaFever (2016) provided a framework for this work in her foundational work, "Switching from Bloom to the Medicine Wheel"<sup>1</sup>

1. LaFever, M. (2016). Switching from Bloom to the Medicine Wheel: creating learning outcomes that support Indigenous ways of knowing in post-secondary education, *Intercultural Education*, 27:5, 409-424, DOI: 10.1080/14675986.2016.1240496



*johnhain (pixabay.com) Retrieved from <https://www.needpix.com/photo/223794/medicine-wheel-wholeness-well-being-four-directions-mind-spirit-body-emotion-balance>*

LaFever (2016) framework helps direct instructors, instructional designers and student staff away from the often-used pedagogical tool Bloom’s Taxonomy. Instead, the authors looked at things in an Indigenously-informed, holistic way, and



integrates the mental, physical and emotional into consideration.

“What good is education without love?” ~  
Catherine Adams, Kwakiutl, born 1903 Smith’s Inlet,  
B.C

In our discussions, we acknowledged as LaFever (2016) does that this fourth aspect is completely ignored in traditional Western/North American pedagogy. We asked ourselves: “How might the spiritual be integrated into the classroom?” LaFever (2016) proposes that the spiritual can be woven into a learning environment in the following ways:

- **Honouring** – a recognition that we are all connected to the earth and that things exist outside of materiality and our own self-interest
- **Attention to Relationships** – an understanding that relationships and community is key to learning and living; supportive relationships inside and outside the classroom are key to thriving
- **Developing a Sense of Belonging** – Helping learners find and understand their place in the world
- **Feeling Empowered to Pursue a Unique Path** – Guiding learners to find their unique place in the world and guiding them along their journey
- **Developing Self-Knowledge of Purpose** – Helping a learner become self-actualized as a “unique entity in the group.”<sup>2</sup>

2. LaFever, M. (2016). Switching from Bloom to the Medicine Wheel: creating learning outcomes that support Indigenous ways of knowing

We determined these guidelines for bringing spirituality into the learning can be accomplished in the following ways:

- Allowing students to reflect on ideas, emotions and physical experiences via discussion, self-reflection via journaling and creative activities
- Relating feelings through presentations (oral or creative) or written stories
- Demonstrating communication, community building and honouring (mindfulness) skills
- Role playing, videotaping and self-assessment

We were intrigued by the ideas of Indigenous teaching including long-term mentoring, and student as teacher and instructor as a learner as a basis for some activities to enhance the learning delivery.

in post-secondary education, *Intercultural Education*, 27:5, 409-424,  
DOI: 10.1080/14675986.2016.1240496



Original graphic based on LaFever (2016) [footnote]LaFever, M. (2016). Switching from Bloom to the Medicine Wheel: creating learning outcomes that support Indigenous ways of knowing in post-secondary education, *Intercultural Education*, 27:5, 409-424, DOI: 10.1080/14675986.2016.1240496[/footnote]

From the framework of the Medicine Wheel, Michael Mihalicz, Indigenous XU Faculty, further recommended embarking upon a Design Thinking process to determine what was needed for both students and a. Design Thinking is a process whereby designers, product developers, and instructional designers engage in a structured and stepwise process to create innovations that are grounded in human experiences and empathy.

This project was also informed by wise practices informed by the Seven Grandfather's Teachings. The wisdom of these teachings require that all activities, including the creation of this Pressbook and interactive modules, were done with mindfulness and adherence of these teachings.

The Seven grandfathers were sent by the Creator to guide, and protect the people.

### *Seven Grandfather Teachings:*

These teachings include:

**Humility, Bravery, Honesty, Wisdom, Truth, Respect, Love\***

#### **Humility – the Wolf**

Much like Wolves, we must live life selflessly. We must not become arrogant and self-important. We must find balance within ourselves and all of creation. Humility is to know that we are all a sacred part of creation.

#### **Bravery – the Bear**

Mother Bears have the strength and courage to face their fears and challenges to protect their young. To face life with courage is to know bravery. We must find our inner strength to face challenges and have the courage to be ourselves. The bear teaches us to defend what we believe in and what is right for our communities.

#### **Honesty – the Raven and Sabe**

Much like the Raven and Sabe, we must learn to be

honest and accept who we are. We are reminded not to seek the power, speed or beauty of others; rather use what we have been given to survive. To walk through life with integrity is to know honesty.

### **Wisdom – the Beaver**

Much like beavers, we must use our gifts wisely, and use them to benefit our communities. We must recognize our differences and those of others. The beaver reminds us to to learn and live by our wisdoms.

### **Truth – the Turtle**

The Turtle teaches us to apply faith and trust in our teachings and show honour and sincerity in all things we do. Much like the turtle, we must understand our place in this life and be true to ourselves and all of creation.

### **Respect – the Buffalo**

The buffalo teaches us that to honour all creation we must first have respect. We must live honourably in our teachings and share all things. We must treat others the way we want to be treated and avoid being hurtful to ourselves and others.

### **Love – the Eagle**

The eagle reminds us that all people must share kindness. To know peace, we must first learn to love ourselves deeply.

[7 Grandfather's Teachings \(PDF\)](#)

\* Uniting The Fires Against Violence. (n.d). *The 7 Grandfathers Teachings*. Retrieved February 27th, 2022, from <https://unitingthreefiresagainstviolence.org/the-7-grandfathers-teachin/>

# Project Charter

## Core Overview

The idea for this resource came from the need to create online Indigenous training tools for settler student affairs professionals at X University. Staff wanted to be able to better assist Indigenous university students and inform their praxis generally on Indigenous worldview and contemporary lived realities.

**The concept of 'Nothing About Us Without Us' directed the resource to be authored primarily by FNIM students and young people considering post-secondary, however the author group comes from a range of ages, nations, and identifications reflecting the diversity of Indigenous learners.**

As a team we created a group of fictional characters whose paths intersect at school. We chose fiction as a resistance to the barrage of requests for Indigenous folx to rehash and perform the traumas of their personal lived experiences for the education and consumption of settlers. The privacy of student and instructor participants was also considered. We didn't want to risk any safety concerns if stories were linked to our real identities online. There was a discussion of possible harassment concerns. Fiction allows us to interweave our various truths while being free of constraints such as personal identification or even the conventions of time and space.

**Our group has no hierarchy, and we utilized a circle methodology for our sessions. We have welcomed participation and input from various community members regardless of station or institutional affiliation. The project remains an iterative, consensual process, embodying our shared and distinct Indigenous worldviews.**

The game will be used as a training resource aimed at instructors and student support workers who support Indigenous students attending postsecondary education institutions. The team discussed the open-source platform for the game and noted that we could allow the stories and objective to decide which is best. The team considered both Twine and H5P as possibilities. The goal of the game was established as to 'open minds' and increase cognitive and affective empathy for Indigenous students. The project team decided to prioritize getting the perspectives of Indigenous Elders. The project mentioned the importance of using the principles of Ownership, Control, Access and Possession \*(OCAP).

In thinking about creating Indigenous characters, it was important to first note the one dimensional, deficit based, mischaracterization of Indigenous folk throughout history. The colonial project has required a clearly demarcated other to justify it's gross injustices. This othering and negating of Indigenous humanity continues to this day through history texts, public discourses, media coverage and pop culture misrepresentation. In Their Moccasins was an opportunity to create characters that speak to multi-faceted intersecting Indigenous identities. We wanted this process to be fun as



opposed to all the sadness that comes with pathologizing Indigeneity.

We considered that we would like to include Indigenous languages to provide both Indigenous and settler users to encounter key phrases, greetings, etc. However, we did not end up having enough capacity to do much in terms of language in this iteration of the project.

We knew that this resource would include various sensitive topics – things like domestic violence, abuse, and death. Since topics like these can be triggering for some readers, we needed to include supports. There was discussion about Rebirthed Teachings (RT), the group that hosts KAIROS Blanket Exercises (KBE) on campus. The idea to apply for this funding came from that table, and the work is closely aligned, since the KBE is also an exercise which educates settlers on Indigenous histories and contemporary issues with the goal to build empathy for societal change. Amy Desjarlais, RT Lead, had developed an ‘Aftercare Toolkit’ for KBE and generously offered to allow us to use it here as well. The Toolkit includes an assembly of potential supports listed, as well as some suggested resources for further reading for anyone who wants to continue their learning journey.

Our group also discussed the need for ongoing Elder input and involvement, and Elder Joanne Dallaire agreed to participate and support the project, both the student creative team and University steering committee. We also invited and received participation and input from Jenny Blackbird, community “Auntie.” All people who have contributed and resources which we have found helpful are listed in our Wahkotowin or Kinship Circle.

# Key Decisions & Operating Principles

- The game should be created in a highly collaborative, co-creative process, centring student experiences.
- This process should NOT ask students to recount nor relive past traumas.
- Significant care should be taken to ensure that student co-authorship is recognized while at the same time the project team should take care to ensure student and collaborator privacy.
- The game should be a multisensory experience with visuals, sound effects and story BUT we must be mindful of the digital divide. The game should be accessible to those with limited tech gear and limited Internet access.
- The game and our project processes should be anti-oppressive and reflect decolonized education principles.
- The processes should collect the perspectives of multiple stakeholders including Indigenous Elders, students and educators, and settler students and instructors.
- The tool must be carefully marketed and promoted with a clear action and engagement plan. There was discussion that the promotional and communication process was as important as the creation of the tool as we don't want to create something that isn't actively used by target communities.
- This process should be a way to provide our extended team of student contributors with key skills that will help them in the professional world as well as academia. Resources should be provided to help them onboard and get trained on the platform tools, narrative processes, the creative process and analyzing the work.
- We considered whether the project should be bound by Research Ethics Board (REB) oversight to allow for later

scholarly publishing of findings outside of Phase 1 or Phase 2. We ultimately decided to forego this process due to limited capacity.

- The work should be informed by anti-oppressive, decolonization principles. We will privilege Indigenous perspectives, languages, literature throughout. The supporting team is there to act as guides and supports for the student creatives.
- This project should be a gathering of equals modelled on the Nation-to-Nation treaties.
- There could be an option to have the learner collect items during the scaffolding/learning stages to exchange for something afterwards. Jenny Ge, Research and Assessment Specialist in Student Affairs Storytelling, had considered this in her development of assessment tools for the project.
- There should be supportive teaching around First Nation Clans and differences in stories and perspectives. There's an opportunity to share language and cultural perspectives. We ultimately chose to limit our inclusion of traditional knowledges, in part due to capacity and in part due to not wanting to publish, in writing, any sacred knowledges that we did not have permission to.
- Debrief and discussion should be a key part of the learning module, providing support and guided learning for those who use the game. We have included the RT Aftercare Toolkit in our resources and are also working on shareable debrief workshop outline and facilitator's guide.

