

QUADRANT 4

WHERE
WE ARE
GOING

Promoting Positive Relationships

The final stage moves us to **Where Are We Going: Promoting Meaningful Relationships Between Indigenous Men, Boys, Women and Girls**. This fourth and final Quadrant explores ways of promoting healthy relationships through building connection. Here, storytelling, kinship and empathy are fostered. Strength-based approaches such as active listening, consent, and emotional intelligence are promoted. Sharing Circles are explored and promoted as a way of creating belonging and connection, and fostering the development of healthy communication skills. Violence, with a strong focus on Indigenous women and girls, is explored to create awareness of the spectrum of challenges communities are facing, and ways that Indigenous men and boys can intervene effectively.

Experiential Teaching: Warrior Shield Making

A warrior carries and upholds special characteristics like bravery, generosity, leadership, peacemaking and spirituality. These are basic values that define our culture, or help define a man or woman. For the Bundle, each participant is a warrior who is walking a journey. To aid in this journeying, participants may find the construction of a warrior shield for their Bundle beneficial.

Prior to engaging in making warrior shields, it is advisable for facilitators to consult with the warrior society locally or from within the territory or nation. At a minimum, an individual who has earned the title of warrior should be consulted. Facilitators may enlist the assistance of local artists in the community who can help find local materials and provide advice on designs.

Traditionally, warrior shields are the most sacred possession of warriors, used to provide protection against violence. In modern times, the shield has become more of a symbolic than practical item, even though sometimes we need protection against violence. Making their own warrior shields and placing them in their Bundle may allow participants to envision living a life free from the harms of violence, and to speak out for others experiencing violence. Warrior shields may be constructed from animal hides and decorated with feathers or a personal image or symbol. Participants of any age could choose to create a song or a play with the warrior shields, to convey the teachings from the Bundle.

Making a shield involves purchasing a circle canvas panel (any size), paint and paint brushes, and items like beads, leather and feathers to decorate it. The shields should reflect a time and place that has a special meaning to participants. See example of [Warrior Shield on page 71](#).



Personal Warrior Shield of Glenn Patterson (2017)

Additional Resources:

Case studies about the significance of warrior shields may be accessed at⁵²:

<http://www.fnti.net/news.php?command=viewArticle&ID=23¤tFeed=1>

Specific information about making rawhide warrior shields may be accessed at⁵³:

<http://www.crazycrow.com/site/making-a-flat-rawhide-shield/>

52 Danielle Lucas and Anne Munro, "Self-discovery and healing shields," First Nations Technical Institute, Tyendingaga Mohawk Territory, February 18, 2016. Retrieved from: <http://www.fnti.net/news.php?command=viewArticle&ID=23¤tFeed=1>

53 Crazy Crow Trading Post, "Making Rawhide that Stays Flat," Retrieved from: <http://www.crazycrow.com/site/making-a-flat-rawhide-shield>

**Teaching #13:
Valuing
and
Communicating
Emotions**

Learning Objectives:

Participants will:

- Increase their emotional intelligence;
- Learn and practice assertive communication techniques;
- Learn and practice non-violent communication techniques; and,
- Learn about cooling down strategies in times of anger and conflict.

Before You Begin:

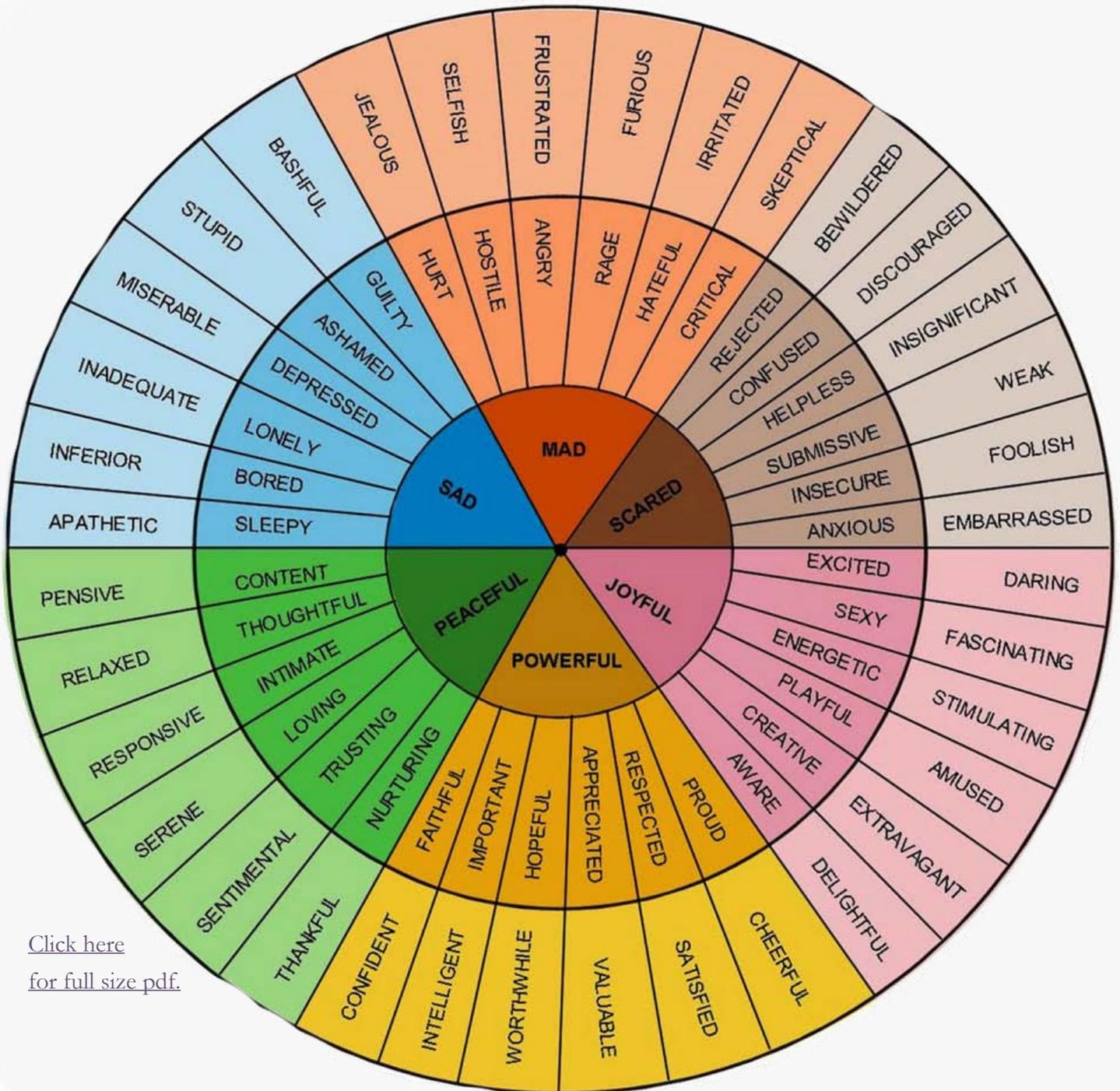
Increasing awareness of emotions begins with recognition that both men and women alike are discouraged from showing their emotions, due to gender expectations embedded in colonialism. Women and girls are often told that they are being “too emotional” by talking about their emotions. Men and boys are often told that displaying any emotion other than happiness or anger is unacceptable and makes them less of a man. In short, being emotional is a sign of weakness. Identifying challenging emotions therefore can be especially difficult, without training. Working with participants to build emotional intelligence through the activities contained in the Bundle is important. Use of [Feeling Wheel](#)⁵⁴, as shown on the next page, can be a very helpful way to identify exactly which emotions are being experienced.

Four main methods of communicating emotions include: passive, assertive, passive aggressive and aggressive. Sometimes aggressive communication may be necessary to maintain our boundaries. Ideally though, assertive communication that calmly states our feelings and needs, can be used to communicate. Non-Violent Communication is a method of communicating our observations, feelings, needs and making requests. It is based on assertive communication. While these communication methods are ideal, sometimes the reality is that human beings may in times of conflict become upset, and angry. This is when violence can happen. It is important for individuals to know that taking a break and cooling down are beneficial. Doing so can bring about more positive results.

Starting the Teaching:

Facilitators may indicate to participants that this teaching is about growing understanding of emotions and how these impact communications. Facilitators may draw a large inverted triangle on the board or flipchart paper, and write the following emotions in the triangle (the words will extend

54 As developed by Dr. Gloria Willcox (<https://med.emory.edu/excel/documents/Feeling%20Wheel.pdf>)



[Click here](#)
for full size pdf.

outside of the lines of the triangle as you move down): Anger, sadness, disappointment, hopelessness, confusion, sorrow, grief, shame, and humiliation. Ask participants what they notice about the order of the emotions in the triangle. Depending on what emerges, they may note that the more challenging emotions are at the bottom, and these are often the least frequently communicated. Anger, at the top of the inverted triangle is often the emotion that men express first and most often (hence the inverted triangle representing how often we see the various forms of communication), because they have been socialized to use anger to get what they want.

Facilitators Guide:

1. Facilitators may now explain that there are four ways of communicating our feelings: passively, assertively, passive-aggressively and aggressively. Facilitators may then ask participants which form of communication they most see the men in their lives using.
2. Facilitators may indicate that the group will be learning about “Non-Violent Communication.”⁵⁵ This method of communication can be used to communicate not only our own needs and boundaries, but will be a possible method of intervening when we see violence happening, as well as for resolving conflict. Facilitators may give participants the [Non-Violent Communication graphic](#)⁵⁶ reproduced below:



55 Marshall Rosenberg, “Non-Violent Communication: A Language of Life.” PuddleDancer Press, Encinitas, CA. 2015.

56 Ibid. Retrieved from: <http://www.starseedhub.com/wp-content/uploads/2017/03/a18438b450133627c825fbdcb3d43e99.jpg>

Facilitators may then ask if anyone has used Non-Violent Communication before, or have questions about the method based on what they have just read in the handout.

