



nîpawistamâsowin

# WE WILL STAND UP

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LEARNING GUIDE





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## OVERVIEW

### Recommended Age Level and Subject Area

**nîpawistamâsowin: *We Will Stand Up*** is rated PG. The film and learning guide are suitable for middle-year and high-school students (Grades 7–12) and relevant to courses in Indigenous Studies, History, Social Studies, Anthropology, Political Science, Geography, English Language Arts, Journalism, Communications, Media Studies, Creative Writing, Health Sciences & Wellness, Psychology, Law, Sociology, and Career Education.

### Film Synopsis



On a summer day in 2016, a young Indigenous man named Colten Boushie was shot in the head after driving onto a farmer's property with his friends. The emotionally charged trial and ultimate acquittal of shooter Gerald Stanley exposed the intense anti-Indigenous racism that defines life on the Canadian Prairies, and goes to the heart of the nation's judicial system.

Award-winning filmmaker Tasha Hubbard follows the case and its aftermath from her perspective as a Cree mother fuelled by the need to protect future generations of Indigenous boys, including her young son and nephew. **nîpawistamâsowin: *We Will Stand Up*** weaves a complex narrative encompassing the filmmaker's own adoption, the long history of violence against Indigenous people in the region, and a mother's fears in a dangerous climate of anti-Indigenous attitudes.

As Hubbard uncovers the systemic racism that marks the investigation, the trial and the public response, she also shines a light on the powerful voices of Indigenous women that emerge from the process. Finding strength in the memory of their beloved son and brother, Colten's mother, Debbie Baptiste, and sister/cousin Jade Tootoosis take their search for justice to the highest echelons of power and vow to stand up to the colonial judicial and policing systems that have been the instruments of Indigenous oppression for centuries.

### Emotional Impact of the Film

We want to acknowledge that the content of the film will have a different level of impact on Indigenous people than it will on non-Indigenous people, given our context of colonialism and differential treatment. While the topics of racism and racialized violence can be discomfiting for everyone, some may respond to them more intensely than others. Indigenous people may feel discomfited or triggered by the film because of their daily reality and experiences of racism and discrimination in Canada. The content of the film can be especially traumatic for those who have lost a loved one to violence and/or experienced the harsh process of the Canadian legal systems. For this reason, we encourage teachers to have Elders and guidance counsellors available to students.

While Indigenous people experience the negative impacts of anti-Indigenous racism, settlers continue to accrue many benefits from colonialism. The discomfort that non-Indigenous people might feel at learning more about racism and colonialism can be an important place for deepening their learning and commitment to action.





## LEARNING OBJECTIVES

It is the wish of Colten Boushie's mother, Debbie Baptiste, and Colten's family that teachers and staff in public education engage in anti-racism education and action, with the hope that other families do not have to face the same heartbreak.

The Learning Objectives can be a catalyst for students to explore the following paths of inquiry:

- Situating ourselves: Learning more about our family histories
- Understanding the impacts of colonialism
- Identifying anti-Indigenous stereotypes
- Examining interpersonal, institutional and systemic racism
- Examining the Canadian justice system
- Enacting justice through community engagement
- Anti-racism education and allyship moving forward

## TEACHING PHILOSOPHY AND PEDAGOGY

The pre- and post-viewing activities for each film segment draw from student-centred learning (SCL), which includes a wide spectrum of instructional approaches. In student-centred classrooms, students are actively involved in the learning process through instructional strategies such as inquiry learning, cooperative learning, peer instruction and community-based learning. SCL encourages students to engage in self-reflection, research, classroom presentations, group collaboration, and creative final projects that show evidence of learning. SCL also includes community-based activities that are focused on learning more about how to address inequities and injustices.

## TEACHER RESOURCE

Chapman, T. K. and Hobbel, N. (Eds.) (2010). *Social Justice Pedagogy Across the Curriculum: The Practice of Freedom*. Routledge, New York.



## MODULE 1: HISTORICAL ROOTS

“This is our territory. We belong here.  
 Even if people try to make us think we don’t.”