\*[https://www.afn.ca/uploads/files/nihbforum/info\\_and\\_privacy\\_doc-ocap.pdf](https://www.afn.ca/uploads/files/nihbforum/info_and_privacy_doc-ocap.pdf) (Also located here in the project folder  
\*[https://www.afn.ca/uploads/files/nihbforum/info\\_and\\_privacy\\_doc-ocap.pdf](https://www.afn.ca/uploads/files/nihbforum/info_and_privacy_doc-ocap.pdf)

# What Does Success Look Like?

## “Success”

The goal of this work is to humanize the statistical, deficit based narrative about Indigenous Peoples generally and Indigenous post-secondary students specifically, so that readers develop their empathy and drive change toward Indigenous resurgence in their institutions and society.

Project author Samantha Mandamin said it best:

### Key Takeaways

“We want people who play the game to say, ‘I had no idea.’ We want them to go through the game and experience something through an Indigenous student’s perspective and understand the weight that they are carrying every day. So that when they come out, they’re like going to say, ‘I had NO idea.’ You know I I understand what you’re carrying now and so my dismissive remark about you asking for an extension was insensitive because I didn’t know

you were carrying this heavy load with you all around campus.”

This is the feeling we want the game to have, and this is the purpose the game serves.

We want to create stories that deepen the empathy with Indigenous student experiences.

This could be analyzed in set of pre- and post-intervention measures such as the Toronto Empathy Quotient and then a set of questions that assess how Student Support Staff might better support Indigenous such as:

- This changes the way I think about Indigenous students.
- This will shape how I support Indigenous students.
- I am more likely to give Indigenous students more of my time.
- I am more likely to advocate on behalf of Indigenous students with other departments.



PART I  
MAIN BODY





# 1. First Things First: What is Empathy?

## What is Empathy?

Empathy is commonly understood as walking in someone else's shoes or feeling the way someone else feels. The word empathy first appeared in the English language in 1909, created by the German psychologist Titchener who based it on the German word *emfühlung* meaning to feel into someone. Empathy is not simply about perceiving another's emotional state, but it is also about accurately expressing that feeling and responding to another appropriately. Based on Titchener (1909), empathy is to be understood as distinct from sympathy; empathy requires a cognitive effort to take another's perspective and a physical transference of feelings based on another's emotional state. Brunero et al. (2010) underlined the importance of affective and cognitive impacts of empathy, noting it is "the ability to perceive the meaning and feelings of another and to communicate those feelings to the other person" (p. 65). There are affective, cognitive and behavioural aspects of empathy, individuals who feel empathetic to another will be able to express those feelings in a cogent way, and act upon feelings and thoughts in a prosocial, helpful way.

## Levels of Empathy

There are stages of developmental empathy according to research conducted by American psychologist Dr. Martin

Hoffman. Hoffman's Four Levels of Empathy (1982) includes the earliest stage which is motor mimicry or so-called global empathy as might be found in infants under three years old. An infant might cry in pain when another is hurt; this early stage of empathy is undifferentiated and involuntary (Schaffer, 1996). A further developmental stage of empathy is found in egocentric empathy as might be found in adolescents. It takes the form of offering assistance to another without consideration for what another might need or want. In this shallow level of empathy, the individual might offer assistance based on what he/she/they might find pleasurable, there's no attempt to take the perspective of the other (Schaffer, 1996). In the third stage, the empathy becomes more refined and 'other-focussed.' The responses offered to another in distress becomes more appropriate. The fourth and final level, the empathy looks out beyond the current state of another's distress toward helping in a longer term, more proactive way. People with this level of empathy look to help entire groups of people, the vulnerable, marginalized and oppressed, and seek to help prevent conditions that might cause further distress and suffering (Schaffer, 1996). Overall, however, the higher levels of empathy require the individual feel "enough calm and receptivity so that subtle signals of feeling from another person can be received and mimicked" (Goleman, 1995).

## **Empathy and Success**

The fictional lawyer Atticus Finch in *To Kill a Mockingbird* described empathy as key to being an effective lawyer and self-aware human being: "(y)ou never really understand a person until you consider things from his point of view... Until you climb into his skin and walk around in it" (Lee, p. 61). Individuals possessing higher levels of emotional intelligence, of which empathy and emotional regulation play a significant part, are

said to have greater success in maintaining relationships, higher levels of persuasion and negotiation capability, and able to cope with times of stress and change more effectively (Furnham, 2012; Goleman, 2009). Ickes (1997) calls empathy “every day mind reading” and suggests it is a fundamental dimension of overall emotional intelligence (p. 2). There is contemporary research to suggest that individuals with strong empathy are more successful social, romantically and professionally (Goleman, 1995).

## **Empathy and Leadership**

One of the critical qualities of an effective people leader is empathy (Bar-On & Parker, 2000; George, 2000; Goleman, 1995; Salovey & Mayer, 1990). Managers who are more empathetic and in tune with the emotional needs of their direct reports are viewed as more effective by their own bosses (Gentry, Web & Sandri, 2007). Managers with strong cognitive empathy get better performance from their direct reports (Goleman, 2013). According to the Center for Creative Leadership (CCL), empathetic leadership is positively related to improved job performance based on data analyzed from 6,731 managers from 38 countries (Gentry, Weber, & Sandri, 2007). The CCL research study also found that 50 per cent of managers are poor performers in their leadership roles due to a lack of emotional intelligence and gaps in empathy, and ineffective management can cost organizations millions of dollars a year in indirect and direct costs (Gentry, 2010; Gentry and Chappelow, 2009). The CCL 2007 research study suggests that empathy can be taught and practiced by professional learners.

## Teaching Empathy

In a wide-reaching meta-analysis of empathy training studies, Ted Van Berkhout and Malouff (2015) looked at the use of randomized controlled trials (RCTs) that offered a variety of training approaches in support of prosocial behaviour and empathy. The RCTs included in the meta-analysis included various methods of empathic interventions which included role-playing, games, lectures or a mixed methods approach, all contrasted with a randomized control group which did not receive empathic interventions. Participants in the various empathy training sessions were tested using a variety of self-report and objective measures. In the 2015 meta-analysis, it was uncovered that young adult and adult professional learners reported better results from the training sessions versus those involving youth and children. Studies that used a mixture of self-report and objective methods, particularly studies that required participants' reflection on other's emotions and provide ratings of empathic behaviour, were more effective at attaining training goals (Ted Van Berkhout & Malouff, 2015). Those empathy training studies that employed a four-pronged approach to pedagogy which included instruction, modeling, practice, and feedback had slightly higher effect sizes than other studies (Ted Van Berkhout & Malouff, 2015). Understanding that empathy is a complex, multipart process, it was noted that studies that targeted cognitive and behavioral, or cognitive, affective, and behavioral aspects of empathy showed slightly higher effect sizes or impacts those studies targeting only affective and cognitive empathy (Ted Van Berkhout & Malouff, 2015).

# 2. How To Use This Resource

## 1.0 – Instructions

As you move through the interactive module, the authors want you to remember that getting an answer wrong can actually help to deepen your understanding. As you work through the interactive modules, you simply need to press the green button in the upper right-hand corner of the interactive modules to **‘Proceed’**. In some cases, you will have access to some nested narratives where you simply click the **grey arrow** at the bottom of the screen to move through the story.

*Remember!*

If at any point, you get an answer incorrect, you can simply press the green ‘Back’ button to retry.

## 1.1 – Encouragement

We want you to have an opportunity to try, and try again in these learning modules. Success isn’t defined, in this context, by getting all of the answers right. Rather, success is learning through free experimentation, self-interrogation, and

engaging with these materials with an open mind, curiosity and empathy.

As with anything, curiosity and empathy requires ongoing practice. You will deepen your understanding of what Indigenous learners encounter in their education and in their lives.

You will be asked throughout this learning experience to ask yourself about your own beliefs, and experiences. The more you do this, the easier developing and practicing empathy as a friend, instructor, colleague and citizen.

*Remember!*

You are encouraged to try these interactive modules again and again if you want.

## 1.2 – Conclusion

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Here's an exercise to do that might help you situate yourself, explore your positionality, and determine your level of privilege as you move through society. You can do it as an interactive or simply read the full transcript of the H5P interactive game, and contemplate your own privilege within institutions, workplaces and culture.

### *Take the Privilege Test*

**If any of the listed statements apply to you, please give yourself one point.**

- I am white
- I am a man
- I am educated
- I am housed
- I am employed
- I am cis
- I am straight
- I grew up rich

**If you scored 6-8 points, you have a great deal of privilege in our society.**

**If you scored 4-6, you have moderate privilege.**

**If you scored 4 or less, you have little privilege, and might have to struggle for justice, and opportunity in your life.**

### *Privilege Interactive Game*

You can also play this 'highlight the words' interactive game.



*An interactive H5P element has been excluded from this version of the text. You can view it online here:*

<https://pressbooks.library.ryerson.ca/intheirmoccasins/?p=5#h5p-15>



# 3. Instructor/Staff Resources

Here are a variety of resources on Indigenous topics, as shared in the 2019 XU Pow Wow Education Week LibGuide, prepared by the Library. This is not an exhaustive list by any means, but a good starting place.

## Treaty 13: The Toronto Purchase (1805)

<http://mncfn.ca/torontopurchase/>

Author: Donna Duric

Date Posted: May 28, 2017

Source: <http://mncfn.ca/torontopurchase/>

“The Crown, in the 1780s, recognized the need to secure communication and supply lines to their western outposts and to unite the settlements along Lake Ontario from Kingston to Niagara. In order to meet Crown objectives, Sir John Johnston, Superintendent General of the Indian Department, met in 1787 with a number of Mississaugas at the Bay of Quinte where the Mississaugas of the Credit purportedly sold the lands of the Toronto Purchase Treaty. A supposed deed documenting the sale of the lands was found years later and raised serious questions about the legitimacy of the deal between the Crown and the Mississaugas. Problematically, the deed was found blank and had no description of the land ‘purchased’ by the Crown.” [\(Continue reading\)](#)

View the [Toronto Purchase Specific Claim – Arriving at an Agreement](#) booklet

## Festivals and Events

[Pow Wows in Ontario](#)

[Guide to Indigenous Festivals Worldwide](#)

[National Aboriginal Day and the Indigenous Arts Festival](#)

[Toronto – Indigenous Events](#)

[Native Womens Resource Centre](#)

[Chiefs of Ontario – Upcoming Events](#)

[First Peoples Festival – Montreal](#)

[ImagineNative – film festival](#)

[Indigenous Celebrations: Toronto Public Library \(TPL\)](#)

## Publishers

[Strong Nations Publishing](#)

[GoodMinds](#)

[Salina Bookshelf. Inc.](#)

[Magabala Books](#)

[IAD Press](#)

[Aboriginal Studies Press](#)

[Portage and Main Press](#)

[HighWater Press](#) (imprint with Portage and Main)

[ILSA](#) (list of some Indigenous presses)

[U of T's LibGuide for Indigenous Publishers/Presses](#)

## Film, Television, and Music

Soundcloud: <https://soundcloud.com/>

YouTube: <https://www.youtube.com/>

[106.5 The ELMNT](#)

[Aboriginal Peoples Television Network \(APTN\)](#)

[CBC Unreserved](#)