3. Facilitators may share the following example of Non-Violent Communication in a conflict. In a relationship, one person is becoming very concerned about their partner's health and well-being because they are consuming too many unhealthy snacks. Non-Violent Communication could be used in the following way:

- a) I'm noticing that you're eating more and more unhealthy snacks. Is there anything bothering you lately that's causing this? (OBSERVATIONS and QUESTIONS).
- b) When I see this, I feel concerned because I want you to live as long as possible, and I also feel worried because staying in shape and healthy is important. (FEELINGS)
- c) I need to know that you're taking care of yourself. (NEED)
- d) Would you consider not eating so much unhealthy food and going for a walk with me? (REQUEST)

4. Facilitators may ask if there are ways that Non-Violent Communication could be used to interrupt violence. Depending on the answers from participants, facilitators may offer that Non-Violent Communication is one way of interrupting violence, and provide the following example:

An Elder responds to a boy calling a girl a 'slut' for wearing a short skirt.

- a) I'm hearing you use language that is very hurtful. Why are you doing this? (OBSERVATIONS and QUESTIONS)
- b) I feel uncomfortable and concerned when I hear this. (FEELINGS)
- c) I need to know that women and girls will be respected. (NEEDS)
- d) My request is that you not engage in -shaming. It is not okay to put someone down because of the clothes they are wearing. (REQUEST)

5. Facilitators may confirm understanding of this by asking participants for other ways Non-Violent Communication could be utilized. Additionally, they may choose to role model an example for participants.

6. Facilitators may acknowledge that there are times when we may not be able to use Non-Violent Communication with someone because we are feeling too angry and upset. It is times such as these that we may need to take time and space to cool down to prevent violence from happening and to be able

to have a productive conversation. It is important for participants to come away from this with positive coping strategies for cooling down. Facilitators may ask participants for some ideas or strategies they use to cool down. Depending on what emerges, facilitators may offer the following strategies:

- Articulating the need for time and space to process difficult emotions and situations, and taking the needed space and time by going for a walk or sitting calmly.
- Thinking about the emotions you are feeling and saying them out loud.
- Recognizing that anger is a real emotion, but that often underneath anger there are many more emotions that need to be processed and articulated.
- Deep breaths in and out, coupled with getting grounded by placing the tips of our forefingers on top of our thumbs.
- Splash some cold water on your face.
- Count slowly to 100.
- Visualization by closing your eyes and seeing a body of water.
- Bringing an artefact out of the Bundle.

Closing the Teaching:

To close the teaching, facilitators may ask participants about the ways Indigenous men and boys can support all genders to speak about their emotions, and how this is connected to the Seven Grandfather Teachings.

Checklist:

- Clarify objectives
- Provide overview of difficult emotions
- Do Non-Violent Communication
- Discuss cooling down strategies to use when anger arises

Additional Resources:

Karen Leland, “8 Steps to Cooling Down Your Anger.” Huffington Post US Edition. September 19, 2009. Retrieved from: https://www.huffingtonpost.com/karen-leland/8-steps-to-cooling-down-y_b_262461.html

Teaching #14: Relationships

Learning Objectives:

Participants will:

- Increase their understanding of the characteristics of positive relationships and how to foster gender equality within a relationship;
- Learn about the different forms of boundary violations: space, talk and touch; and,
- Learn ways to respond to boundary violations and promote healthy relationships.

Before You Begin:

There are many qualities or characteristics that make a relationship. Relationships occur when participants act with intentionality to create the conditions for others to feel respected, valued and safe. Within relationships, boundaries are considered and respected, and consent is sought at all opportunities. Consent occurs when communication exists that is considerate of another's needs.