– Tasha Hubbard, Director

### LEARNING OBJECTIVES

- Situating ourselves: Learning more about our family history
- Understanding the impacts of colonialism

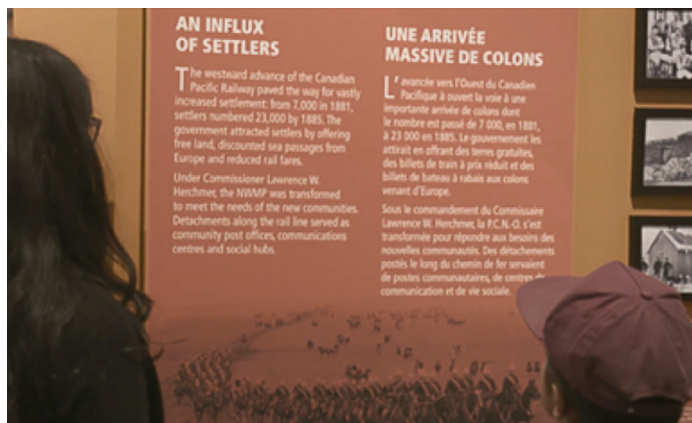
### TEACHING STRATEGIES

- Inquiry-Based Learning
- Cooperative-Learning Model

### TEACHER RESOURCE

Lee, J., Sleeter, C. and Kumashiro, K. (2015). “Interrogating Identity and Social Contexts Through ‘Critical Family History.’” *Multicultural Perspectives*, 17:1, 28-32.

### Introduction



Indigenous people have lived on the Prairies since time immemorial. Each Nation has complex and unique language systems, governance systems, economies, education systems, family systems and spiritual beliefs. Few Canadians are aware that our society draws from Indigenous knowledge systems and practices that continue to influence and shape our contemporary world.

This includes ideas on democracy, farming practices, medicine and health, views on astronomy and protecting the natural world, etc. For over 50,000 years, Indigenous people developed societies that worked in relation to the lands and other non-human nations. While Indigenous social and political systems were impacted by colonialism, Indigenous people continue to draw strength from their families, communities and knowledge systems that have been protected and passed down through generations.

### What Is Colonialism?

Colonialism is a set of historical and ongoing beliefs, policies and practices that work to justify and maintain control over Indigenous people and their lands for settlement. These systems create an unequal power dynamic between Indigenous people and settler society. European settlers used the myth of racial superiority as a rationale for dominating the social and political landscape in Canada.

### The Term Settler

The term settler is widely used to acknowledge that non-Indigenous people arrived here from other continents, and centres settler colonialism in shaping our identity and experiences. The term helps to describe non-Indigenous people’s relationship to Indigenous people and the lands. While settlers do not all benefit equally from colonialism, the term is used as a form of recognition of historical and ongoing colonial practices, with the goal of effecting change.

The influx of settlers described in the film has had a deep impact on Indigenous peoples’ way of life. Module 1: Historical Roots is an opportunity for students to explore how they are situated in this history and how it has shaped the access their family has to land and resources.

“Free land, discounted sea passages  
 from Europe and reduced railway fares...  
 The NWMP was transformed to meet  
 the needs of the new communities.”

RCMP Heritage Centre, Regina, SK

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## LEARNING GUIDE

### PRE-VIEWING ACTIVITY: STUDENTS ENGAGE IN A “ROOTS” ASSIGNMENT

#### Student Handout

Invite students to read the handout “We Built a Life from Nothing: White Settler Colonialism and the Myth of Meritocracy” and reflect on the main ideas with a partner. Are these settler stories familiar to students? What (if any) connections can they make between this piece and their own family history?

[policyalternatives.ca](http://policyalternatives.ca)



### ROOTS ASSIGNMENT

Create a “Roots” assignment of your family history using interviews from family members, pictures, and historical research on your ancestry. This assignment will look different for Indigenous students and non-Indigenous students, whose families have arrived in various ways from elsewhere. Our racial identities can be complex; if students have mixed ancestry, they may want to explain that in the introduction and choose a focus for their assignment.

#### Guidelines for the Assignment

- Interview family members and collect family pictures and artifacts.
- Map the movement of your ancestors from outside of and within Canada.
- Research immigration policies that impacted your family.
- Research the differential government policies regarding access to land, education, justice, health care, etc., as they apply to your family.

- Create a family tree.
- What was the impact of government policies on the access to resources that your family had?
- Which Indigenous territory does your family reside on today?