[CBC The Next Chapter](#)  
[CBC Reclaimed](#)  
[ImagineNative](#)  
[Cinema Politica \(Ryerson\)](#)  
[Red Works Photography](#)  
[NFB \(National Film Board of Canada Indigenous Cinema\)](#)

## Performing Arts

[Gordon Tootoosis Nīkānīwin Theatre](#)  
[Signal Theatre](#)  
[Native Dance](#)  
[Red Sky Performance](#)  
[Canadian Encyclopedia Pow Wow Dances](#)  
[Native Earth Performing Arts Inc.](#)  
[Savage Production Society](#)  
[Alberta Aboriginal Performing Arts](#)  
[Debajehmujig Theatre Group](#)  
[Indigenous Performing Arts Alliance](#)

## Reports, Inquiries and The Indian Act

The Indian Act

[Text of the Indian Act](#)  
[Introduction to the Indian Act for undergraduates](#)

## Inquiries and Reports

[Reclaiming Power and Place: The Final Report of the National Inquiry Into Missing and Murdered Indigenous Women and Girls](#)

[Final Report of the Truth and Reconciliation Commission of Canada](#)

[United Nations Declaration on the Rights of Indigenous Peoples](#)

[Report of the Royal Commission on Aboriginal Peoples](#)

## Related Research Guides

### CANADA

*Ryerson University*

[Traditional Knowledge and Research](#)

[Indigenous Governance](#)

[Indigenous Literatures and Authors](#)

*University of British Columbia*

[Aboriginal Studies](#)

[Aboriginal Treaties](#)

[Xwi7xwa Research Guides](#)

*University of Regina*

[Indigenous Research Guides](#)

*University of Saskatchewan*

[Indigenous Films: Traditional Cultures](#)

*McMaster University*

[Annual Welcoming Pow Wow links](#)

*University of Manitoba*

[Indigenous Health – Inuit Health](#)

*University of Lethbridge*

[Indigenous Studies](#)

*Thompson Rivers University*

[Indigenous Studies](#)

## UNITED STATES

*The College of St. Scholastica*

[U.S. – Native American Affairs: Resources](#)

*Library of Congress*

New LibGuide for [Finding Native American Visual Resources](#)  
<https://blogs.loc.gov/picturethis/2018/11/new-libguide-for-finding-native-american-visual-resources/>

*University of Michigan*

[Native American Studies Research Guide: Background Info](#)

*Spokane Falls Community College*

[Native American Heritage: Native American Heritage](#)

## INTERNATIONAL

*Charles Darwin University – Australia*

[Incorporating Indigenous Knowledges Guide](#)

# 4. Media/Creative Resources

Listen



An interactive H5P element has been excluded from this version of the text. You can view it online here:

<https://pressbooks.library.ryerson.ca/inthemoccasins/?p=30#h5p-24>

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[https://freemusicarchive.org/music/Nine\\_Inch\\_Nails/The\\_Slip](https://freemusicarchive.org/music/Nine_Inch_Nails/The_Slip)

<https://elizabethlapensee.itch.io/mikan>

Watch:



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<https://pressbooks.library.ryerson.ca/inthemoccasins/?p=30#h5p-20>

Watch:



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<https://pressbooks.library.ryerson.ca/inthemoccasins/?p=30#h5p-21>



Watch:



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<https://pressbooks.library.ryerson.ca/inthemoccasins/?p=30#h5p-22>

# 5. Scales and Measures

## The Toronto Empathy Questionnaire

This is a psychology measure that is used to establish an empathy baseline for research participants.

<https://psychology-tools.com/test/toronto-empathy-questionnaire>

Never Rarely Sometimes Often Always

1. When someone else is feeling excited, I tend to get excited too.
2. Other people's misfortunes do not disturb me a great deal.
3. It upsets me to see someone being treated disrespectfully.
4. I remain unaffected when someone close to me is happy.
5. I enjoy making other people feel better.
6. I have tender, concerned feelings for people less fortunate than me.
7. When a friend starts to talk about his\her problems, I try to steer the conversation towards something else.
8. I can tell when others are sad even when they do not say anything.
9. I find that I am "in tune" with other people's moods.
10. I do not feel sympathy for people who cause their own serious illnesses.
11. I become irritated when someone cries.
12. I am not really interested in how other people feel.
13. I get a strong urge to help when I see someone who is upset.
14. When I see someone being treated unfairly, I do not feel very much pity for them.
15. I find it silly for people to cry out of happiness.
16. When I see someone being taken advantage of, I feel kind of protective towards him\her.

More research on the Toronto Empathy Quotient.  
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2775495/>

## Prosocial Orientation Questionnaire (POQ)

[https://ccd.hkbu.edu.hk/sites/default/files/testMaterials/POQM\\_CCD\\_22092016.pdf](https://ccd.hkbu.edu.hk/sites/default/files/testMaterials/POQM_CCD_22092016.pdf)

## Interpersonal Reactivity Index

1. I daydream and fantasize, with some regularity, about things that might happen to me. (FS)
2. I often have tender, concerned feelings for people less fortunate than me. (EC)
3. I sometimes find it difficult to see things from the “other guy’s” point of view. (PT) (-)
4. Sometimes I don’t feel very sorry for other people when they are having problems. (EC)  
(-)
5. I really get involved with the feelings of the characters in a novel. (FS)
6. In emergency situations, I feel apprehensive and ill-at-ease. (PD)
7. I am usually objective when I watch a movie or play, and I don’t often get completely caught up in it. (FS) (-)
8. I try to look at everybody’s side of a disagreement before I make a decision. (PT)
9. When I see someone being taken advantage of, I feel kind of protective towards them.

(EC)

10. I sometimes feel helpless when I am in the middle of a very emotional situation. (PD)

11. I sometimes try to understand my friends better by imagining how things look from their perspective. (PT)

12. Becoming extremely involved in a good book or movie is somewhat rare for me. (FS) (-)

13. When I see someone get hurt, I tend to remain calm. (PD) (-)

14. Other people's misfortunes do not usually disturb me a great deal. (EC) (-)

15. If I'm sure I'm right about something, I don't waste much time listening to other people's arguments. (PT) (-)

16. After seeing a play or movie, I have felt as though I were one of the characters. (FS)

17. Being in a tense emotional situation scares me. (PD)

18. When I see someone being treated unfairly, I sometimes don't feel very much pity for them. (EC) (-)

19. I am usually pretty effective in dealing with emergencies. (PD) (-)

20. I am often quite touched by things that I see happen. (EC)

21. I believe that there are two sides to every question and try to look at them both. (PT)

22. I would describe myself as a pretty soft-hearted person. (EC)

23. When I watch a good movie, I can very easily put myself in the place of a leading character. (FS)

24. I tend to lose control during emergencies. (PD)

25. When I'm upset at someone, I usually try to "put myself in his shoes" for a while. (PT)

26. When I am reading an interesting story or novel, I imagine how I would feel if the events in the story were happening to me. (FS)

27. When I see someone who badly needs help in an emergency, I go to pieces. (PD)

28. Before criticizing somebody, I try to imagine how I would feel if I were in their place.

(PT)

<https://fetzer.org/sites/default/files/images/stories/pdf/selfmeasures/EMPATHY-InterpersonalReactivityIndex.pdf>

# 6. Story 1: Enter Marla's World

## Meet Marla: Blood Memory and Magic

- Marla is a second year midwifery student, a vegan, Pisces and into astrology and crystals.
- She has a Ukranian dad. Her mom is Pottawatomie; she is a residential school survivor.
- Marla has OCD and depression. She's in therapy but doesn't feel like it's helping.
- She's from a reserve in southwest Ontario and moved to Toronto for school.
- She likes reading, comics, old music and drawing.
- Sex positive but asexual.
- Loves her black cat, Pierogi.
- Hates the system.



*Marla by AKME, 2021*

You are going to learn about Marla by interacting with the module below.

You will engage with the content by reading the material in the Pressbook open textbook, working through interactive

modules, and answering 'Check for Understanding' style questions through the module.

## 1.0 – Instructions

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## 1.1 – Encouragement

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As with anything, curiosity and empathy requires ongoing

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## 1.2 – Conclusion

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world.



*An interactive H5P element has been excluded  
from this version of the text. You can view it online*

*here:*

[https://pressbooks.library.ryerson.ca/  
intheirmoccasins/?p=159#h5p-17](https://pressbooks.library.ryerson.ca/intheirmoccasins/?p=159#h5p-17)

# 7. Story 2: Enter Chloe's World

## Meet Chloe

- Dene, social work student. Was adopted out as a baby. Doesn't know much about her birth family or culture.
- Drives a white Mercedes Benz her parents bought. Lives in Richmond Hill. Adoptive family is well off.
- Kind of spoiled/sheltered, Eg. Doesn't do her own laundry, cook or buy groceries. Went to a private school until university.
- Very high achiever in academics and other activities
- Unlike the other characters, Chloe doesn't have culture shock since she's used to the city whereas the others are not.
- Creative person but it's been associated with pressure, Eg. liked ballet but parents wanted her to be a prima ballerina



Illustration of Chloe by Miranda Black

You are going to learn about Chloe by interacting with the module below.

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modules, and answering 'Check for Understanding' style questions through the module.

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## Meet Chloe



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*here:*

<https://pressbooks.library.ryerson.ca/inthemoccasins/?p=162#h5p-16>

# 8. Story 3: Enter Lemmy's World

## Meet Lemmy (he/they)

- Two spirit man.
- Anishnaabe.
- Goes to The Creative School for fashion.
- Likes to use a lace fan casually.
- Sephora addict.
- YouTube content creator and Tik-Tokker on lifestyle and cosmetics.
- Loves K-Pop and dancing.
- Has experienced eating disorders.
- Happier since they came out and some family members are supportive but some aren't, and hasn't been back to the rez since, but is able to keep in touch with some family through social media.



*Illustration of Lemmy by Miranda Black*

If you like, click below to participate in Lemmy's story:  
You are going to learn about Lemmy by interacting with the module below.

You will engage with the content by reading the material

in the Pressbook open textbook, working through interactive modules, and answering 'Check for Understanding' style questions through the module.

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## Meet Lemmy



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*here:*

<https://pressbooks.library.ryerson.ca/intheirmoccasins/?p=165#h5p-7>

# 9. Story 4: Enter Eugeen's World

## Meet Eugeen (he/him):

- Moose Cree
- Straight guy, lacross player
- Charismatic, confident, stubborn
- Business management student
- Works out a lot, helps with stress, was having hard time when covid started due to gyms being closed
- Found a running and home workout routine that works
- Had an injury and was prescribed opiates but refused to take them since so many people on his rez had their lives destroyed that way
- Out of touch with his emotions and all the deaths in his community lately has left him numb.



*An original illustration by Indigenous artist and scholar, Miranda Black*

You are going to learn about Eugeen by interacting with the module below.

You will engage with the content by reading the material in the Pressbook open textbook, working through interactive

modules, and answering 'Check for Understanding' style questions through the module.