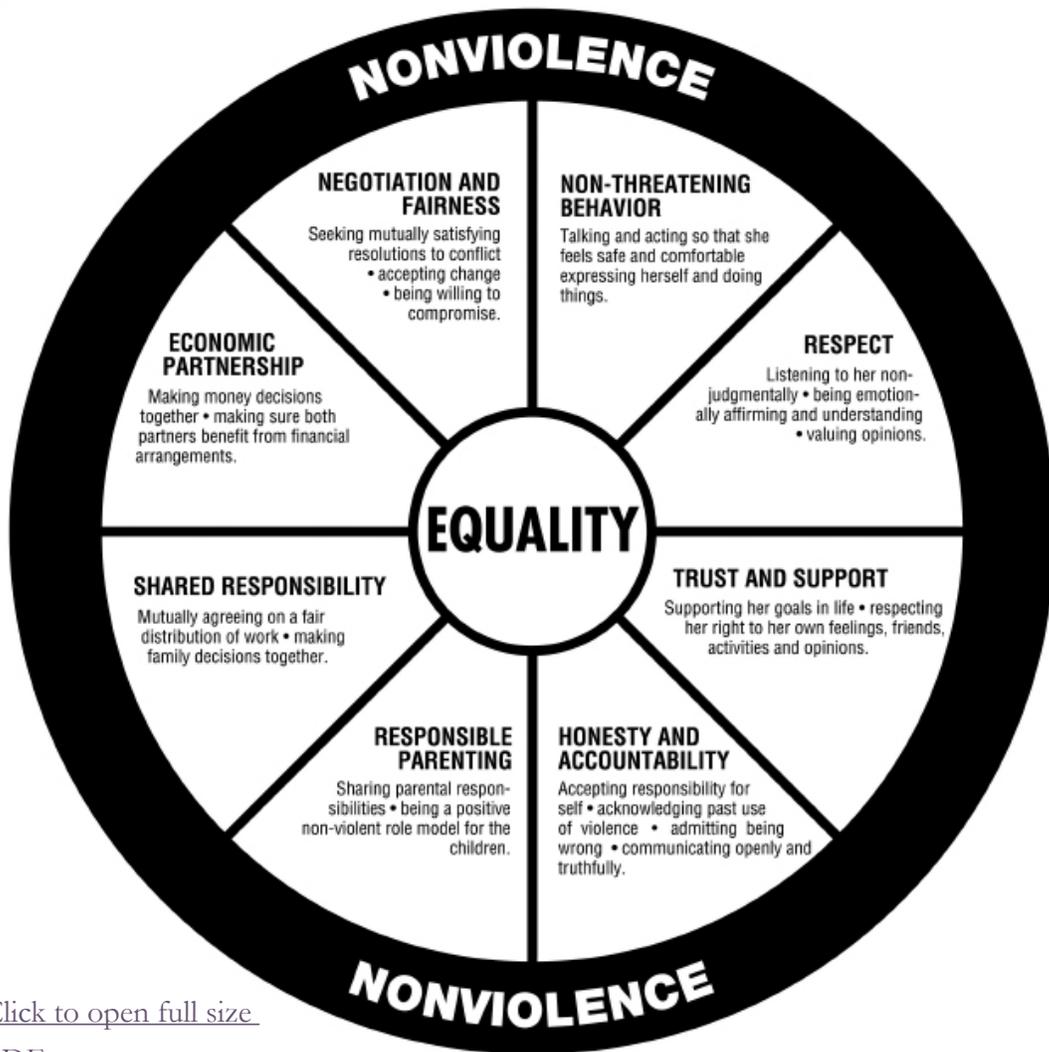
Starting the Teaching:

Facilitators may indicate to participants that this teaching is about understanding what makes a healthy relationship, and ways we can respond when negative relationship dynamics emerge. Facilitators may ask participants if they would like to share a time that their boundaries were violated or not respected. Facilitators may lead by example discussing a time someone violated or did not respect their boundaries.

Facilitators Guide:

1. Facilitators may ask participants to write down a boundary violation that has happened to them on a Post-It Note, and place it on a nearby wall under one of the three headings: Space, Touch, or Talk.
2. When participants return to their seats, facilitators may ask how they see boundaries being violated or not respected.
3. Facilitators may provide participants with the [Equality Wheel](#)⁵⁷ :

57 Domestic Abuse Intervention Programs, "The Equality Wheel." Duluth, Minnesota. Retrieved from: <https://www.theduluthmodel.org/wp-content/uploads/2017/03/Equality.pdf>



[Click to open full size PDF](#)

Facilitators may ask participants what they like about the wheel, what surprises them, and how the teachings from the wheel could be applied to their relationships.

4. Facilitators may give participants the following example of an Indigenous couple in a healthy relationship:

Dave and Mary-Ann have been in a relationship for five years. For the most part there is very little conflict between the couple. One of the things that keeps them healthy is the opportunity they both have to share how they feel when difficult or challenging situations present themselves. For example, the other day, Dave felt sad and lonely because Mary-Ann had been away for work for a week, and the first night that she got back she decided she would join her friends to play bingo. Dave really wanted to spend time with Mary-Ann, and expressed his emotions. Mary-Ann listened actively and responded by changing her plans, though she indicated that spending time with her friends and playing bingo was still important and she might not always change plans

in similar situations in the future. Dave expressed gratitude for her willingness to be open and accepted what Mary-Ann had to say about the future.

Dave and Mary-Ann like to travel together to go to see Indigenous cultural and art events like Pow Wows. These things can get expensive though, and so they both have to budget money to do them. Dave and Mary-Ann opened a joint chequing account to pay for things like this. However, they maintain separate bank accounts, and contribute to the joint account for shared expenses like mortgage payments, bills, and trips. They both make equal amounts of money and so they both share the costs associated with life. Mary-Ann is heading back to school in the fall to become a nurse, and in the future, she will likely make more money than Dave. They have both acknowledged that when this happens they will need to discuss how the finances can be managed. In the meantime, Dave wants to support Mary-Ann as much as possible, and so he has agreed to pay the rent while she's back in school, and do even more of the housework than he was already doing.