#### Student Considerations

Students who do not have a connection to their biological family or are unsure of their ancestry can complete a similar assignment by writing about their chosen family, adopted or foster family, or by doing some general research on the questions above.

#### Cooperative-Learning Model

This assignment can take the form of a booklet, poster with research paper, PowerPoint presentation, or video to present in class.

### CONCLUDING ACTIVITY

- Invite students to present their findings (note: this should be an invitation and not mandatory).
- In your classroom, hang a large map of the world on which students can use pins or stickers to identify the places their ancestors are from and/or still live.

### TEACHER RESOURCE

Lee, J., Sleeter, C. & Kumashiro, K. (2015). “Interrogating Identity and Social Contexts Through ‘Critical Family History.’” *Multicultural Perspectives*, 17:1, 28-32.

### VIEWING

Watch segment one of the film as a classroom (00:00–25:20).

### GUIDING QUESTIONS

#### Director Tasha Hubbard’s Personal Journey

What were some of the reasons director Tasha Hubbard gave for making the film?





## Historical Context of Colonialism

- What were Indigenous people promised in the Treaties?
- What would settlers be given in return?
- Why did Poundmaker and Big Bear join the Riel Resistance?
- How did the resistance end?
- What has been the impact of broken treaty promises on Indigenous people?

## Gerald Stanley Trial

*Note that some members of the public blamed Colten himself and his young friends for his death. The impact of harmful stereotypes of Indigenous people will be examined in the next module, which focuses on anti-Indigenous racism.*

- What do we learn about Colten Boushie and what he was like as a young man?
- What happened on the day of Colten's death?
- How did the RCMP frame the events in the media the next day?
- How was Colten's family treated by the RCMP?

## POST-VIEWING ACTIVITIES

The film provides the audience with examples from a long history of oppressive policies Indigenous people face on the Prairies, and across Canada. An examination of some of these practices sets the stage for understanding our colonial context and the themes that are addressed in the film.

## Timeline of Historical Events

Invite students to create a timeline of historical events based on the film. This can be done individually or in small groups of three to four students. Using a large (4-ft) section from a roll of paper, students can create a timeline with a title, the dates of policies/events, a written summary of each event, and pictures that depict aspects of the event. Some of the events and policies from the film include:

- The *Indian Act*
- Reserve system

- Treaties
- European settlement
- Residential schools
- Louis Riel resistance
- The Pass system
- Indian hospitals

## Cooperative-Learning Model

Students can research and add other important events and policies. Alternatively, students could also create a timeline using PowerPoint or Word. Students will be invited to share their evidence of learning with the class in a presentation or poster/paper.

## Chart of Colonial Policies

Questions for Chart Analysis include:

- How did these policies create inequality between Indigenous and non-Indigenous people?
- What was the outcome?
- How have policies changed or not changed over time?

**"We Built a Life from Nothing: White Settler Colonialism and the Myth of Meritocracy"**  
 (McLean, 2017)

WHITE SETTLERS	INDIGENOUS PEOPLE
• Voting rights	• No vote until 1960
• Public education	• Residential schools
• Title to land	• Theft of land
• Free mobility rights	• Pass system 1882-1936
• Run for public office	• No representation
• Sell wheat freely	• Limits on market
• Support for famine	• Mass starvation
• Low-cost loans	• No personal loans

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### ACTIVITY

Invite students to research and create a similar chart of differential government policies towards Indigenous and non-Indigenous people that are in effect today.

For example:

- First Nations are provided less funding per student for education
- First Nations lack access to clean water
- *Indian Act* policies continue
- Inequitable access to health care

### Indigenous Land Theft

The film explores the many ways that settlers benefited from Treaties and colonial policies when they arrived in Canada. As noted above, Indigenous lands were confiscated and given to settlers for free or for a small fee. In order to keep the land on the Prairies, settlers had to “prove up” or provide proof to government officials that they were breaking the land for farming. Immigration policies on the Prairies, along with other community practices, showed preferential treatment to white Europeans, and as stated in the poster at the RCMP Heritage Centre, the North West Mounted Police were transformed to serve and protect settler communities.

