



QUADRANT 3
WHAT EXISTS
AND
WHAT NEEDS
TO EXIST

Learning and Working Together

The third stage of the Bundle moves towards **What Exists and What Needs to Exist: Learning and Working Together. Quadrant #3** explores ways of learning and working together, including use of the Thirteen Grandmother Moon Teachings and the Seven Grandfather Teachings. Positive Indigenous masculinities are also promoted and fostered, as participants explore what it means to be an Indigenous man. The spectrum of gender and sexual orientation is explored within this Quadrant, addressing homophobia, which contributes to violence against women and girls, and transphobia, which perpetuates misogyny. This Quadrant promotes critical thinking about the world and the ways in which sacred roles have been eroded and can be restored.

Experiential Teaching: Mask Making



Mask making is an important part of many Indigenous cultures, used in ceremonies, dancing, and as a form of art. Masks also honour the spirits of ancestors. As this Quadrant begins to explore the teachings of ancestors, an opportunity to make a meaningful and symbolic mask may complement the activities, deepening a sense of belonging, cultural identity, resiliency, and self-efficacy for participants. Masks may focus on the Thirteen Grandmother Moon Teachings, the Seven Grandfather Teachings, or highlight an important story relevant to the community. For more information about how to make plaster masks please go to Eve Simon's "[Masks, Bringing a Legend to Life](#)".³⁶

Teaching #8: Seven Grandfather Teachings

Learning Objectives:

Participants will:

- Increase their awareness about the Seven Grandfather Teachings; and,
- Learn how the teachings can be applied to live a good life, and prevent violence against Indigenous women and girls.

36 Eve Simon, "Masks, Bringing a Legend to Life," Fored BC, Retrieved from: <http://www.landscapesmag.com/teachers/lessonplans/Aboriginal%20lesson%20plans/Masks,%20bringing%20a%20legend%20to%20life.pdf>

Before You Begin:

The Seven Grandfather Teachings show us how we are to interact and relate to one another and the world around us. There are many iterations of these teachings and stories. The spirits told the Elder chosen that “Each of these teachings must be used with the rest; you cannot have wisdom without love, respect, bravery, honesty, humility, and truth...to leave one out is to embrace the opposite of what that teaching is.”³⁷ To increase familiarity with the Seven Grandfather Teachings, facilitators may study the Ontario Federation of Indigenous Friendship Centres’ [“I am a Kind Man”](#) program.³⁸

Starting the Teaching:

Facilitators may indicate to participants that this teaching is about exploring the unique and insightful Seven Grandfather Teachings, which can aid in the prevention of violence against Indigenous women and girls. It is important to acknowledge that these teachings are inherent within us, when we are mindful and put them into practice. Facilitators may then ask participants what they know about the Seven Grandfather Teachings. Depending on what emerges, facilitators may distribute copies of the [Traditional Teachings Handbook](#).

Facilitators Guide:

1. Facilitators may ask the following questions for discussion either in small group discussions or as a whole group:
 - a) How can the Seven Grandfather Teachings be used to prevent violence against Indigenous women and girls?
 - b) What might be today's challenges about the Seven Grandfather Teachings?
 - c) How can we overcome these challenges?
 - d) How can Indigenous men work to teach other men and boys about the Seven Grandfather Teachings?

2. Facilitators may now offer participants the following scenarios involving violence that they can either actively (on their feet) role-play or talk about as a group. Facilitators can instruct participants to find ways of speaking out against the violence using the Seven Grandfather Teachings.

37 Native Women's Resource Centre, Traditional Teachings Handbook. Native Women's Resource Centre, Hamilton, ON. p.4. Retrieved from: http://www.nativewomenscentre.com/files/Traditional_Teachings_Booklet.pdf

38 Ontario Federation of Indian Friendship Centres, “The Seven Grandfather Teachings for boys.” Ontario Federation of Indian Friendship Centres, Toronto, ON. Retrieved from: <http://www.iamakindman.ca/IAKMKids/sevengrandfather.html>

- a) A man refers to a woman as a 'broad', saying she doesn't understand because she's 'just a dumb broad.'
- b) A man refers to another man as a pussy.
- c) A man is physically assaulting his wife in a nearby house.
- d) A man tells a boy to 'man-up' when he cries after getting hurt playing hockey.
- e) A man tells a boy that women belong in the home, and shouldn't work.