Dave and Mary-Ann are a close couple. They share wonderful physical intimacy, and always ask each other before becoming intimate. Mary-Ann doesn't like displays of public affection though, and Dave respects this by limiting the amount of physical affection he shows Mary-Ann in public. They are able to hold hands, and kiss on the cheek, but kissing on the lips is out! Both know that they are free to initiate and decline sex.

Most importantly, many people in their community—especially youth, look up to the couple as a great example of a healthy relationship. At dinners and get-togethers, both Dave and Mary-Ann appreciate and validate the other's perspective. There is no name calling ever, and respectful listening, speaking and empathy are hallmarks of their relationship. One day they hope to have two children together. Dave wanted three, but Mary-Ann only wanted two, so they agreed upon two. Mary-Ann has cautioned Dave though that one may be enough, and Dave is respectful of her choice to limit the number of children to just one.

Facilitators may ask participants what stands out for them about this example of a healthy relationship, and what if anything they might change about their own relationship.

5. Facilitators may indicate that participants will work on addressing boundary violations, in groups of two, with one of the boundary violations on Post-It Notes on the wall. Pairs will brainstorm possible ways that someone could respond to a boundary violation, and then role-play the scenarios. The pairs will be encouraged to present their scenario back to the group, who may offer one thing they appreciate, and one thing they might do differently.

6. Facilitators may indicate that participants will work on addressing boundary violations in groups of three, with one of the boundary violations on Post-It Notes on the wall. Trios will brainstorm ways that a bystander (one of the three participants) could intervene and speak out against the boundary violation. The groups of three will be encouraged to present their scenario back to the group, who may offer one thing they appreciate, and one wish they have for how the bystander could have responded. This teaching may be enhanced if facilitators demonstrate examples of this role playing with their own rehearsed scenario.

Closing the Teaching:

Facilitators may close the teaching by asking participants how they may respond differently to violence in the future, and affirm that maintaining boundaries is part of being in a healthy relationship with ourselves and others.

Checklist:

- Clarify objectives
- Discuss boundary violations and responses
- Provide participants with the equality wheel
- Read case study of a positive relationship

Additional Resources:

Joanne Davila, “Skills for Healthy Romantic Relationships.” TEDxSBU: Stony Brooke University, Stony Brooke, NY, 2015. Retrieved from: <https://www.youtube.com/watch?v=gh5VhaicC6g>



Teaching #15: Storytelling (Creation Story)

Learning Objectives:

Participants will:

- Hear a Creation Story;
- Increase their understanding and awareness about ways the Creation Story can be told; and,
- Reflect on the ways in which they connect to and are living in alignment with the Creation Story, or are out of balance.

Before You Begin:

Creation Stories vary, but share the common thread of explaining how Indigenous peoples came to be here on Earth, and how they came to live in harmony and balance while complementing each other. All Creation Stories are vital ways of how traditional knowledge is shared. Creation Stories preserve traditional knowledge systems and link to Indigenous cultural practices that have been threatened by colonization. The loss of language and culture in many communities threatens vital Indigenous ways of life and survival. Promotion of culture and its revitalization through Creation Story storytelling, serves the dual purpose of nurturing individuals and promoting Indigenous cultures. This may be an excellent opportunity to engage youth and have them share the Creation Story through arts.

Creation Stories can also be about ourselves and how we came to be, as well as how colonization has led to the loss of our own culture and language.

Starting the Teaching:

Facilitators may indicate to participants that this teaching is about growing appreciation for the Creation Story, and deepening understanding about how they are living either in alignment with it, or are out of balance. Facilitators may begin this teaching by asking participants who has heard the Creation Story, and what they remember.

Facilitators Guide:

1. Facilitators may indicate that they or an Elder are going to tell the Creation Story. Elders may also discuss the ways in which Indigenous cultures are linked to the Creation Story. The Elder may also engage participants in sharing their own Creation Story.
2. After the telling of the Creation Story, Elders or facilitators may ask participants what stands out for them, and why the Creation Story is relevant for our lives today.

3. Alternatively, if someone is not available to tell the Creation Story, facilitators may indicate that they will show the [Creation Story from the Ktunaxa](#)⁵⁸.
4. Facilitators may ask participants what they liked about the telling of the Creation Story, and what they might like to see done differently, recording on a flipchart paper, a whiteboard, or chalkboard, the suggested ways that the Creation Story can be told.
5. Facilitators may also ask participants to talk about the story of their lives in the context of the Creation Story, considering whether or not they are living in alignment or out of balance with the messages about harmony between partners, and the values of the Creation Story. Facilitators may ask participants where the imbalance exists, and how modifications can be made.
6. To engage youth, facilitators may offer participants the opportunity to tell the Creation Story through contemporary cultural expressions such as rap (rhythm and poetry), music, dancing or slam poetry.