The Canadian government enticed European families to settle in Canada by using the false narrative of “empty land” for the taking. At the same time, stereotypes and myths that Indigenous people were dangerous circulated widely among settlers and newcomers, and were spread through government documents, newspapers, films and other forms of media.

The Treaty terms and promises that land would be shared were broken and replaced with colonial narratives that the land belongs to settlers. As the family’s lawyer, Eleanore Sunchild, states in the film, *“People are talking about using vigilante justice to protect their property, and that all comes from the stereotypes that we see in this case. This case was treated more like a theft than it was a murder.”*

“For farm people, your yard is your castle.  
And that’s part of the story here.”

– Scott Spencer, Court transcripts

Defence lawyer Scott Spencer created a narrative by relying on common stereotypes of Indigenous people and tropes that validate settler fears. He used words such as “terror,” “home invasion,” “wreaking havoc,” and “self-defence factor,” which played on long-standing settler stereotypes and narratives of Indigenous people, in addition to describing Stanley as “hard-working.”

## MODULE II: COLONIALISM AND ANTI-INDIGENOUS RACISM

“The Prairies have a complicated history,  
and Indigenous people are often  
at the receiving end of racism.”

– Tasha Hubbard, Director

### LEARNING OBJECTIVES

- Identifying and addressing anti-Indigenous stereotypes and racism
- Examining the Canadian justice system

### TEACHING STRATEGIES

- Cooperative-Learning Model
- Inquiry-Based Learning

### TEACHER RESOURCES

Cronlund Anderson, M. and Robertson, C. L. (2011). *Seeing Red: A History of Natives in Canadian Newspapers*. University of Manitoba Press, Winnipeg.

Diamond, N. (Director). (2010). *Reel Injun* (documentary). Canada, National Film Board.

Starblanket, G. and Hunt, D. (In press). *Storying Violence: Unravelling Colonial Narratives in the Stanley Trial*. ARP Books.

Vowel, C. (2016). *Indigenous Writes: A Guide to First Nations, Métis and Inuit Issues in Canada*. Highwater Press, Winnipeg.





## INTRODUCTION

### Anti-Indigenous Stereotypes, Racism and Discrimination

Many of the myths and stereotypes about Indigenous people perpetuated during the arrival of Europeans continue to circulate as common beliefs and narratives across Canada today. Although Indigenous Nations were vast, comprising complex societies, Europeans relied on simplistic generalizations that categorized Indigenous people and their governance systems as inferior. These dehumanizing narratives work to justify an unequal power dynamic between Indigenous people and settler society.

“When the school is on the reserve the child lives with its parents, who are savages; he is surrounded by savages; and though he may learn to read and write, his habits and training and mode of thought are Indian. He is simply a savage who can read.”

– Excerpt from speech by Canada’s first prime minister, Sir John A. MacDonald, House of Commons, 1883.

(Truth and Reconciliation Commission of Canada, 2015, p. 6).

The myths that Indigenous people are “savages,” “uncivilized,” “violent,” and “dangerous,” for example, have been employed to justify and maintain colonial policies of control such as the confiscation of Indigenous lands and resources for settlement.

### Example: Expressions of Anti-Indigenous Racism

Before Stanley’s trial, the lens of mainstream media was focused on Colten Boushie’s life and character, as though he were the perpetrator of a crime rather than the victim. Questions and assumptions about addictions, police records, and other falsehoods flooded public discussions. Yet anyone who knew Colten described him as a kind young man who was good at school, loved horses, cut firewood for Elders, and helped out at ceremonies.

In contrast, Gerald Stanley’s life went unexamined in public discussions, apart from his being positioned as a family man and farmer. Relevant questions regarding his life and character were not raised, such as: Had he ever

been violent or abusive previously? Was he questioned about his alcohol consumption? Did he have a police record? Did he have a record of racist incidents? Was he affiliated with white supremacist groups? Did he have a history of illegal use of firearms? These questions were absent from mainstream media, yet many of these are questions that would typically be asked about someone on trial for murder.