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## Eugeen



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*here:*

<https://pressbooks.library.ryerson.ca/intheirmoccasins/?p=167#h5p-8>

*Additional Resources*

[The Canadian Council for Aboriginal Business \(CCAB\)](#)

# 10. Story 5: Enter Nico's World

Aanikoobijigan aka 'Nico'  
(they/them)

aanikoobijigan na  
[GH](#) Listen

1. an ancestor
2. a great-grandparent
3. a great-grandchild

aanikoobijigan sg;  
aanikoobijiganag pl; *Deer by AKME*  
aanikoobijigaans dim; Stem:  
/aanikoobijigan-/

[From Ojibwe People's Dictionary](#)



## Meet Nico (they/them):

- Very mysterious character. The other Indigenous students don't know much about Nico, except for their name and the powerful meaning behind it.

Aanikoobijigan or Nico is, well, we can't say much about them here. Click through one of the other character's stories to find out more about Nico.

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in the Pressbook open textbook, working through interactive modules, and answering 'Check for Understanding' style questions through the module.

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education, and the work of being an anti-racist in the world.

## **Nico**

# 11. Intermission and Meditation: Step Into My Life

Step into my life but leave your privilege  
behind.

There is no space for me unless you create  
it.

I am human like everyone in my classroom,  
but privilege and oppression separate me,  
not just my skin tone.

This system was created to work against  
me.

This classroom is not a community.

Your idea of time does not align with my  
teachings.

Just for a second,

step into my life, but leave your privilege  
behind.

Imagine a room full of people, and you were  
the only white person.

Would you feel afraid?

What if the teacher asked what  
colonization was?

Would you speak up to explain or sit back in  
shame?

When my history is the topic, and you get it  
all wrong,

Do you offer an empty apology and stare  
blankly at me?

Do you ask me to explain my history?

Do you realize what this does to me?

You use your power to turn it around and  
make me feel obligated to tell you,

It's okay.

It's okay, as I fight internal battles of shame.

Shame that was never mine to carry.

It's okay, as I ignore that my life is an uphill  
healing journey.

But in a split second,

I freeze to ensure that you did not offend  
my community or me.

Then, I am expected to teach a history I'm  
still learning.

Because again,

my skin tone speaks louder than my  
capacity to explain,

and you need me to tell you,

It's okay.

## Breathe



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# 12. The Funeral

You've arrived at the end and the beginning of this storytelling and learning journey. Like Montana Paypompee's poem, *My Life is a Ceremony* this isn't the start nor is it the end. You can go back to each and any module to learn, relearn, and unlearn.

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## The Funeral



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*here:*

<https://pressbooks.library.ryerson.ca/intheirmoccasins/?p=532#h5p-19>

# 13. Self Reflection: Privilege



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*here:*

<https://pressbooks.library.ryerson.ca/intheirmoccasins/?p=319#h5p-15>



*An interactive H5P element has been excluded from this version of the text. You can view it online*

*here:*

<https://pressbooks.library.ryerson.ca/intheirmoccasins/?p=319#h5p-14>

# 14. Aftercare 1: Supportive Resources for Distress

The following resource kit was prepared by Amy Desjarlais and Rebirthed Teachings working group, for participants of the KAIROS Blanket Exercise or other Indigenous educational exercises with potentially triggering material, such as In Their Moccasins.

## **The Rebirthed Teachings Aftercare Toolkit**

The Rebirthed Teachings Aftercare Toolkit is an introduction to the resources available through the Rebirthed Teachings (RT) Working Group. Rebirthed Teachings is formerly known as the KAIROS Blanket Exercise (KBE) Working Group. For those of you just beginning your journey, we've designed a Holistic Four Step Aftercare Process to support your learning with us. Here you will learn about the first two steps: Self-care & Self-education

The holistic approach we are using in the aftercare process consists of four key areas: Spirit (energy), Emotions (feelings), Mind (thoughts), and Body (actions). Spirit (energy) is infused into all aspects of our work, from the circle format during our KBE delivery, to the inclusion of, and receiving guidance from, Indigenous Elder(s) when possible.

In this RT Aftercare Toolkit, we will focus on two of the four key areas: Emotions (feelings) and Mind (thoughts).

The final key area–Body (actions)–can be explored by joining our Rebirthed Teachings Community Learning Circles.

Overview of the Holistic Four Step Aftercare Process

## Host Toolkit

Indigenous-friendly environment

**KEY AREA:** Spirit (energy) is infused into all aspects of our work

This is a resource for the people who host KBE events on campus.

## Aftercare Toolkit

**STEP 1:** Self-care (continued)

**KEY AREA:** Emotions (feelings): Check in, Ask yourself “How am I feeling?”

**STEP 2:** Self-education

**KEY AREA:** Mind (thoughts)

The RT community shares an important teaching, “that you will have more energy to give to others if you learn how to take care of yourself first”. This means that before going out to work with an Indigenous person, group, or community, take time to work through any feelings or thoughts that arise from your participation in the KBE. The Exercise is quite a powerful experiential teaching tool, so we understand that as a participant you may (or may not) experience a wide range of emotions while participating in a KBE. Initially, we encourage participants to focus on self-care, and reflecting on the experience with friends, family, and co-workers.

We trust that you, as a participant, will know best when and

how you need to reach out for help. As a courtesy, we've included a few resources for you about on-campus resources and short-term care (see the next pages).

## STEP 2: Self-education

Mind (thoughts): Reflect, Ponder, Learn

The Rebirthed Teachings Aftercare Toolkit invites you to take responsibility for your initial learning and self-reflection. We strongly suggest that participants have a look at some of the resources & materials created by, for, and with Indigenous peoples before you head out to a community initiative or jump into an activist, advocate, or allyship role.

- Here are the RT Aftercare Toolkit resources:
  - [Rebirthed Teachings Aftercare Resources for Self-education](#)
  - TRC Map 2011
    - [PDF Version](#)
    - [Accessible Text Version](#)
  - TRC Reading and Film List:
    - [PDF version](#) or
    - [Accessible Text Version](#),
  - Two-Eyed Seeing Infosheet:
    - [PDF version](#) or
    - [Accessible Descriptive Version](#)
  - [The Rebirthed Teachings Glossary of Terms](#)
- In the RT Aftercare Toolkit you have learned about Step 1: Self-care & Step 2: Self-education. Once you have worked through the initial resources included, you will have the option to deepen your learning by joining the RT Community Learning Circles (CLCs).

- We ask that individuals who are interested in joining the RT CLCs to review the materials included in the RT Aftercare Toolkit and then attend an Intro CLC hosted by our RT team before participating in discussions through our Deepening Our Learning CLCs, or jumping into an activist, advocate or allyship role.

## Well-being and Outreach Resources on Campus

[Ryerson University's employee assistance program](#) is a suite of services including one on one counselling and a 24 hour helpline for Ryerson staff and faculty.

Students can reach out to [the Centre for Counselling and Student Development](#) for assistance.

## What can I do about how I am feeling?

The list below is adapted from an excerpt from a dissertation entitled “Understanding mental health and wellbeing knowledge among Aboriginal post-secondary students”. Used with permission.

Source: Davey, C (2014). “Understanding mental health and wellbeing knowledge among Aboriginal post-secondary students” Unpublished. Toronto, Ontario, Canada

## Coping Ideas:

- Go to the gym or exercise on your own: walk, run, bike, etc.
- Talk to family and friends for support
- Read about whatever you may be going through (e.g., look

up concerns online)

- Watch TV
- Sleep
- Write in a journal
- Pray
- Meditate
- Have a hot bath, shower, or sauna
- Read a book, newspaper, or magazine
- Cry
- Eat your favorite food
- Get or give a massage
- Socialize with others
- Laugh or make others laugh
- Play a board game
- Listen to music
- Make music
- Garden
- Play with your pet
- Splash cold water on your face
- Talk to an Elder,
- Go on a nature hike
- Go to a sweat lodge ceremony
- Turn to traditional medicines
- Pray/give thanks to the Creator
- Make a drum
- Drum and/or sing traditional songs
- Bead
- Deal with mental health issues within the family
- Smudge
- Connect to the land (e.g., by going to a park or going back to your Aboriginal community)
- Turning to your ceremonies.
- Elders and healers can work with those who have more severe mental health issues
- Bring different caregivers together to address all



dimensions of the self

**\*\*Go to the Emergency Room or check yourself into an inpatient unit if there is concern that you may harm yourself\*\***

## **Community Resource List – TORONTO AREA REFERRAL SERVICES**

### **Canadian Mental Health Association**

w: <https://ontario.cmha.ca/>

t: 416-535-8501

Information about individual psychiatrists, listed by speciality area (affective disorders, schizophrenia), location and languages spoken.

#### **The 519**

w: <https://www.the519.org/>

t: 416-392-6874

Offers trauma-informed counselling services that prioritize the experiences and support needs of LGBTQ2S+ people. Does provide free in house counselling (up to six sessions). Some services offered through this organization require a fee, but all are sliding scale.

#### **For more information visit:**

[CAMH – Trauma: Where to go when you're looking for help](#)

## **Crisis Lines:**

### **Assaulted Women's Helpline**

Telephone support for women experiencing violence

t: 1-866-863-0511

### **Victim Services Toronto**

24/7 crisis line for individuals who have experienced trauma,

crime or tragedy

t: 416-808-7066

**Toronto Rape Crisis Centre**

Telephone support for individuals who have been sexually assaulted

t: 416-597-8808

**Central Family Intake**

Shelter intake line for women and children fleeing abuse

t: 416-397-5637

**Good2Talk Post-Secondary Student Helpline**

Good2Talk is a free, confidential and anonymous helpline providing professional counselling and information and referrals for mental health, addictions

w: <http://www.good2talk.ca>

t: 1-866-925-5454

Area Served: Ontario

16 – 30 years

**Métis Nation of Ontario (MNO)**

Métis Nation of Ontario (MNO) offers a 24-hour Mental Health and Addictions Crisis Line.

w: [Mental Health and Addiction Services](#)

t: 1-877-767-7572

Area Served: Ontario

All ages

**Ontario Poison Centre**

The Ontario Poison Centre is a telephone toxicology consultation service providing expert poison advice 24 hours a day.

w: <https://www.ontariopoisoncentre.ca/>

toll-free: 1-800-268-9017

toronto: 416-813-5900

Area Served: Ontario

All ages

**Crisis Services Canada**

Crisis Services Canada is a national network of existing distress, crisis and suicide prevention line services.

w: <https://www.crisisservicescanada.ca/en/>

t: 1-833-456-4566 (Crisis Line)

Area Served: Canada

All ages

### **First Nations and Inuit Hope for Wellness Help Line**

The hope for Wellness Help Line offers immediate help to all Indigenous peoples across Canada 24/7.

w: <https://hopeforwellness.ca/home.html>

t: 1-855-242-3310

Area Served: Canada

All ages

### **Youth Space**

Youthspace.ca is an online crisis & emotional support chat service. They are open from 6PM- Midnight PST, 365 days a year.

w: <https://youthspace.ca/>

t: 778-783-0177 (text only)

# 15. Aftercare Step 2: Resources for Self Education

The following is the second part of the Aftercare Toolkit created by Amy Desjarlais and the Rebirthed Teachings Group for use by participants after completing the KAIROS Blanket Exercise or other Indigenous education workshops that could potentially be triggering, such as In Their Moccasins

## **Rebirthed Teachings Aftercare Resources**

For non-Indigenous/ newcomer/ settler people: Your voice is needed. Racism and stereotyping that target Indigenous peoples and communities are a day-to-day reality in Canada. All you have to do is read the comments on any major news story on Indigenous matters to see this reality in action, and in turn this reality makes it far less likely that our elected leadership will ever take the action needed to address grave inequities.