After each role play is completed, facilitators may prompt the other participants to offer something they liked about the methods used to speak out, as well as other possible approaches.

Closing the Teaching:

Facilitators may close the teaching, by asking participants for direct action ideas to implement the Seven Grandfather Teachings within their communities to help end violence against Indigenous women and girls.

Checklist:

- Clarify objectives
- Highlight the richness of the Seven Grandfather Teachings as they can be applied to bystander intervention
- Discuss other ways the teachings can be used to end violence against Indigenous women and girls

Additional Resources:

Georgian College Aboriginal Research Centre, "Anishnaabeg Bimaadiziwin: An Ojibwe People's Resource." Retrieved from: <http://ojibweresources.weebly.com/ojibwe-teachings--the-7-grandfathers.html>

Simcoe County District School Board, "Connecting Character Education to the Seven Grandfather Teachings," <https://www.scdsb.on.ca/Programs/Program%20Documents/FNMI-Connection-Grandfather-Teachings.pdf>

"The Sharing Circle," Mid Canada Production Services. http://www.thesharingcircle.com/sacred_teachings.html



**Teaching #9:
Role Modeling
Positive
Indigenous
Masculinities**

Learning Objectives:

Participants will:

- Deepen their understanding about Indigenous masculinities;
- Increase their understanding about the ways Indigenous men can be role models; and,
- Be inspired to be positive role models and commit to positive role modelling in their community.

Before You Begin:

Indigenous male role models can speak about their experience in building positive masculinities and relationships, and working to end violence against Indigenous women and girls. Those who stand as role models to younger men need to be cognizant of the need for consistency between what they say and their actions. Part of being a great role model is acknowledging when we make mistakes. When we do this, two key concepts are modeled that are critical to addressing violence: accountability and responsibility. Delivery of this teaching will be improved by locating high-profile Indigenous role models to speak to participants. There may also be role models in your community that can be accessed, which may be more practical. Reaching out in advance to book speakers with backgrounds in sports, music, art, dance, culture, or the non-profit sector will be particularly effective and beneficial.

Starting the Teaching:

Facilitators may indicate to participants that this teaching is about exploring positive Indigenous masculinities and how to be great role models. Facilitators may then ask participants what it means to be a positive Indigenous man.



Facilitators Guide:

1. Facilitators may indicate to participants that they are going to watch the film, "[Northern Indigenous Guys Gathering](#)"³⁹, explaining this film is about Indigenous men coming together to process their negative life experiences, and heal. Facilitators may ask participants to think about what the film says about positive Indigenous masculinities.

2. After the film, facilitators may ask participants the following questions:
 - a) Can you give an example of a time you came together with other men and boys to talk about life experiences and share emotions? Are there barriers that keep us from sharing with one another?
 - b) What does this film say about how we can be positive role models to other men and boys?
 - c) What does the film say about how we can have healthy relationships?
 - d) How do you define being authentic and living fully as an Indigenous man?

Closing the Teaching:

To close the teaching, facilitators may ask participants how positive Indigenous masculinities are taking shape in modern times.

Checklist:

- Clarify objectives
- Discuss ways of fostering positive Indigenous masculinities
- Provide examples of positive Indigenous role models

Additional Resources:

Innes, R. A., & Anderson, K. (Eds.). *Indigenous men and masculinities: Legacies, identities, regeneration*. University of Manitoba Press, Winnipeg, MB. 2015.

39 First Nations Health Council, "Northern Indigenous Guys Gathering," June 30, 2017.
Retrieved from: https://www.youtube.com/watch?v=0NN_TZnFXfc

**Teaching #10:
The
Thirteen
Grandmother
Moon
Teachings**

Learning Objectives:

Participants will:

- Deepen their understanding about the Thirteen Grandmother Moons;
- Appreciate the feminine energy which sustains life on Earth; and,
- Honour the Thirteen Grandmother Moon Teachings.