One of the ways we can understand this dichotomy is by examining the impact colonization has had on our perceptions of race. As a white male, a farmer and a straight husband/father, Stanley is presumed to be a “good person” and a “hard worker.” These narratives and assumptions position him as innocent because he embodies depictions of the “average Canadian.” In contrast, Colten’s close relationship with his family, his academics and his community work are overshadowed by stereotypes and harmful narratives of Indigenous youth as “delinquent” and “a problem” for Canadian society. The myth of race continues to shape the way Canadians come to understand and explain Colten’s death.

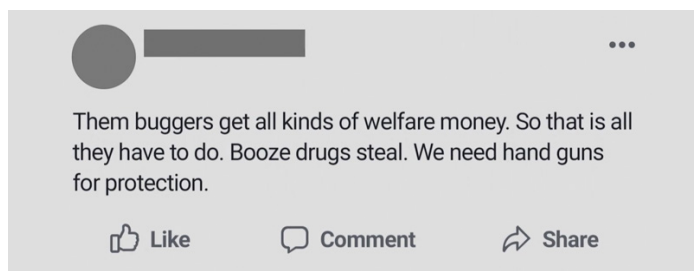
### Although some colonial policies such as Residential Schools have ended, many injustices continue to permeate our institutions.

The film displays screenshots of racist statements that were made on social media about the Indigenous youth, capturing how stereotypes and myths regarding Indigenous people continue to impact how people view Colten’s death. Before and after Gerald Stanley’s trial, racist assumptions and beliefs about the intentions of Colten and the youth circulated across social media, demonstrating the following points:

- The stereotype that Indigenous people are criminals has become a common narrative across Canada.
- These online comments illustrate how within a colonial context, negative perceptions of Indigenous people become normalized and taken up as “truth.”
- Settlers are surrounded by stereotypical images of Indigenous people in films and TV, news articles and other mass media, as well as history textbooks, school curriculums, and other publications.



- These deeply embedded beliefs lead to harmful patterns of prejudice, discrimination, violence and even death, as we see in the case of Colten and many others.
- The inequities Indigenous people experience in the justice system and other institutions such as health care, education, and child welfare are effects of these ongoing colonial practices. For example, the common stereotype that Indigenous people have inadequate parenting skills leads to overrepresentation of Indigenous children in the child welfare system.



Film screenshot of racist stereotype and settler violence.

### PRE-VIEWING ACTIVITY: ANTI-INDIGENOUS STEREOTYPES, RACISM AND DISCRIMINATION

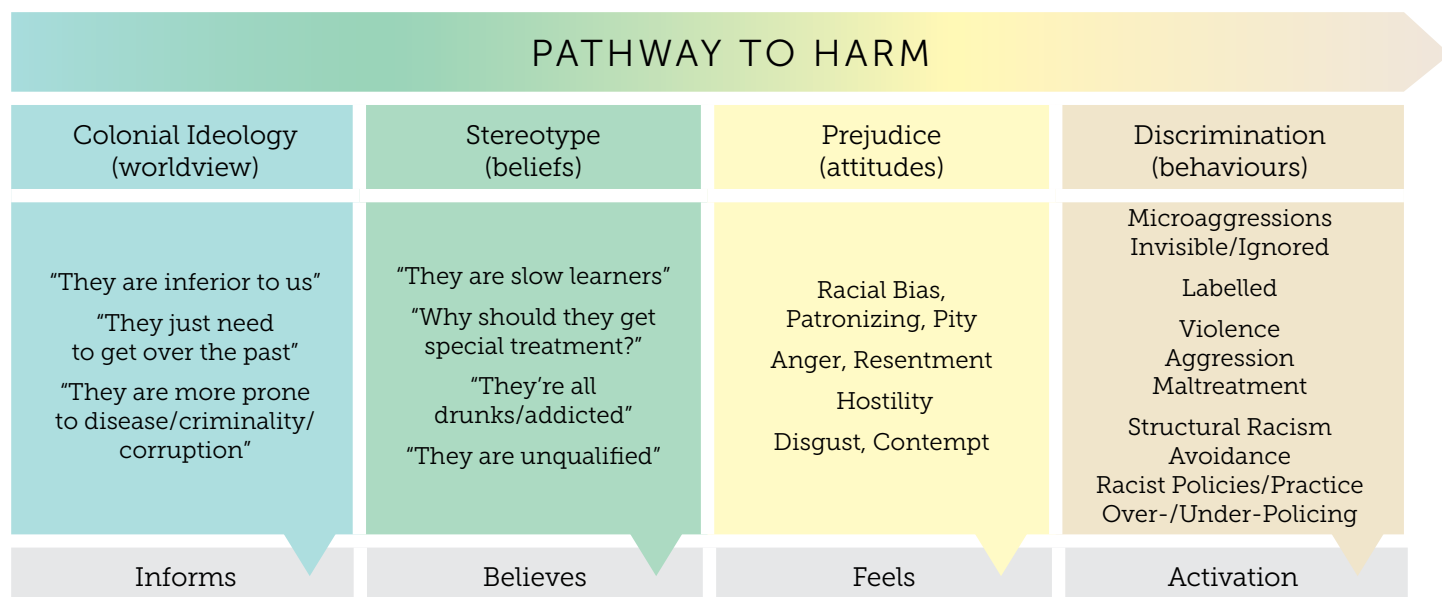
Students can research and examine the following terms: stereotype, prejudice, racism, discrimination.