### **STEP 2: Self-education**

It's important to have a look at some of the resources & materials created by, for, and with Indigenous peoples before you head out to a community initiative. Keep in mind that your learning continues after going through these resources.

Establishing reciprocal relationships with people in Indigenous communities is encouraged. Avoid transactional interactions.

- Share what you learned with friends, family, colleagues in your inner circle
- Take the [Aboriginal Knowledges & Experiences Certificate](#)
- Learn about the [Treaty area](#) in which you reside and do some in depth [research about who has lived there before you](#).
- Explore the Ryerson University Library and Archives' (RULA) [Aboriginal Research Portal](#)
- Join the Rebirthed Teachings Community Learning Circles!
- Follow [Ryerson Aboriginal Student Services](#) + the [Aboriginal Education Council](#) on social media
- Follow Indigenous writers, musicians, academics, political voices on social media
- Consult & use the [Style Guides for Reporting on Indigenous People](#)
- Watch [Aboriginal People's Television Network](#)
- Write to the Ryerson [Senate](#) and/or the [Dean's Office of the Vice Provost Equity and Community Inclusion](#)
- Take a Massive Online Open Course (MOOC) about [Indigenous knowledges](#) or [Indigenous histories and contemporary issues](#)
- Check out the [Redx Talks](#)

## Suggested readings:

- [The Truth and Reconciliation Commission Report](#) (TRC Report) & [Calls to Action](#) Excerpt from the TRC website: "The truth telling and reconciliation process as part of an overall holistic and comprehensive response to the Indian

Residential School legacy is a sincere indication and acknowledgement of the injustices and harms experienced by Aboriginal people and the need for continued healing. This is a profound commitment to establishing new relationships embedded in mutual recognition and respect that will forge a brighter future.”

- [Royal Commission on Aboriginal Peoples](#) (RCAP) mandated to investigate and propose solutions to the challenges affecting the relationship between Aboriginal peoples (First Nations, Inuit, Métis), the Canadian government and Canadian society as a whole.
- [United Nations Declaration on the Rights of Indigenous People](#) (UNDRIP) – Excerpt from UN website “on 13 September 2007, the Declaration on the Rights of Indigenous Peoples was adopted by a majority of 144 states in favour, 4 votes against (Australia, Canada, New Zealand and the United States) and 11 abstentions (Azerbaijan, Bangladesh, Bhutan, Burundi, Colombia, Georgia, Kenya, Nigeria, Russian Federation, Samoa and Ukraine).”
- [Missing and Murdered Indigenous Women and Girls Inquiry Report](#) & Recommendations – Excerpt from MMIW Inquiry website states that the commission is to “report on the systemic causes of all forms of violence against Indigenous women and girls, including sexual violence. We must examine the underlying social, economic, cultural, institutional, and historical causes that contribute

to the ongoing violence and particular vulnerabilities of Indigenous women and girls in Canada. The mandate also directs us to look into and report on existing institutional policies and practices to address violence, including those that are effective in reducing violence and increasing safety.”

- A copy of the joint [First Nations Child and Family Caring Society of Canada](#) (FNCFCSS) – KAIROS submission to the United Nations Committee on the Rights of the Child, Honouring the Children, is available from KAIROS. Contact: [orders@kairoscanada.org](mailto:orders@kairoscanada.org)
  
- [‘The 100 Years of Loss’ edu-kit](#) has been developed by The Legacy of Hope Foundation. It is designed to support educators and administrators in raising awareness and teaching about the history and legacy of residential schools. It is for Canadian youth aged 11 to 18 and includes six multi-layered lesson plans, a wall-mounted timeline, and survivor videos, as well as teacher resources and extension activities.
  
- [‘What Can I Do to Help the Families of Missing and Murdered Aboriginal Women and Girls?’](#) is a community resource guide by the Native Women’s Association of Canada (NWAC). In it you will find toolkits, fact sheets, suggested resources as well as information on how to respectfully and safely introduce this issue into the classroom. The resource guide can be downloaded for free from the NWAC website.

- Please lend your support to annual vigils held for missing and murdered women (Oct 4, Feb 14 and Mother’s Day).

## **There are many great video resources on Indigenous rights and communities.**

- [The National Film Board of Canada](#)
- Teachers and students should check out [Hi-Ho Mistahey!](#) a 2013 film on the struggle for a new school in Attawapiskat ON and Shannen’s Dream.
- The CBC series [The 8th Fire](#) is an excellent introduction to Indigenous issues, and is available from the Ryerson Library.
- [Heather Rae](#) Indigenous Filmmaker
- [CBC Article about Indigenous Short Films](#)
- [A Sacred Trust: Mississaugas of the New Credit First Nation](#)
- [TRC How can you get involved?](#)
- [Two-Eyed Seeing – Institute for Integrative Sciences and Health](#)
- [Indigenous Cultural Safety Collaborative](#)
- [5 books by Indigenous authors](#)
- [Indigenization of Post Secondary Institutions](#)
- [Academia Top Ten 2019 Indigenous Education Year in Review](#)



# 16. Resources and calls to action for non-Indigenous folks to stand in solidarity with Indigenous folks, residential school survivors and their families

The following resource list was created by Amy Desjarlais and Jeffrey McNeil-Seymour

[Google doc version.](#)

“We need to make sure the removal of Indigenous children and the residential school experience is never forgotten and never repeated!”

Resources and calls to action for non-Indigenous folks to stand in solidarity with Indigenous folks, residential school survivors and

## A different way of learning

In the wake of the May 27, 2021 atrocious news about the [remains of 215 children found buried at a former B.C. residential school](#) and subsequent news stories, not only do we—the members of the Kiwenitawi-kiwin Kiskino-hamatewina (Rebirthed Teachings) Working Group—wish to share some resources and calls to action with you, but we also extend an invitation to walk the path of action together. We understand more stories like this are going to continue to come to light. The time to walk a path of action together has never been more important.

### What is in this document?

[A\) Message from the COVID-19 Indigenous Facebook page \(May 31, 2021\)](#)

- [Resource list](#)

[B\) Learn about and support Tk'emlúps te Secwépmc](#)

[C\) Calls to Action](#)

- [Honour the 215](#)
- [Un/Learn](#)
- [Watch](#)
- [Sign these petitions and send letters to government officials](#)

[Get involved on campus](#)

### A) Message from the COVID-19 Indigenous

## Facebook page (May 31, 2021)

For non-Indigenous people:

Settlers, it is important to acknowledge the benefits of living the lives you do, due to the Indian Residential School system and settler colonialism. Settlers too have been greatly impacted by this system, and continue to receive benefits from it today.

Indigenous people sharing these stories and experiences is not to make you feel guilty, but to bring awareness to the truths of Indigenous experiences in Canada. Acknowledging and confronting these truths is not a comfortable process, but it is necessary. As settlers, there is a responsibility to do the work to learn, and advocate for and reconcile with Indigenous Peoples.

There is power in learning and education, and it is a great place to begin the reconciliation process in your life.

We have compiled a list of free and informative resources on residential schools that may provide insight and value to you during this time.

Along with these resources, you should also learn about who's land you live on, contact your local elected officials and ask them what they are doing to make positive change, and do the work to have conversations with and educate settlers in your lives about why this is important.

Reconciliation benefits all of us, and is a start to making our world a better, safer place for everyone. This work does not end here, it is ongoing, but there is no better time to start than today.

[Original message on Facebook](#)

### *Resource list*

- [National Centre for Truth and Reconciliation: Resources for](#)

Resources and calls to action for non-Indigenous folks to stand in solidarity with Indigenous folks, residential school survivors and their families | 95

[non-Indigenous people](#)

- [Assembly of First Nations: “It’s Our Time” education toolkit](#)
- [Aboriginal Healing Foundation: Residential school resources directory](#)
- [University of Alberta: Indigenous Canada \(free Massive Open Online Course \(MOOC\)\)](#)
- [Union of Ontario Indians: An overview of the Indian Residential School System](#)

## B) Learn about and support Tk’emlúps te Secwépemc

- [Website: Visit Tk’emlúps te Secwépemc, “the people of the confluence”](#)
- [Support Tk’emlúps te Secwépemc](#)
- [Statement: From the Office of the Chief, Kukpi7 Rosanne Casimir \(May 31, 2021\)](#)
- [Statement: Remains of Children of Kamloops Residential School Discovered \(May 27, 2021\)](#)

Resources provided by Jeffrey McNeil-Seymour and Amy Desjarlais.

## C) Calls to Action

### *Honour the 215*

- Take a moment of silence at 2:15 p.m.
- Visit the vigils in solidarity around Toronto (or locally in your area).
- Change your social media profile pictures to orange or use

available filters.

- Hang orange shirts outside your places of residence in solidarity.
- Organize solidarity vigils.
- [Donate to Indian Residential School Survivors Society \(IRSSS\)](#)
- Wear orange shirts (be sure to support [orangeshirtday.org](http://orangeshirtday.org) or buy shirts from businesses that donate to Indian Residential School Survivor support organizations with funds raised through orange shirt sales).
- Call your local area business associations and ask business with storefronts to dress their store front in orange in recognition of the 215 tiny lives lost in this atrocity and support of the residential school survivors and their families (idea provided by Jeffrey McNeil-Seymour).

## *Un/Learn*

- Engage with [the Aftercare Toolkit](#) created by the Rebirthed Teachings Working Group for community members who have engaged with the KAIROS Blanket Exercise. Residential school survivors and the spirits of the children who did not come home from the residential school experience continue to awaken our minds to their collective truths. We offer these resources that can provide you with holistic, wrap-around care for your body, heart, mind and spirit.
- Read the resources compiled by the On Canada Project: [Settlers Take Action](#)
- Read the [Truth and Reconciliation Commission of Canada reports](#) and its 94 Calls to Action.
- Read the [Yellowhead Institute: Calls to Action Accountability – 2020 Status Update on Reconciliation](#)
- Learn about whose traditional territory you live on and

what treaty/ies may govern the relationship between you and the First Peoples of that territory by visiting the [Native Land website](#).

- Sign up to learn through the [Aboriginal Knowledges and Experiences certificate through the Chang School at X University](#).
- Sign up to learn through the [Indigenous Canada online MOOC](#) from the Faculty of Native Studies at the University of Alberta that explores Indigenous histories and contemporary issues in Canada.