Before You Begin:

The Thirteen Grandmother Moon Teachings explain how the Earth was created, and how the Moon cycles nourish us. They are teachings about how life on Earth is possible, and have much to tell us about how we can sustain life on Earth. In Anishinaabe and Ongwehonwe cultures, the creator sent a woman down to Earth who landed on a painted turtle's back. This woman created space for life, and in doing so sacrificed much to bring life to Earth. The painted turtle has thirteen platelets on its back, representing the Moon cycles, which each have a purpose and place in honouring life and feminine energy. The Earth and Moon are considered feminine forces to be honoured and held as sacred. For more information on the Moon Cycles, please see the [Life Teachings: The Thirteen Grandmother Moons](#)⁴⁰. Ideally, a clan Grandmother will deliver this teaching.

Starting the Teaching:

Facilitators may indicate to participants that this teaching is about exploring the sacred, feminine, Thirteen Grandmother Moon Teachings. Facilitators may then ask participants to share their knowledge about creation and the importance of the teachings.



40 Ontario Federation of Indigenous Friendship Centres, "Life Teachings: The Thirteen Grandmother Moons." Funded by the Ontario Women's Directorate. Retrieved from: <http://www.kanawayhitowin.ca/wp-content/uploads/2014/08/13Moons.pdf>

Facilitators Guide:

1. Facilitators may begin by acknowledging the role of the teachings in their own lives, and highlight the work of an Elder they are aware of who has brought forward the teachings in their community or life.
2. Facilitators may then read participants excerpts (or the whole book if time permits) from the book Thirteen Moons on Turtle's Back⁴¹ to affirm the Thirteen Grandmother Moon Teachings.
3. After sharing the information contained in Before You Begin, and assessing the knowledge of participants about the Thirteen Grandmother Moon Teachings, facilitators may offer participants the Life Teachings Handout⁴² to read.
4. Facilitators may divide participants into small groups that will focus on one or more Moon cycle. Facilitators may choose to ask participants if they would like to create art, poetry or music, to honour the Thirteen Grandmother Moon Teachings. Upon completion, participants may present their creations to the larger group, read the description of the importance of the Moon cycle from the Life Teachings Handout, and discuss what the Moon teachings mean to them.

Closing the Teaching:

To close the teaching, facilitators may ask participants for their ideas about how to honour the Thirteen Grandmother Moon Teachings, and the feminine energy of Mother Earth and the Moon. They may also ask participants for their thoughts and insights about how the roles of Indigenous men and boys connect to the teachings, and how knowing them can build their capacity to support Indigenous women and girls.

Checklist:

- Clarify objectives
- Highlight the richness of the Thirteen Grandmother Moon Teachings
- Give participants the opportunity to use the arts to express and share the Thirteen Grandmother Moon Teachings

Additional Resources:

Minwaashin Lodge-Aboriginal Women's Support Centre, Minwaashin Lodge Annual Moon Book.
Ottawa, ON, 2017

41 Joseph Bruchac, "Thirteen Moons on Turtle's Back: A Native American Year of Moons." Puffin Books, New York, NY. 1997

42 Ontario Federation of Indigenous Friendship Centres, "Life Teachings: The Thirteen Grandmother Moons," Toronto, ON. Retrieved from: <http://www.kanawayhitowin.ca/wp-content/uploads/2014/08/13Moons.pdf>

**Teaching #11:
Exploring
Gender
Identities from
Indigenous
Perspectives**

Learning Objectives:

Participants will:

- Increase their understanding of the spectrum of gender identities and sexualities from Indigenous perspectives; and,
- Increase their self-reflection and awareness of their own gender identification and sexual orientation.

Before You Begin:

Prior to European settlement of this land, and the imposition of rigid gender norms by the Church, Indigenous cultures had a range of sexual orientations and gender identities. Many of these individuals identified as Two Spirited, wearing clothing and performing roles of both men and women. Colonization imposed the gender binary--the idea of only two gender identities (men and women) on Indigenous communities. This limiting and rigid view of gender has led to the suppression of diverse sexual and gender identity and orientation in communities across the land.