Ask students to write down the most common myths, stereotypes and misinformation regarding Indigenous people and discuss how these are used to justify ongoing colonialism and inequality.

Discuss how these ideas are reproduced in public education and mainstream media.

\*\*\* A note of caution that public discussions of racism can create discomfort, and student comments may reinforce racism if facilitation is not done skillfully. The best practice is to have students write ideas down and teachers carefully guide discussion. Teachers can intervene in any problematic statements from students by placing them in the category of common myths and stereotypes. Be sure that students experiencing racism daily (Indigenous students, black students and students of colour) are not further harmed by this activity.

Ask students to create a diagram called "The Pathway to Harm" (adapted from San'yas Indigenous Cultural Safety Training) and place some of the assumptions about Colten Boushie into the diagram.



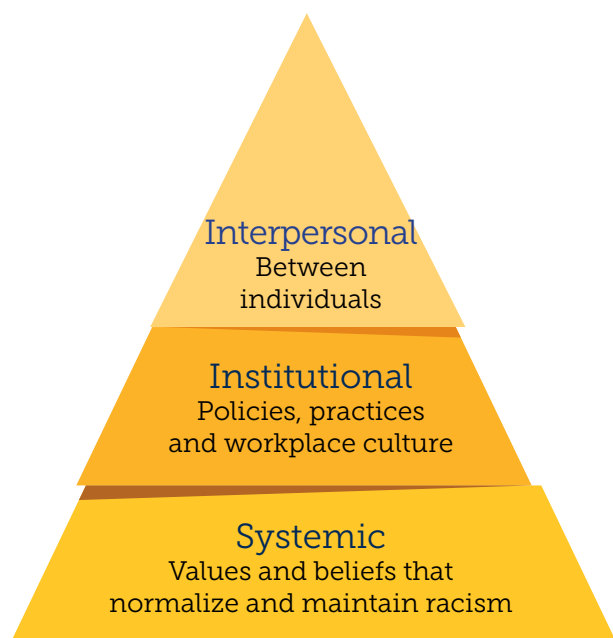
Ask students to place similar stereotypes of Indigenous people into the diagram. How do these negative stereotypes of Indigenous people lead to harmful attitudes and behaviours?

How can we interrupt the pathway to harm?

This chart helps us to think about the way anti-Indigenous racism manifests in our society.

It's important to remember that POWER + PREJUDICE = RACISM.

### Expressions of Racism



### VIEWING

Watch segment two of the film as a classroom (25:20–55:45).

### GUIDING QUESTIONS

#### Cree Worldview

- What is the Cree concept of justice shared in the film by Albert Angus?
- How was Jade Tootoosis given the role of spokesperson for the family?
- What do we learn about Colten Boushie as a young boy from his mother, Debbie?

### Social Media Literacy

- Why did the media focus on Colten's character instead of Gerald Stanley's?
- The family were worried about the impact of racism on the trial. What did they do to try and address this?
- How does this information challenge the racist stereotypes about Colten in the media?