## *Watch*

- Talk: [TED Talk: Jeffrey McNeil-Seymour \(Tk'emlúps te Secwépemc First Nation\)](#)
- Webinar: [P'èsk'a Picks webinar 5: A conversation with Professor Jeffrey McNeil-Seymour](#)
- Trailer: ["Muffins for Granny"](#)
- Documentary: ["Wawahte: Stories of Residential School Survivors"](#)
- Documentary: ["Unrepentant: Kevin Annett and Canada's Genocide"](#)
- Documentary: [TVO: "First Contact" \(episode 2\)](#)
- Webinar: [Cynthia Bird: "Treaty Making and the significance of the Royal Proclamation 1763"](#)
- Resources, including videos: [Centre for Excellence in Learning and Teaching: "Indigenous Knowledges"](#)

*Sign these petitions and send letters to government officials*

- Send a letter to your local MP and MPP [using this template](#) that you can customize.

- Sign the [petition calling for a national day of mourning for the lost children of residential schools](#) (organized by C. Crowdy).
- Sign the [petition demanding ground penetrating radar at all historic Indian Residential Schools](#) (organized by students from York University).

Get involved on campus To become more actively involved in reciprocal allyship and learn more about the Kiwenitawi-kiwin Kiskino-hamatewina (Rebirthed Teachings) Working Group and the ways you can get involved, please send our group lead, Amy Desjarlais, an email at [sdesjarl@ryerson.ca](mailto:sdesjarl@ryerson.ca).





PART II

# WAHKOTOWIN CIRCLE (GAMES AND READINGS)

## Inspiration and Connection

Wahkotowin is the Nehiyaw (Cree) term for Kinship. In this sense we are using it to refer to people or artistic inspirations that we would like to be part of our circle as we develop the *In Their Moccasins* project together. This is also a place to credit anyone who contributes in any way to the project, so they may be thanked and acknowledged accordingly.

### **Tuwitames: Splatsin Stsptakwla 4+ He/She is Growing Up Splatsin Tsm7aksaltn (Splatsin Teaching Centre) Society**

<https://apps.apple.com/ca/app/tuwitames-splatsin-stsptakwla/id1526707617>

### **Longstory game**

Inspirational game, narrative stories on LGBT dating  
Alex Bethke, game engine developer

[https://www.longstorygame.com/?fbclid=IwAR37rvX2gT\\_NucaqCclx\\_GZaFEUFGOLFbx2z7qVS\\_VD0vExdvl41Whww8uY](https://www.longstorygame.com/?fbclid=IwAR37rvX2gT_NucaqCclx_GZaFEUFGOLFbx2z7qVS_VD0vExdvl41Whww8uY)

## **We Are Chicago**

Storytelling game about BIPOC lives in Chicago

Michael Block

Culture Shock

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

## **Serious Games – Skills Practice: A Home Visit**

<https://de.ryerson.ca/games/nursing/mental-health/game.html#/>

The “Serious Games – Skills Practice: A Home Visit” game by the Digital Educations Strategies team at the G.Raymond Chang School of Continuing education looks at the use of decision based game play with cutscenes to assist the learning for nursing practitioners and students. The game allows the user to interact with the learning module and learn the consequences of decisions without crossing ethical gray-lines and keeping students from immediate danger. The application of decisions made through boxes to click allows for the user to have a sense of control in their learning. If we were to apply strategies from this game, it is recommended to take note of the interaction between the ‘Nurse’ (player) and the ‘Patient’ (npc).

## Collaboration for Inclusive Games

<https://youtu.be/VqXFzxtGzXg>

A lesson on collaboration by Elizabeth LaPensée talks on the trials and tribulations of collaborating with racialized groups for their representation and inclusion in video games. LaPensée speaks on looking at and being aware of the intentions one has put in place when possibly using issues that are “hot right now,” (LaPensée, 2017) as “this work is for life” (LaPensée, 2017) and what we as developers put out into the world are timeless and must be timeless at the same time. LaPensée highlights that to truly be collaborative, we as developers need to continuously “listening to feedback and being responsive to the communities” (LaPensée, 2017) that we are in a partnership with; By opening up a respectful channel of conversation between the community and the development of the game, we are able to take the game in a route that would be authentically representative of these communities. LaPensée touches on the importance of being aware not to appropriate the issues that these groups are experiencing and allowing them to have their own voice in these games.

## Harvey, Kendall (2019). Return to the Rez (Podcast)

Retrieved from <http://returningtotherez.libsyn.com> Retrieved on Feb. 19, 2020.

This Master’s thesis from Columbia University student Kendall was illuminating. Via interviews with Indigenous students in the U.S., Harvey uncovers the pressures and rewards for graduates of post-secondary First Nations students. There is discussion of the systemic and institutional issues faced by students, as well as the community pressure to “give

back” to their communities. Not only do students have the pressures of post-secondary but they pull back to their reservations. This desire to “give back” is offered willingly and I was struck by the themes of family support and understanding these students were given through their education journey. I was also incredibly heartened to hear how these success stories were not simple ones, but rather the students embraced trial and error, and worked hard (perhaps harder than they should have had to) to find the right institutional fit. I would love to share this podcast with all post-secondary students as the message is one of community, the need for support and that ‘success’ isn’t necessarily a straight line or found on the conventional, ‘tried and true’ path. This is instructive for this project.

**Fataar, A. (2018). Placing Students at the Centre of the Decolonizing Education Imperative: Engaging the (Mis)Recognition Struggles of Students at the Postapartheid University, Educational Studies, 54:6, 595-608, DOI: 10.1080/00131946.2018.1518231**

This is a very powerful piece for this project. It deals with misrecognition in education. This is defined as not understanding who the students are, creating curricula that doesn’t reflect them, and institutions that don’t support them. “Misrecognized students develop a complex life.” (p. 600). Misrecognized students adopt “survivalist educational navigations and practices” (p. 600). The article also makes the argument that even a South African school system has been co-opted by “techno-modern instrumental reason”; this

instrumental reason has replaced racial discipline. The educational experience for Black South Africans has been fraught with “subtle and insidious forms of inequality” (Burke, 2012).

**LaFever, M. (2016). Switching from Bloom to the Medicine Wheel: creating learning outcomes that support Indigenous ways of knowing in post-secondary education, Intercultural Education, 27:5, 409-424, DOI: 10.1080/14675986.2016.1240496**

This guide could provide the framework we've been searching for the Longhouse OER project. LaFever (2016) proposes a reconception of pedagogy away from Bloom's Taxonomy to the Medicine Wheel. Most classroom instruction uses Bloom's Taxonomy – which divides learning into the mental, physical and emotional. Indeed, LaFever (2016) notes that secondary and post-secondary ignore the physical and emotional as well, with only some disciplines touching on those aspects such as counselling which deals in emotions and the trades which deal with hands-on physical tasks. The Medicine Wheel proposes a fourth element which is the spiritual.

This fourth aspect is completely ignored in traditional Western/North American pedagogy. How might the spiritual be integrated into the classroom? LaFever (4) proposes that the spiritual can be woven into a learning environment in the following ways:

- Honouring – a recognition that we are all connected to the

earth and that things exist outside of materiality and our own self interest

- Attention to Relationships – an understanding that relationships and community is key to learning and living; supportive relationships inside and outside the classroom are key to thriving
- Developing a Sense of Belonging – Helping learners find and understand their place in the world
- Feeling Empowered to Pursue a Unique Path – Guiding learners to find their unique place in the world and guiding them along their journey
- Developing Self-Knowledge of Purpose – Helping a learner become self actualized as a “unique entity in the group.”
- CBC. (2020, March 26). ‘Language is key in all of our teachings’: Land-based learning must include language component, educator says. CBC News. <https://www.cbc.ca/news/canada/thunder-bay/education-lakehead-biitigong-wild-rice-harvesting-1.5501300?cmp=rss>

This article talks about a progressive joint-program between

Lakehead University and the Biitigigong Niishnabeg Nation. Randy Trudeau, part of the founding group of the program speaks on the benefits of the program, but also that without the language the lessons taught may fall flat. He says that, "If you don't have the language, you're missing the most important ingredient in teaching our youth about living off the land and about the land." (CBC, 2020) The article does back our earlier discussions in this project of the importance for the implementation of the lesson's translation to indigenous languages.

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Aanikoobijigan: The [Ojibway People's Dictionary](#) . Nora Livesay, Editor. John D. Nichols, Founder and Linguistic Editor, with support and collaboration from the University of Minnesota's [Department of American Indian Studies](#) and [University Libraries](#).



## PART II

# ADDITIONAL READINGS

<https://web.uvic.ca/stolo/pdf/Complicated%20Pathways.pdf>  
<https://transformingrelations.wordpress.com/page/2/>  
<https://yellowheadinstitute.org/>  
<https://chrr.info/blog/here-at-the-digital-forks/>  
<https://theyeopener.com/2021/03/opinion-before-you-state-a-land-acknowledgement-mean-it/#comment-100121>



# Meeting Minutes - April 1, 2021

Program/ Area:	Game Design and Project Leadership Team
Meeting Purpose:	To discuss early steps in the eCampusOntario game design project
Meeting Date:	Thursday, April 1, 2021
Meeting Time:	1:00 – 1:45 p.m.
Meeting Location:	Online Google Meet
Meeting Chair:	Sarena Johnson sarena.johnson@ryerson.ca

Jenny Blackbird [jenny.blackbird@utoronto.ca](mailto:jenny.blackbird@utoronto.ca)

Meeting Attendees	Rachel Barreca <a href="mailto:rbarreca@ryerson.ca">rbarreca@ryerson.ca</a> Jeremy Caribou <a href="mailto:jcaribou@ryerson.ca">jcaribou@ryerson.ca</a> Michelle Schwartz <a href="mailto:michelle.schwartz@ryerson.ca">michelle.schwartz@ryerson.ca</a> Trina Grover <a href="mailto:tgrover@ryerson.ca">tgrover@ryerson.ca</a> Namir Ahmed <a href="mailto:nlahmed@ryerson.ca">nlahmed@ryerson.ca</a> Tanya Pobuda <a href="mailto:tpobuda@ryerson.ca">tpobuda@ryerson.ca</a>
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Minutes Issued By:	Tanya Pobuda
Regrets	N.A.

Agenda Items	Owner	Priority
Welcome and Team Introduction	Sarena	1
Review and Discussion of Final Grant Application		
<a href="https://drive.google.com/file/d/1nP4VEO92sCCWNV84ISITYrMPmiP_6At/view?usp=sharing">https://drive.google.com/file/d/1nP4VEO92sCCWNV84ISITYrMPmiP_6At/view?usp=sharing</a>	Sarena	1
Discussion of Schedule and Project Processes	Tanya	2
Establishment of Share Drive, sharing link with team members		
<a href="https://drive.google.com/file/d/1nP4VEO92sCCWNV84ISITYrMPmiP_6At/view?usp=sharing">https://drive.google.com/file/d/1nP4VEO92sCCWNV84ISITYrMPmiP_6At/view?usp=sharing</a>	Sarena	

Next Steps: (Task, Assigned to, Checkpoint Date)	Owner	Due Date
Full Gantt schedule for review		
<a href="https://docs.google.com/spreadsheets/d/1O4nGN-jHKSCCP0QYhcxzQseW0u_1IPUMBxT498hEFow/edit?usp=sharing">https://docs.google.com/spreadsheets/d/1O4nGN-jHKSCCP0QYhcxzQseW0u_1IPUMBxT498hEFow/edit?usp=sharing</a>	Tanya	Week of April 12
Circulation of Meeting Minutes	Tanya	Week of April 12
Discuss 'What Success Looks Like' in support of SMART (specific, measurable, achievable, realistic and time-bound) project objectives	Leadership Team	Next Meeting (April 15th)
Determine whether the project should be bound by Research Ethics Board (REB) oversight to allow for later scholarly publishing of findings	Leadership Team	Next Meeting (April 15th)

Discussions:

Overview of \$71,580 in funding for an open learning game project due Dec. 15, 2021

The game will be used as a training resource aimed at instructors and student support workers who support Indigenous students attending postsecondary education institutions.