As LGBTQ Health noted:

“Two-spirited” refers to a person who has both a masculine and a feminine spirit, and is used by some First Nations people to describe their sexual, gender and/or spiritual identity. As an umbrella term it may encompass same-sex attraction and a wide variety of gender variance, including people who might be described in Western culture as gay, lesbian, bisexual, transsexual, transgender, gender queer, cross-dressers or who have multiple gender identities.⁴³

Being Two Spirited is self-determined by Indigenous peoples, based on their gender, sexual, and spiritual orientation.

Starting the Teaching:

Facilitators may indicate to participants that this teaching is about exploring gender identities (what it means to be men, women, Two Spirited, non-binary, non-conforming etc.). Facilitators may then ask participants what “Two Spirited” means to them, and depending on what emerges, discuss the definition in **Before You Begin**.

⁴³ Researching for LGBTQ Health, “Two Spirit Community.” University of Toronto, The Centre for Addiction and Mental Health, Toronto, ON. 2014. Retrieved from <http://lgbtqhealth.ca/community/two-spirit.php>

Facilitators Guide:

1. Facilitators may ask how participants see the role of Two Spirited individuals in their community.
2. After the initial discussion, facilitators may distribute the [“Sexuality” handout \(page 98\)](#) on the difference between gender and sexual orientation. They may ask participants what stands out for them in the graphic. Additionally, facilitators may ask participants what they think it is like for a person to not be able to be authentic about their gender identity or sexual orientation. Depending on what emerges, it may be important to indicate that the inability to be authentic about sexual orientation and gender identity can lead individuals to feel depressed, mentally unwell and even consider self-harm including suicide. Facilitators may then initiate discussion about the role of homophobia and transphobia in their communities, and ask what we can do to support all human beings to live authentically.
3. Facilitators will then indicate that they will show the film [“Two Spirits: Sexuality, Gender, and the Murder of Fred Martinez”](#)⁴⁴ and read the following description: “Two Spirits interweaves the tragic story of a mother’s loss of her son with a revealing look at the largely unknown history of a time when the world wasn’t simply divided into male and female and many Native American cultures held places of honour for people of integrated genders. Fred Martinez was nádleehí, a male-bodied person with a feminine nature, a special gift according to his ancient Navajo culture. He was one of the youngest hate crime victims in modern history when he was brutally murdered at 16. Two Spirits explores the life and death of this boy who was also a girl, and the essentially spiritual nature of gender.”⁴⁵ Facilitators may ask participants to think about their feelings as they watch the film, and to think critically about the way that those with diverse sexual and gender orientations may have been discriminated against in their own communities.
4. Facilitators may ask participants the following questions:
 - a) How did they feel while watching the story of Fred?
 - b) How can we respect Two Spirited individuals and hold them as sacred?
5. Facilitators may now indicate that they will show [“The Mask You Live In”](#)⁴⁶ (Running time: 1:37 mins) and read the following film description: “The Mask You Live In follows boys and young men as they struggle to stay true to themselves while negotiating America’s narrow definition of masculinity. Research shows that compared to girls, boys in the U.S. are more likely to be diagnosed with a behaviour disorder, prescribed stimulant medications, fail out of school, binge drink, commit a violent crime, and/or take their own lives.”⁴⁷

44 Lydia Nibley and Russel Martin, “Two Spirits: Sexuality, Gender, and the Murder of Fred Martinez,” Say Yes Quickly Productions, 2009. Retrieved from: <http://www.pbs.org/independentlens/films/two-spirits/>

45 Ibid.

46 Jennifer Siebel Newsom, Jessica Congdon, “The Mask You Live In,” Girls’ Club Entertainment, 2015.

47 <http://therepresentationproject.org/film/the-mask-you-live-in/>

Facilitators may indicate that while watching, participants may consider what it might be like for boys and men to not conform to the gender norms and stereotypes in their peer group. What might the challenges and consequences of non-conformity be? Also, they will want to consider their own connection to the film and unbalanced masculinities. Facilitators may record the questions on flipchart paper or a whiteboard for participants to refer to during the film.