### POST-VIEWING ACTIVITY

The film includes many instances of discrimination that Colten's family faced during and after the trial. These actions are examples of our context of anti-Indigenous racism and illustrate the colonial policies and practices that are pervasive in the justice system. These examples include the following:

- The RCMP treated Debbie Baptiste and her children as suspects in the case, rather than as a family that had lost a loved one.
- The RCMP left the vehicle outside in the rain where evidence was washed away.
- The defence lawyers chose an all-white jury and used peremptory challenges to remove jurors who appeared to be Indigenous from jury selection.
- The family's request for a new lawyer was denied.
- Both pre-trial and during the trial, the youth witnesses to Colten's murder were treated as though they were suspects.
- Non-expert evidence regarding the "hang-fire" defence was allowed in court even though the event it pertained to had occurred 40 years earlier.
- This testimony was given equal weight to the testimony of the RCMP weapons expert.
- The misuse of a firearm causing death commonly leads to a conviction for manslaughter.
- Rather than a verdict of guilty of second-degree murder or manslaughter, Gerald Stanley was acquitted of the murder of Colten Boushie.
- The province of Saskatchewan reinforced racist and colonial practices by strengthening trespass laws after the verdict.





## Examining the Canadian Justice System

### Cooperative-Learning Model

Break students into small groups and have them investigate the inquiries into anti-Indigenous racism in the justice system. Some examples can include:

- The Royal Commission on Aboriginal People
- Aboriginal Justice Inquiry
- Ipperwash Inquiry
- Investigation into the death of John Joseph Harper
- Investigation into the death of Betty Osborne
- Investigation into the death of Dudley George
- Donald Marshall Inquiry
- The United Nations Human Rights Report on Indigenous People
- National Inquiry into Missing and Murdered Indigenous Women and Girls
- Viens Commission

## RESEARCH QUESTIONS

- What event or series of events led to the commissions, inquiries and reports?
- What were the findings?
- What were the recommendations?
- Have the recommendations been implemented? If not, why not?

### Cooperative-Learning Model

Student groups can share findings with each other. It is also helpful to post the findings in the room so students can link reports and inquiries to colonialism, and to refer to as you prepare for the final module.

## MODULE III: INDIGENOUS RESISTANCE, SOLIDARITY AND ALLYSHIP

### LEARNING OBJECTIVES

- Enacting justice through community engagement
- Anti-racism education and allyship moving forward

### TEACHING STRATEGIES

Inquiry-Based Learning

Cooperative-Learning Model

Community-Based Learning

### TEACHER RESOURCES

Manuel, A. (2015). *Unsettling Canada: A National Wake-Up Call*. Between the Lines.

Indigenous Ally Toolkit: [physiotherapy.ca/sites/default/files/indigenous\\_ally\\_toolkit\\_en.pdf](https://physiotherapy.ca/sites/default/files/indigenous_ally_toolkit_en.pdf)

Website: [IdleNoMore.ca](https://IdleNoMore.ca)

“One of the things that Mooshum always said was that we’re here because the people who came before us loved us so much. That’s how come we’re still here.”

– Tasha Hubbard, Director

An underlying message that emerges from the film is the strength and resilience of Indigenous people. From historical examples of resistance such as Chief Big Bear and Chief Poundmaker, to the perseverance of Colten’s family in seeking justice, the audience witnesses how the love Indigenous people have for their children and families, their culture, and their lands provides a foundation to maintain sovereignty and self-determination.

### PRE-VIEWING ACTIVITY

Invite students to create a poster board of one of the many cycles of resistance to colonialism and racism by Indigenous people.

Some examples may include:

- Louis Riel Resistance
- The Red Power Movement
- The Red Paper response to the White Paper
- Elija Harper response to Meech Lake Accord
- Oka Crisis
- Retirement of Indigenous mascots
- Gustafson Lake standoff
- Ipperwash Crisis
- Burnt Church
- Caledonia land dispute
- Grassy Narrows
- Missing and murdered Indigenous women, girls and two-spirit people
- Idle No More movement
- Elsipogtog blockade
- Wet'suwet'en blockade
- Justice for Colten Boushie

### Cooperative-Learning Model

Students can choose one example to research and create a poster board using pictures, as well as summaries of their research. Students will be invited to share their evidence of learning with the class in a presentation and display.

### VIEWING

Watch segment three as a classroom (55:45–1:38).

### GUIDING QUESTIONS

- How did the people at the rural meetings reinforce racism?
- What actions did the family take to seek justice for Colten?
- Why did the family go to the United Nations to speak?