The team discussed the open-source platform for the game and noted that we could allow the stories and objective to decide which is best. The team discussed both Twine and H5P as possibilities.

The goal of the game should be to 'open minds' and increase cognitive and affective empathy for Indigenous students.

The project team should prioritize getting the perspectives of Indigenous Elders.

The project team must become versed about the principles of Ownership, Control, Access and Possession (OCAP) [https://www.afn.ca/uploads/files/nihbforum/info\\_and\\_privacy\\_doc-ocap.pdf](https://www.afn.ca/uploads/files/nihbforum/info_and_privacy_doc-ocap.pdf) (Also located here in the project folder [https://www.afn.ca/uploads/files/nihbforum/info\\_and\\_privacy\\_doc-ocap.pdf](https://www.afn.ca/uploads/files/nihbforum/info_and_privacy_doc-ocap.pdf))

The project should include Indigenous languages to provide both Indigenous and settler users to encounter key phrases, greetings, etc.

The privacy of student and instructor participants should be carefully protected as there can be serious safety concerns if stories are linked to identities online. There was a discussion of possible harassment concerns.

The resource should link to additional resources and ways to support as a means of helping users help the whole student.

There was a discussion about the importance of the resource being editable, to allow for the evolution of terminology, as well as the addition of new stories. There was consensus that this resource needed to be something that allowed for customization and constant improvement.

The process needs to be closely linked to the Rebirthed Teaching Community. And there should be an after-care tool kit.

## Key Decisions Made:

The game should be created in a highly collaborative, co-creative process, centring student experiences.

This process should NOT ask students to recount nor relive past traumas.

Significant care should be taken to ensure that student co-authorship is recognized while at the same time the project team should take care to ensure student and collaborator privacy.

The game should be a multisensory experience with visuals, sound effects and story BUT we must be mindful of the digital divide. The game should be accessible to those with limited tech gear and limited Internet access.

The game and our project processes should be anti-oppressive and reflect decolonized education principles.

The processes should collect the perspectives of multiple stakeholders including Indigenous Elders, students and educators, and settler students and instructors.

The tool must be carefully marketed and promoted with a clear action and engagement plan. There was discussion that the promotional and communication process was as important as the creation of the tool as we don't want to create something that isn't actively used by target communities.

This process should be a way to provide our extended team of student contributors with key skills that will help them in the professional world as well as academia. Resources should be provided to help them onboard and get trained on the platform tools, narrative processes, the creative process and analyzing the work.

## Notes

There was a great tool recommended by Michael Mihalicz <[michael.mihalicz@ryerson.ca](mailto:michael.mihalicz@ryerson.ca)> that is designed to replace Bloom's Taxonomy. This might provide a framework for our work as well as a basis for developing 'what success looks like'.

It is written about in this part of the Pressbooks Into the Longhouse, Around the Medicine Wheel

<https://pressbooks.library.ryerson.ca/longhouse/front-matter/introduction/>

# Meeting Minutes - April 15, 2021

Program/Area:	Game Design and Project Leadership Team
Meeting Purpose:	To discuss early steps in the eCampusOntario game design project
Meeting Date:	Thursday, April 29, 2021
Meeting Time:	1:00 – 1:45 p.m.
Meeting Location:	Online Google Meet
Meeting Chair:	Sarena Johnson sarena.johnson@ryerson.ca Samantha Mandamin <a href="mailto:smandamin@ryerson.ca">smandamin@ryerson.ca</a> Jenny Blackbird <a href="mailto:jenny.blackbird@utoronto.ca">jenny.blackbird@utoronto.ca</a> Rachel Barreca <a href="mailto:rbarreca@ryerson.ca">rbarreca@ryerson.ca</a> Jeremy Caribou <a href="mailto:jcaribou@ryerson.ca">jcaribou@ryerson.ca</a> Michelle Schwartz <a href="mailto:michelle.schwartz@ryerson.ca">michelle.schwartz@ryerson.ca</a> Trina Grover <a href="mailto:tgrover@ryerson.ca">tgrover@ryerson.ca</a> Namir Ahmed <a href="mailto:nlahmed@ryerson.ca">nlahmed@ryerson.ca</a> Tanya Pobuda <a href="mailto:tpobuda@ryerson.ca">tpobuda@ryerson.ca</a>
Meeting Attendees	
Minutes Issued By:	Tanya Pobuda
Regrets	N.A.

Agenda Items	Owner	Priority
Welcome and Housekeeping	Sarena	1
Review and Discussion of Share Drive Access + External Team Members <a href="https://drive.google.com/file/d/1nP4VEO92sCCWNV84ISITYYrMPmiP_6At/view?usp=sharing">https://drive.google.com/file/d/1nP4VEO92sCCWNV84ISITYYrMPmiP_6At/view?usp=sharing</a>	Tanya	1
Discussion of Schedule and Project Processes	Sarena/ Tanya	2
Pressbooks Platform?	Sarena/ Tanya	1
Establishment of Project Schedule	Sarena/ Tanya	1
Discussion of Asana Portal <a href="https://app.asana.com/0/1200217224778697/list">https://app.asana.com/0/1200217224778697/list</a>	Sarena/ Tanya	2
Code of Conduct for Game Development Team	Sarena	1
Creation of a Wahkotowin Circle <a href="https://docs.google.com/document/d/1ofJ5VqvxfmduQWv13L8T9e-6DPNxsKjVWh4SpQio/edit?usp=sharing">https://docs.google.com/document/d/1ofJ5VqvxfmduQWv13L8T9e-6DPNxsKjVWh4SpQio/edit?usp=sharing</a>	Sarena	1

Next Steps: (Task, Assigned to, Checkpoint Date)	Owner	Due Date
Full Gantt schedule for review <a href="https://docs.google.com/spreadsheets/d/104nGN-jHKSCCP0QYhczQseW0u_1IPUMBxT498hEFow/edit?usp=sharing">https://docs.google.com/spreadsheets/d/104nGN-jHKSCCP0QYhczQseW0u_1IPUMBxT498hEFow/edit?usp=sharing</a>	Tanya	Week of April 12
Circulation of Meeting Minutes <a href="https://drive.google.com/drive/folders/16ZHK304xygXcOP3SCNjx7O5088EH6AL5?usp=sharing">https://drive.google.com/drive/folders/16ZHK304xygXcOP3SCNjx7O5088EH6AL5?usp=sharing</a>	Tanya	Week of April 24
Discuss 'What Success Looks Like' in support of SMART (specific, measurable, achievable, realistic and time-bound) project objectives	Leadership Team	Next Meeting
Creating an onboarding kit for students/Elders	Leadership Team	Week of May 3



Discussions:

Overview of \$71,580 in funding for an open learning game project due Dec. 15, 2021

The game will be used as a training resource aimed at instructors and student support workers who support Indigenous students attending postsecondary education institutions.

The team discussed the open-source platform for the game and noted that we could allow the stories and objective to decide which is best. The team discussed both Twine and H5P as possibilities.

The goal of the game should be to 'open minds' and increase cognitive and affective empathy for Indigenous students.

The project team should prioritize getting the perspectives of Indigenous Elders.

The project team must become versed about the principles of Ownership, Control, Access and Possession (OCAP) [https://www.afn.ca/uploads/files/nihbforum/info\\_and\\_privacy\\_doc-ocap.pdf](https://www.afn.ca/uploads/files/nihbforum/info_and_privacy_doc-ocap.pdf) (Also located here in the project folder [https://www.afn.ca/uploads/files/nihbforum/info\\_and\\_privacy\\_doc-ocap.pdf](https://www.afn.ca/uploads/files/nihbforum/info_and_privacy_doc-ocap.pdf))

The project should include Indigenous languages to provide both Indigenous and settler users to encounter key phrases, greetings, etc.

The privacy of student and instructor participants should be carefully protected as there can be serious safety concerns if stories are linked to identities online. There was a discussion of possible harassment concerns.

The resource should link to additional resources and ways to support as a means of helping users help the whole student.

There was a discussion about the importance of the resource being editable, to allow for the evolution of terminology, as well as the addition of new stories. There was consensus that this resource needed to be something that allowed for customization and constant improvement.

The process needs to be closely linked to the Rebirthed Teaching Community. And there should be an after-care tool kit.

We have approached Elders and students who would be ideal for the project. We can add them to the Wahkotowin Circle. The Elders can support the student creative teams and be an ongoing resource for the project leadership team, creative teams.

There was a discussion of budgetary control. There was a reminder that we'll focus budget on the creative work vs. meetings and governance so ensure the budget isn't too taxed by internal chargebacks and there's enough to ensure that Indigenous students, Elders are fairly compensated for their creative work, development of the game, resources.

## Key Decisions Made:

The game should be created in a highly collaborative, co-creative process, centring student experiences.

This process should NOT ask students to recount nor relive past traumas.

Significant care should be taken to ensure that student co-authorship is recognized while at the same time the project team should take care to ensure student and collaborator privacy.

The game should be a multisensory experience with visuals, sound effects and story BUT we must be mindful of the digital divide. The game should be accessible to those with limited tech gear and limited Internet access.

The game and our project processes should be anti-oppressive and reflect decolonized education principles.

The processes should collect the perspectives of multiple stakeholders including Indigenous Elders, students and educators, and settler students and instructors.

The tool must be carefully marketed and promoted with a clear action and engagement plan. There was discussion that the promotional and communication process was as important as the creation of the tool as we don't want to create something that isn't actively used by target communities.

This process should be a way to provide our extended team of student contributors with key skills that will help them in the professional world as well as academia. Resources should be provided to help them onboard and get trained on the platform tools, narrative processes, the creative process and analyzing the work.

We will revisit whether the project should be bound by Research Ethics Board (REB) oversight to allow for later scholarly publishing of findings outside of Phase 1 or Phase 2. We will revisit in the final phases.

The work should be informed by anti-oppressive, decolonization principles. We will privilege Indigenous perspectives, languages, literature throughout. The supporting team is there to act as guides and supports for the student creatives.

This project should be a gathering of equals modelled on the Nation-to-Nation treaties.

There could be an option to have the learner collect items during the scaffolding/learning stages to exchange for something afterwards. Could we use rewards.