6. After the film, facilitators may ask the following questions:
 - a) What do you think about what happens to those who do not conform to unhealthy gender norms?
 - b) What emotions might someone who does not conform be feeling?
 - c) What are the impacts of being forced to live in gender-boxes?
 - d) What is your own connection to the film and unhealthy masculinities?

7. Facilitators may indicate that they will show “Miss Representation”⁴⁸ (Running time: 1:25 mins) and read the following description:

The media is selling the idea that girl's and women's value lies in their youth, beauty, and sexuality and not in their capacity as leaders. Boys learn that their success is tied to dominance, power and aggression. We must value people as whole human beings, not gendered stereotypes.

Facilitators may indicate that while watching, participants should consider what it might be like for Indigenous women and girls to not conform to the gender norms and stereotypes in their peer group. What might the challenges and consequences of non-conformity be? Also, participants will want to consider their own connection to the film and sexism. Facilitators may record the questions on flipchart paper or a whiteboard for participants to refer to during the film.

8. After the film, facilitators may ask the following questions:
 - a) What is the connection between gender expectations for girls and women and the violence that they experience?
 - b) Does conforming to these expectations keep women and girls safe?
 - c) What might someone who does not conform be feeling?
 - d) What are the impacts for women and girls of being forced to live in gender boxes?
 - e) What is your own connection to the film and sexism?

48 Jennifer Siebel Newson, “Miss Representation.” Girls Club Entertainment, 2012. <http://therepresentationproject.org/film/miss-representation/>

9. Facilitators may open a discussion about encouraging Indigenous men and boys to support all genders by initiating “*How to respond to gender and sexuality-based discrimination*” using scenarios about gender identity and sexual orientation. In this teaching, all participants gather in the center of the room. Facilitators give participants scenarios and they move to one side of the room if they think or feel it is violent, the opposite side if they do not think or feel it is violent, or stay in the middle if they are unsure. One scenario at a time, ask participants to say why they are standing where they are standing, facilitating an exchange of viewpoints between participants. In each scenario, there will be an opportunity to ask participants how they can intervene effectively, and how Indigenous men and boys can be encouraged to support diverse gender identities and sexual orientations.

Scenarios:

- A boy gets called a fag because he will not join his friends in commenting on girls’ bodies.
- A Two Spirited person is told they must identify as either a man or woman in an application to participate in a community event.
- A boy is ostracized and excluded socially from his peer group for identifying as bisexual.
- A Two Spirited student is teased in school for wearing braids.
- A Two Spirited individual is isolated from their community because of how they identify.

Closing the Teaching:

Facilitators may share some practical tips from [Egale Canada](#)⁴⁹, to help participants learn how to be allies with Two Spirited individuals:

- Learn more about the experiences and perspectives of Two Spirited individuals;
- Identify relevant resources and be ready to refer someone in need;
- Reflect stereotypes and assumptions about LGBTQ and Indigenous individuals;
- Know how to intervene when racism, homophobia, biphobia and transphobia happen.⁵⁰



⁴⁹ Founded in 1995, [Egale Canada Human Rights Trust](#) is Canada’s only national charity promoting lesbian, gay, bisexual, and trans (LGBT) human rights through research, education and community engagement.

⁵⁰ Two Spirits, One Voice project. “Two Spirit Allyship.” Egale Canada Human Rights Trust, Toronto, ON. Retrieved from: <https://egale.ca/portfolio/two-spirits-one-voice/>

Some additional questions for facilitators and participants to consider:

- Would you be comfortable supporting families who have youth in the ‘coming out’ process?
- Are you able to support the choice of Two Spirited individuals in using the pronouns of their choice?
- Do the policies of your community or organizations reflect the experiences of Two Spirited identities?
- How would you support an LGBTQ person in crisis?
- Where can you find more information and seek training opportunities to learn more?