Closing the Teaching:

Facilitators may express gratitude for an Elder or participants for telling their story, and to participants for their presence.

Checklist:

- Clarify objectives
- Share a creation story and discuss how it is related to healthy relationships, and the lives of participants
- Provide an opportunity for an Elder to address participants about the importance of creation stories

Additional Resources:

Tanya Laing Gahr, “Creation Stories – The Origins of Culture.” Working Effectively With Indigenous Peoples. <https://www.ictinc.ca/blog/creation-stories-the-origins-of-culture>



58 Tanya Laing Gahr, “The Origins of Culture: An Exploration of the Ktunaxa Creation Stories.” Master’s Thesis, Royal Roads University, Victoria, BC, 2013. Retrieved from: <https://www.youtube.com/watch?v=5zoUwn3xeDg>

A purple-bordered box containing the text "Teaching #16: Exploring Violence". A decorative purple feather-like graphic is on the left side of the box.

Teaching #16: Exploring Violence

Learning Objectives:

Participants will:

- Expand their conceptions about the meaning of violence; and,
- Learn about different forms of violence.

Before You Begin:

Violence means different things to different individuals, based on experiences and what they have learned socially. Broadly, violence may be defined as: Words or actions, which harm oneself or another person. In this way it is clear that the majority of humans have experienced violence, and that all Indigenous individuals (but especially women and girls) have experienced violence through colonization. Through greater awareness of how power and control emerge in relationships, and expanding our understanding of violence, we can help grow healthy relationships and communities.

Starting the Teaching:

Facilitators may indicate to participants that this teaching is about expanding conceptions about violence. Facilitators may ask participants how they define violence. There are no right or wrong answers, and facilitators can validate the wisdom of participants by indicating this, as well as offering the broad definition in **Before You Begin**, which is complementary to all the answers that participants may have offered.

Facilitators Guide:

1. Facilitators may ask participants what some of the impacts are when we experience violence. Depending on what emerges, facilitators may indicate the following: depression, self-harm including addictions, post-traumatic stress, and self-harm including suicide.
2. Facilitators may ask participants for ideas about what can be done if individuals experience violence. Depending on the answers given, facilitators may suggest accessing local counseling resources, or toll-free help lines, such as the First Nations and Inuit Hope for Wellness Help Line: **1 855 242-3310**.

3. Facilitators may ask participants why violence against Indigenous women and girls is so prevalent. Broader inequality and marginalization through colonization of Indigenous women and girls, as well as power and control are significant root causes. Facilitators may pass out the [Power and Control Wheel](#)⁵⁹:

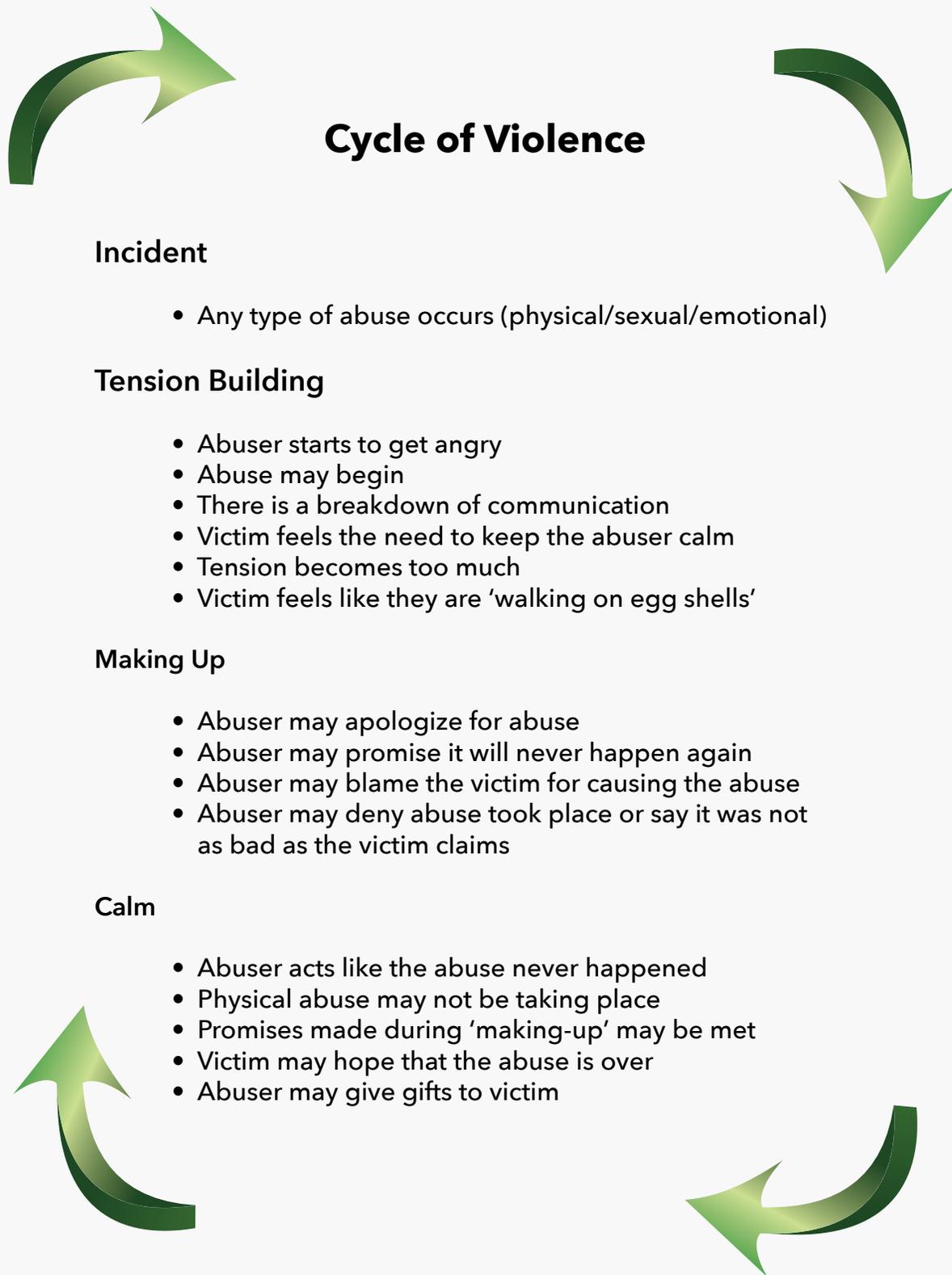


[Click to open PDF](#)

Facilitators may share the interconnectedness of the power and control men hold and the behaviors that are manifested because of that power.

⁵⁹ Domestic Abuse Intervention Programs, "Power and Control Wheel." Duluth, Minnesota. Retrieved from: <https://www.theduluthmodel.org/wheels/>

4. Facilitators may pass out the following graphic on the cycle of violence⁶⁰, and ask participants for their reflections about how the cycle of violence can appear in relationships:



60 Walker, Lenore. *The Battered Woman*. New York: Harper and Row, 1979.

5. Facilitators may ask participants what they think they can do if they see friends or family members using power and control in relationships. Depending on the responses, facilitators may suggest the following strategies:

- Express feeling concerned and uncomfortable with the controlling behaviour to the person directly (assuming they feel safe).
- Ask where this need to control comes from.
- Ask how they might feel if their partner put the same restrictions on them.
- To deal with unhealthy relationship patterns, seek resources and support such as visiting a counselor or enrolling in a program that addresses relationship violence and abuse.
- Be clear that power and control are not part of healthy relationships.

6. Facilitators may indicate that the group is going to do an exercise entitled “*How to respond to gender and sexuality-based discrimination*” (as outlined in [Teaching #11: Exploring Gender Identities From Indigenous Perspectives](#)) using the following scenarios:

- a) A man and woman in a relationship break up, and the woman tells the man she no longer wishes to have contact with him. Despite this clearly stated wish, the man continues to contact her.
- b) A man grabs his partner by the arm and pulls her towards him.
- c) A parent slaps a child on the back of the head when the child will not listen to him.
- d) A teenager calls his girlfriend ‘useless’ in front of his friends.
- e) A man refuses to allow his partner to have access to money.
- f) A boy says to another boy ‘you run like a girl.’
- g) A girl is called a slut for having a crush on a boy.
- h) One partner in a relationship is constantly dictating what the couple will do together.
- i) A boy sends pictures of his 14-year-old girlfriend in her underwear to his friends.

7. Facilitators may invite a male guest speaker willing to speak about having used violence, the reasons why this happened, and the regret they feel.

Closing the Teaching:

Facilitators may close the teaching by asking participants for ideas about how to: heal from violence; promote healthy relationships; and, support Indigenous women and girls experiencing violence.

Checklist:

- Clarify objectives
- Expand conceptions of what constitutes violence
- Share resources on violent behaviours
- Run scenarios to build the capacity of participants to intervene when they see or hear violence
- Provide resources for participants to access if they or someone they know is experiencing violence
- Ensure participants feel safe and are provided with appropriate resources and supports.

Additional Resources:

Teresa Collet, “Warning Signs of a Controlling Relationship.” Personal YouTube video, 2013.

Retrieved from: <https://www.youtube.com/watch?v=y-bEx0HxAw0>



A purple-bordered box containing the text "Teaching #17: Consent". A decorative purple feather-like graphic is on the left side of the box.

Teaching #17: Consent

Learning Objectives:

Participants will:

- Increase their understanding of consent in relationships; and,
- Think critically about the widespread nature of rape culture and ways to challenge it.