There should be supportive teaching around First Nation Clans and differences in stories and perspectives. There's an opportunity to share language and cultural perspectives.

Debrief and discussion should be a key part of the learning module, providing support and guided learning for those who use the game.

## Notes

There was a great tool recommended by Michael Mihalicz <[michael.mihalicz@ryerson.ca](mailto:michael.mihalicz@ryerson.ca)> that is designed to replace Bloom's Taxonomy. This might provide a framework for our work as well as a basis for developing 'what success looks like'.

It is written about in this part of the Pressbooks Into the Longhouse, Around the Medicine Wheel

<https://pressbooks.library.ryerson.ca/longhouse/front-matter/introduction/>

Add this resource <https://clubrunner.blob.core.windows.net/0000000608/en-ca/files/homepage/7-grandfathers/7grandfathersaug2018.pdf>

# Character Development Guide

In thinking about Indigenous characters, it's important to first note the one dimensional, deficit based, mischaracterization of Indigenous folk throughout history. The colonial project required a clearly demarcated other to justify its gross injustices. This othering and negating of Indigenous humanity continues to this day through history texts, public discourses, media coverage and pop culture misrepresentation.

This is an opportunity for us to create characters that speak to multi-faceted intersecting Indigenous identities. Let's have some fun with this process. Feel free to imagine characters through whatever medium is most accessible to you. Here is one potential jumping off point – Michelle has developed the following guide to support character development:

## *Sample Character Building Profile*

Name:

Pronouns:

Age:

Nation:

Home:

Family:

Friends:

Pets:

Dating / Sexuality:

School Department/Program and Year of Study:

Favourite class:

Least favourite class:

Dream job:

In five years, where do they see themselves:

Hobbies:

Talents:

Sports:

Favourite food:

Favourite music:

Favourite books/authors:

Favourite movies/YouTubes/Netflix shows:

Most-used emoji:

Favourite gif or meme:

Favourite Instagram or TikTok accounts:

Pet peeves:

Personal heroes:

Favourite quote:

Dream super power:

Here is an example of a character built by Kyle Desjarlais:

Name: Ohma

Pronouns: He/Him

Age: 17  
Nation: Nish  
Home: Toronto  
Family: Mom, Dad, Cat, Lots of aunties and cousins  
Friends: Jason, Nerm, Tony  
Pets: Cat named: Stroganoff, Short name stogie.  
Dating / Sexuality: Dated 4 girls,  
School Department/Program and Year of Study: Oakwood  
collegiate  
Favourite class: Science  
Least favourite class: MATH  
Dream job: Streamer, Wants the world to remember him.  
In five years, where do they see themselves: Hopefully having  
a successful streaming career  
Hobbies: Working out, Playing games, Woodworking, Perler  
bead art and avid photographer  
Talents: Can bench with any item that has good structure,  
Hyperfast reaction times, Trickboarder.  
Sports: Snowboarding, Eating competitions, Esports.  
Favourite food: Pizza, Ramen, Protein packed mini bites, Fruit  
punch.  
Favourite music: Phonk, Indie, Djent, Rock, Anything he feels  
the beat in with good lyrics he likes.  
Favourite books/authors: Ernest Cline, Byran Lee O'malley,  
Hirohiko Araki, Tatsuki Fujimoto, Masashi Kishimoto  
Favourite movies/YouTubes/Netflix shows: Stranger things,  
Kengan ashura, Alice in borderland, Back to the future, Mob  
psycho 100  
Most-used emoji: Blushing  
Favourite gif or meme: Wocky slush  
Favourite Instagram or TikTok accounts: Itskingchris  
Pet peeves: When he has to repeat himself  
Personal heroes: Robin williams, Troy baker, Nolan north,  
Roger craig smith,  
Favourite quote: "Just as happiness shines in the shadows of

sorrow, Only in the darkest depths of fear does courage truly shine.”

Dream super power: Overdrive



# Character Brainstorms

aanikoobijigan na [GH](#) Listen

1. an ancestor
2. a great-grandparent
3. a great-grandchild

aanikoobijigan sg; aanikoobijiganag pl; aanikoobijigaans dim;  
Stem: /aanikoobijigan-/

<https://ojibwe.lib.umn.edu/main-entry/aanikoobijigan-na>

Aanikoobijigan aka 'Nico' (they/them?) is a mystery. This person is very androgynous in appearance. They don't speak much but laugh a lot. Are they a student? They seem familiar but no one's sure from where. They seem to pop up and disappear at the oddest times. There's a twinkle in their eyes and it's hard to tell where they're from or how old they are.

## Character: Marla

Marla (she/they)

(draft 1) The tape is her (artifact) thing. She's a Pisces, vegan. She likes music and paddle boarding. Grew up with her German mom but dad was Pottawatomi, residential school survivor. From London ON, moved to TO for school. She has OCD and depression. Studying midwifery. She likes reading lots: Sylvia Plath, Chuck Pilahniak, Lewis Carrol, Mark Twain. Indigenous authors like Joshua Whitehead, Cherie Dimaline, Alicia Elliot. She likes comics, manga, and doodling. She's nostalgic. Listens to jazz, old blues, 80's punk; music snob but wouldn't be caught dead in a Ramones shirt. Alternates

between extreme cleaning and absolute chaos. Loves her black cat, Pierogi. Hates the system. Sex positive but asexual due to history of abuse. In therapy but doesn't feel like it's helping.

(draft 2)

- Marla is a second year midwifery student, a vegan, Pisces and into astrology and crystals.
- She has a Ukranian dad and her mom is Pottawatomi, she's a residential school survivor.
- Marla has OCD and depression. In therapy but doesn't feel like it's helping.
- She's from a town in southwest Ontario and moved to Toronto for school.
- She likes reading, comics, old music and drawing. Loves her black cat, Pierogi.
- Hates the system. Sex positive but asexual.
  
- 7:30am Your alarm goes off. You barely register it at first but manage to press snooze. This goes on for almost an hour, until you realize the snooze function will soon stop and you will miss her 9am Zoom class.
- Do you: let it go, no point in dragging yourself to your least favourite class?
- Or: drag yourself out of bed, go into robot mode?

Choice: Robot Mode

- You log in to class and within the first fifteen minutes the Prof brings up the residential school children. Then puts you on the spot to speak to the issue. You feel strongly about it but are caught off guard and frustrated by the request.
- Do you: speak your opinion, beginning with the fact that you can't speak for all Indigenous folx?

- Or: state that you're not prepared to speak to the issue at this time. Then add that you don't want to be called on to speak for every Indigenous issue?

Choice: Slumber Mode

- You have a disturbing dream again about residential school children. You write a few notes in your dream journal. Then begin your day. There's some time to work on a paper before your first (next) class. But the dream niggles.
- Do you: Call your Kokum (Grandmother) to discuss the dream?
- Or: Get cracking on that paper and use this bit of motivation while you have it?

## Other Characters

Lemmy (he/they)

Two spirit man, Anishnaabe. Fashionista. FCAD student (in journalism, fashion, or drama?). His item was the fan. Came out after highschool, when he came to Toronto for University. Loves K-Pop and dancing. YouTube content creator and Tik-Tokker on lifestyle and cosmetics. Sephora addict. History of eating disorders, periods of binge eating and fasting. Is able to save money when fasting, and also makes the cultural connection as a way to justify it. Has a partner, very much in love but partner gets violent when drinking. Lemmy hasn't told anyone. He's experienced some gay bashing and feels safer having a partner than being alone. Happier since he came out and some family members are supportive but some aren't, and he hasn't been back to the rez since, but he's able to keep in touch with some family through social media. Thinks of himself as

reinventing himself over this past year with Covid, and thinking of leaving his partner but not sure he can afford to live alone in Toronto.

- Lemmy wakes up with bruises again. His left eye is swollen and blue despite having iced it last night. Chad was drinking again last night but looks so peaceful sleeping. Lemmy has a Zoom class in an hour, plenty of time to ice his eye and use concealer for class.
- Or he could work on his overdue paper for a while and just keep his camera off the whole time.

## Eugene (he/him)

Straight guy, hockey player, Moose Cree. Charismatic, confident, stubborn. Taking professional communication at TRSM (or sports broadcasting or management). Works out a lot, helps with stress, was having hard time when covid started due to gyms being closed but found a running and home workout routine that works. Had an injury and was prescribed opiates but refused to take them since so many people on his rez had their lives destroyed that way. Out of touch with his emotions and all the deaths in his community lately has left him numb.

## Marissa Chloe – (she/her)

New Marissa: Chloe (she/her) Character didn't seem to

resonate. Place to switch to Amy and Montana's new character, privileged girl. Had native name but was adopted and they changed it to Ashley, Ramona, Cassandra, **Chloe**.

Nation: Haida, Dene, Mohawk, Inuit – we need diversity so they don't see us all the same

Adopted family well-off. "Apple"? Tough stereotype to grapple with. What did Amy say? Came from the city. Midwifery student. Drives a white Mercedes Benz her parents bought. Lives in Richmond Hill with her parents. Doesn't do her own laundry. Doesn't cook or buy groceries. Went to a private school until university. Doesn't have culture shock since she's used to the city whereas the others do

ML King University ( will be the name of our pretend setting in a metropolis on turtle island)

Prototype Marissa: Will not be included

Native woman – thinks she's Haida but doesn't know details. Mid thirties, single mom of three kids ages, two teens live with her. Oldest on their own. Taking social work. Had experienced intervention by the child welfare system and been adopted out as a baby, was disconnected from her culture, then had her oldest apprehended, which was the darkest chapter in her life. Wants to work towards dismantling or altering that system. Background working admin for Native organizations. Quick study but doesn't have a lot of time for herself.

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By Sarena Johnson, Montana Paypompee, Samantha Mandamin, Miranda Black, Jeremie Caribou, Amy Johnson, Mkons Stone, Kelsey Whissel

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**Author**

Miranda Black

**Year**

2021

**Marla: Blood Memory and Magic (H5P Module)**

By Sarena Johnson, Montana Paypompee, Samantha Mandamin, Miranda Black, Jeremie Caribou, Amy Johnson, Mkons Stone, Kelsey Whissel

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**Author**

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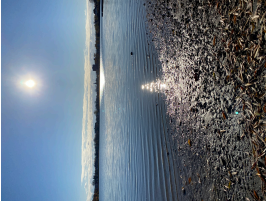
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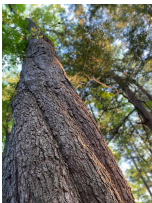
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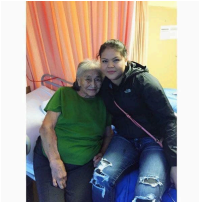
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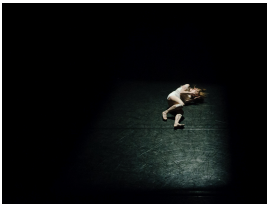
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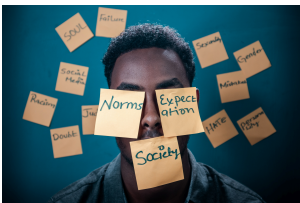
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