Facilitators may choose to ask participants how this discussion has changed their ideas on gender and sexualities. They may ask participants for their ideas about how communities can address negative social learning that leads to violence. They may also ask what choices we can make for ourselves and others to live outside of gender boxes. Expected answers include defending the rights of everyone to not conform to gender norms and expectations.

Checklist:

- Clarify objectives
- Provide overview of the spectrum of gender identities
- Discuss the impacts of not being able to be authentic about sexual and gender orientation
- Discuss ways communities can support gender-diverse individuals

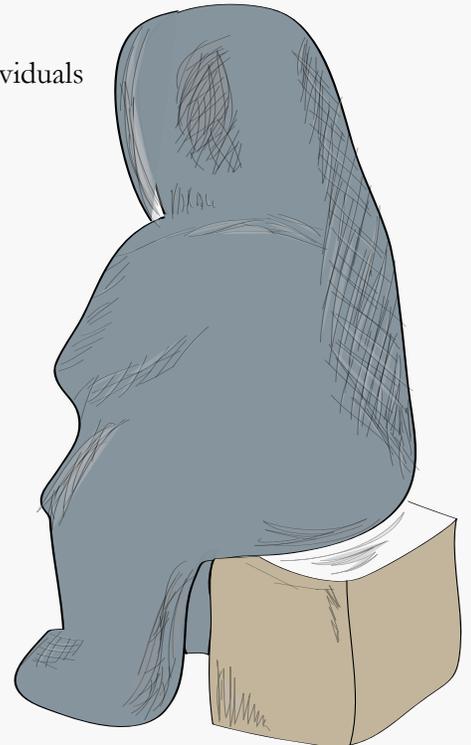
Additional Resources:

Zachary Pullin, “Two Spirit: The Story of a Movement Unfolds.” Native Peoples Magazine, Phoenix, AZ. May-June 2014. Retrieved from: <http://www.nativepeoples.com/Native-Peoples/May-June-2014/Two-Spirit-The-Story-of-a-Movement-Unfolds/>

Various speakers, “Two- Spirited Podcasts.” Researching for LGBTQ Health, Toronto, ON. 2014. Retrieved from: <http://lgbtqhealth.ca/projects/two-spiritedpodcasts.php>

Various resources found at: www.2spirits.com

Two Spirited People of Manitoba Inc.: <http://www.twospiritmanitoba.ca/>



A purple rectangular box with a decorative feather-like border on the left side. Inside the box, the text "Teaching #12: Sacred Roles" is centered in a bold, black, sans-serif font.

Teaching #12: Sacred Roles

Learning Objectives:

Participants will:

- Increase their understanding about sacred gender roles and how colonization has eroded these roles;
- Learn about the ways men and women are both negatively impacted by unhealthy gender norms; and,
- Discuss ways they can support each other and members of their community to live authentic lives.

Before You Begin:

Prior to colonization, Indigenous men and women had sacred and complementary roles that served to maintain and sustain life within communities. For some Indigenous men, their role was to protect the community, while others were given the responsibility of being fire keepers and hunters. For some Indigenous women, their role was in the governance of the community, child rearing and knowledge transfer. However, we now recognize that many women cannot or choose not to have children. Women are sacred regardless of whether or not they are life givers. These roles were considered sacred because they interacted within the spirit and physical world to maintain balance and harmony within the community and with the environment. Sacred roles were also bestowed to the Two Spirited and transgender members of the community. Their roles, the most sacred of all, came in the form of ceremonies, connection to the spiritual world, childcare, engaging in consensus building amongst the two genders or filling in for the genders when the community required it.

Further useful background reading includes: [Traditional Roles of Men Explained](#)⁵¹, by Barb Nahwegahbow .

Starting the Teaching:

Facilitators may indicate to participants that this teaching is about exploring the traditional gender roles found in diverse Indigenous cultures, that colonization attempted to eradicate. Facilitators may ask participants what the gender expectations were that they faced growing up, and or still face.