Before You Begin:

Building consent culture is the opposite of rape culture. Rape culture may be defined as a system of sexual violence, which blames victims for violence, and does not hold perpetrators accountable. When we encourage consent, we discourage not just sexualized violence, but indeed all forms of violence.

Consent is:

- Voluntary and enthusiastic;
- Sober;
- Honest and informed (not coerced);
- A two-way street, or mutual; and,
- Required on an ongoing basis.

Consent happens not just within intimate partner relationships, but also between friends, family, coworkers and even strangers. Everyone can be part of building consent culture. However, it is important to recognize that consent is in opposition to the traditional and unhealthy gender norms and expectations for men and boys, and advocating for consent can be met with opposition.

Starting the Teaching:

Facilitators may indicate to participants that this teaching is about growing the understanding of consent, an important culture that we need to grow to prevent violence against Indigenous women and girls. Facilitators may begin by asking participants how they define consent. Depending on what emerges in this conversation, facilitators may offer participants points about consent from **Before You Begin**. Facilitators may also ask participants what traditional Indigenous knowledge systems say about the need for consent. Depending on what emerges, facilitators may indicate that every human being is sacred, deserves respect, and has the right to live a safe and secure life.

Facilitators Guide:

1. Facilitators may indicate to participants that they will play *Do You Want To Go Canoeing?* (Adapted from the Métis Nation of Ontario's "Checking Out Our Consent Skills"⁶¹). Facilitators may explain that this game works by having one participant asking other participants if they would like to go canoeing and offering them a paddle. Several cards will be handed out to participants with the following answers:

- I'm not really feeling up for it.
- I've been drinking alcohol. I don't think it is a good idea.
- I'd love to!
- If you want to, I'll go.
- No thanks.
- I'm not really sure. Can we talk about it, and if I'm not comfortable, can we figure out something else to do?
- Canoes make me feel really nervous, but I trust you to keep me safe. I might change my mind though when I get out there. If I do, can we go back to shore?

2. Depending on the response from the person being invited, the rest of the participants will decide by consensus if consent is present.

3. After the game, facilitators may ask the following questions:

- a) How did the game make you feel?
- b) Was it easy or hard?
- c) Why is it important to apply consent in your relationships?

4. Facilitators may present participants with the following example of a man who practices consent:

Markus is 25 years old, and recently graduated from Seneca College with a degree in Child and Youth Studies. He works at the local recreation centre in his home community as a Child and Youth Worker. For a long time, consent has been an important part of Markus's life. He knows that it's important not just to prevent violence against Indigenous women and girls, but also to create healthier and safer relationships between men and boys in his community.

61 Métis Nation of Ontario, "Consent and self-governance in our relationships." MNO Healing and Wellness Branch, Brampton, ON, 2015.

As a Child and Youth Worker, Markus spends a lot of time coaching sports, facilitating groups, and supervising the Recreational Centre. Marcus encourages children and youth to always ask permission before touching each other, or engaging in horseplay or wrestling. He knows that consent is vital to creating healthy relationships.

In his own relationships and dating life as a single young man, Markus knows that it is very important to ask permission before engaging in any physically intimate contact. Consent for him starts at step one and is ongoing. Unless a partner expressly states that it's always ok for him to hold their hand, he asks each time, never assuming that it's ok. Because consent is important to Markus, a clearly verbalized yes is the only way he moves forward in an intimate context.

Facilitators may ask participants what emotions might stop someone from practicing consent, referring to the emotion wheel if necessary. Additionally, they may acknowledge the colonial gender norms and expectations that tell both men and women that consent is not important.

5. Facilitators may provide the following tips on promoting consent in relationships:
 - a) Check in with your partner before being intimate.
 - b) Always respect your partner's wishes if they do not want to be intimate.
 - c) Don't make assumptions about your partner's readiness.
 - d) Never force physical or sexual contact.

Closing the Teaching:

To close the teaching, facilitators may ask participants how Indigenous men and boys can practice consent and support all genders to do so as well. They may also link to how consent is rooted in respect and dignity of both partners, and is a process of communication and checking in with one another.

Checklist:

- Clarify objectives
- Define consent
- Share consent case study
- Facilitate the consent activity
- Ask participants how they feel, ensuring they understand the concept of consent and feel they are in a safe environment

Additional Resources:

Rockstar Dinosaur Pirate Princess, Animation - Rachel Brian, VO - Graham Wheeler, "Tea Consent." Blue Seat Studios, 2015. Retrieved from: <https://www.youtube.com/watch?v=oQbei5JGiT8>

"Cycling Through Consent." Western University, London, ON. 2015. Retrieved from: <https://www.youtube.com/watch?v=-JwIKjRaUaw>

"Consent for Kids." Blue Seat Studios, 2106. Retrieved from: <https://www.youtube.com/watch?v=h3nhM9UIJjc>



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