51 Barb Nahwegahbow, "Traditional Roles of Men Explained." Windspeaker, Edmonton, AB. 2014. Retrieved from: <http://www.ammsa.com/publications/windspeaker/traditional-roles-and-responsibilities-men-explained>

Facilitators Guide:

1. Facilitators may ask participants what kinds of roles they have or had in their family and community.
2. Facilitators may ask participants what they know about traditional Indigenous gender roles, and depending on the answers given, discuss three or four points from [Before You Begin](#).
3. Facilitators may indicate the group will do a teaching which examines gender norms imposed by colonization, as well as reflect on traditional Indigenous roles for men and women. This teaching is grounded in the gender binary, however can be adapted based on participant identities and include mixed genders. Participants should be encouraged to work on whichever box feels most natural to them.

Facilitators may give participants the following instructions for this teaching:

- a) Separate into groups of 5-6 depending on the overall size of the group. It is ideal to have a minimum of 3-4 groups.
- b) If both genders are present, the men will work with the male facilitator and the women will work with the female facilitator. If there are only males present, they can first do the 'Colonial Man-Square', then do a 'Colonial Woman-Square'.
- c) In small groups, draw a box on a flipchart, whiteboard or chalkboard with room to write outside the borders of the box.
- d) The men's groups title the box 'Colonial Man-Square' and the women's groups title the box 'Colonial Woman-Square.'
- e) Each group then lists gender norms, expectations and/or roles within the borders of the box. An example of a gender norm for men might be 'not show emotions' and for women, 'be passive'.
- f) On the outside of each box, groups then list names that participants get called when they do not conform to these gender norms or stereotypes.

It is very important that facilitators ensure participants understand the expectations of this teaching, and have an opportunity to gain clarification by asking questions prior to starting. Facilitators may note that this teaching can be difficult to do because of the shame associated with acknowledging that sexist and homophobic verbal abuse exists. It is important to acknowledge, unpack and understand the meaning of the norms and verbal abuse.

4. To validate whether participants have understood the teaching, facilitators may move around the room calling out norms and names for the other facilitator or a participant volunteer to record on a larger sheet of paper on the wall for the boxes. Facilitators should populate the boxes strategically with attributes that are specifically linked to violence against women and girls. If the group is small, have groups present their gender boxes to the larger group.

5. If separate gender work was done, and there are both men and women present, groups can now come back together and present their boxes to the whole group. Facilitators may also read out the responses. During this time, a goal of the facilitators is to ensure participants see how all genders are being impacted by unhealthy gender norms. The norms and then names that both genders struggle with are then discussed.

6. Facilitators may provide commentary on how unhealthy gender norms and verbal abuse are part of larger systems of sexism, homophobia, oppression, patriarchy, violence, and lead to shaming of human sexuality and violence against women and girls. They also negatively impact men and boys by creating a negative sense of identity and well-being, hurting other men and boys, and violating the rights of women and girls. They also prevent women, girls, men and boys, from living authentically as they would like to in the world.

Closing the Teaching:

Facilitators may ask participants to fill two new boxes with both the traditional roles outlined in **Before You Begin**, as well as other norms that could be considered the best qualities of being a human being. They may ask how traditional roles are connected to Indigenous teachings. Facilitators may then ask how Indigenous men and boys can support each other, as well as women and girls, to live authentically outside of harmful and unhealthy gender norms. Following this, paper versions of the Colonial Man-Squares and Woman-Squares may be crumpled up and thrown away or burned, or text on whiteboards or chalkboards may be erased.

Checklist:

- Clarify objectives
- Have participants discuss gender roles in their life
- Do colonial gendersquares
- Discuss how gender expectations have negatively impacted participants' lives
- Foster discussion on how participants can support each other and communities to live authentically outside of gender norms and expectations

Additional Resources:

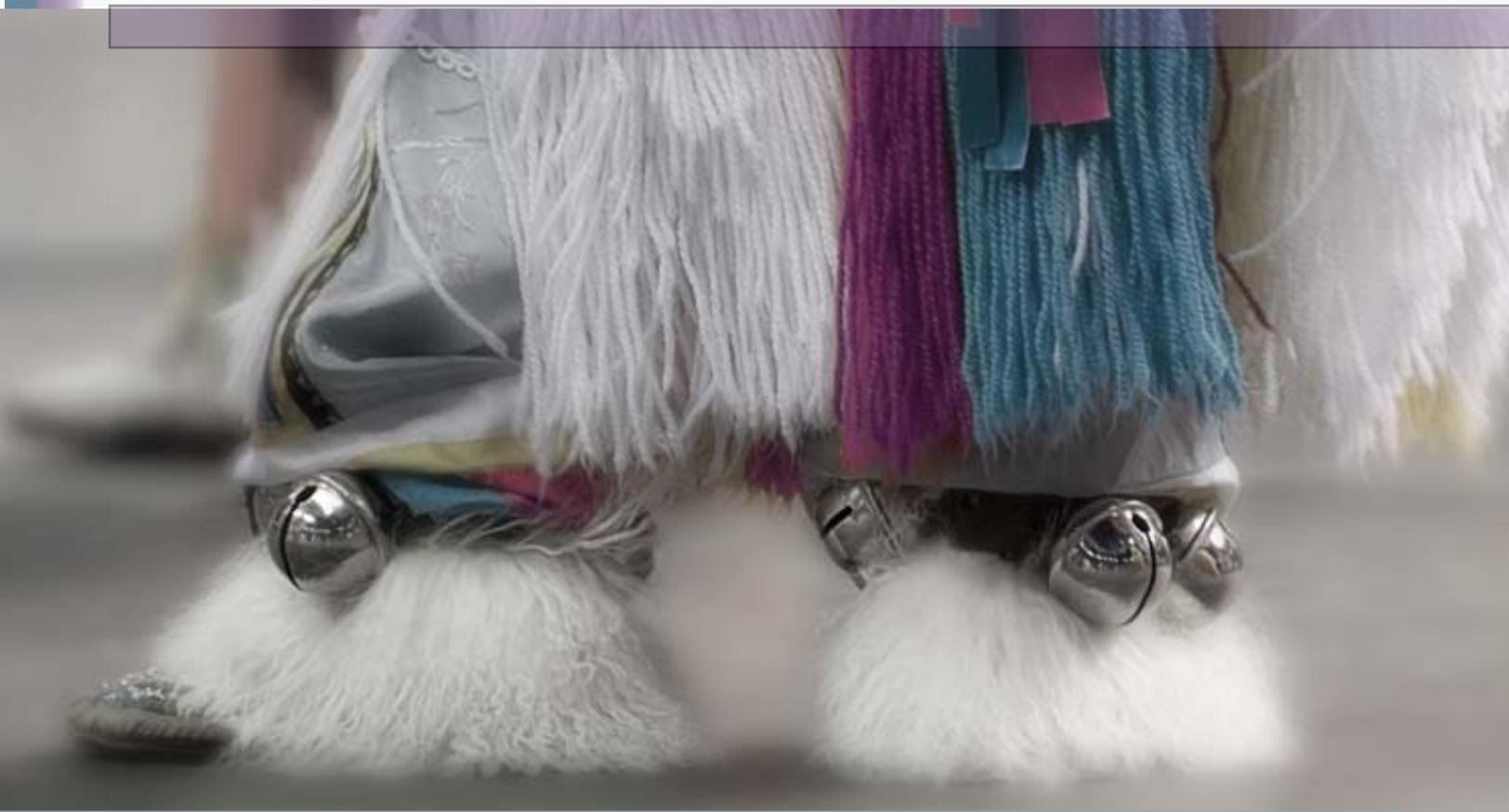
Robert Alexander Innes (Editor), Kim Anderson (Editor), *Indigenous Men and Masculinities Legacies, Identities, Regeneration*. University of Manitoba Press, Winnipeg, MB, 2015.

Ma-Nee Chacaby, *A Two-Spirit Journey*. University of Manitoba Press, Winnipeg, MB, 2016.

Sam McKegney, *MasculIndians*. University of Manitoba Press, Winnipeg, MB, 2014.

Two Spirited People of Manitoba Inc.: <http://www.twospiritmanitoba.ca/>

2-Spirited People of the 1st Nations: <http://www.2spirits.com/>



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