- How did Indigenous culture and ceremony provide comfort and support to the family?
- What was significant about director Tasha Hubbard's conversation with her grandfather?



*Tasha Hubbard, Director, and her grandfather.*

Colten's family continues to advocate for true justice for Indigenous people. They demand a Royal Commission to address the structural racism at the heart of Canada's legal system.

### Allyship and Taking Action

**"This is a human issue.  
It's really an issue for all Canadians."**

– Eleanore Sunchild, the family's lawyer

The film exposes many of the historical and present-day policies that maintain colonialism as an unequal power dynamic between Indigenous and non-Indigenous people. While many of these practices are institutional, they are also reproduced and upheld by individual people through patterns of harmful thinking, language and actions. It is our hope that audience members will accept this invitation to reflect on their own practices and address anti-Indigenous racism when it appears in our homes, communities and workplaces. Racism is unacceptable, and unlearning colonial practices begins with each of us.



What are our roles and responsibilities as non-Indigenous people living in a settler colonial context?

- Non-Indigenous people working towards allyship with Indigenous people can begin by acknowledging that they live and work on Indigenous lands and benefit from settler colonialism.
- An examination of our own prejudices and beliefs, and a willingness to unlearn them.
- Settlers can use their positions of power and privilege to challenge anti-Indigenous racism, discrimination and injustices.
- Allies must commit to ongoing anti-racism education and learning how to work across social differences created by colonial practices, while acknowledging that this is lifelong work for non-Indigenous people.
- Recognizing and intervening in anti-Indigenous racism, and learning more about the interconnections to sexism, homophobia, ableism, etc.
- Understanding how black people and people of colour experience racism in a colonial context, while also being invited into settler colonialism and anti-Indigenous racism.

## POST-VIEWING ACTIVITY

### Community-Based Learning

Invite students to plan a class or school event that engages in community-based learning with a focus on social justice and Indigenous rights. These events can help to build relationships of respect and understanding between Indigenous and non-Indigenous students and teachers and create opportunities to connect to the wider community. This can include community-education events such as:

- Fundraising
- Organizing a conference
- Organizing a panel of speakers
- Social media campaigns
- Letter-writing campaigns
- Boycotts and petitions
- Slam poetry
- Rallies and round dances
- Justice art and theatre
- Non-violent direct actions





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## LEARNING GUIDE

### Rallies in Support of Colten and His Family Across Canada

Thousands of people gathered in cities across Canada in support of Colten's mother and family, and to protest the injustice of Gerald Stanley's acquittal. Some of those cities include Saskatoon, Regina, Ottawa, Winnipeg, Toronto and Vancouver. These actions were significant in challenging the anti-Indigenous racism that became evident during the trial and providing hope that justice might be served for Colten, and all Indigenous youth and families.

Letters of support for Colten's mother, Debbie, and the family came in from across the country. Many people were shocked and saddened to learn of the events, and for some it has been a wake-up call that anti-Indigenous racism exists in our communities.

"We will not stop our pursuit for justice.  
We will stand here and honour my late brother,  
my family member, my friend Colten Boushie."

– Jade Tootoosis, Colten's sister

### About the Authors

**Jade Tootoosis (B.A.)** is a nehiyaw iskwew from the Red Pheasant Cree Nation in Treaty 6 territory and the Rocky Boy Chippewa Cree Nation in Montana. She is the sister/cousin of the late Colten Boushie and has been one of the spokespersons for her family in their international pursuit of justice for their relative. **#JusticeForColten** became a movement and call to action for change to Canada's legal systems. Her family's stance is that no other Indigenous family should suffer a loss and endure the injustices and systemic racism that they did. Jade has committed her words and actions to this movement, as she continues to advocate for justice for Indigenous people in Canada.

**Sheelah McLean (Ph.D.)** is a third-generation white settler from Treaty 6 territory. She is an anti-racism teacher, researcher and scholar whose work has focused on addressing white supremacy within a settler colonial context. Sheelah is also an organizer in the Idle No More network, a movement that calls for the protection of Indigenous self-determination and land. Sheelah works in curriculum development for San'yas Indigenous Cultural Safety Training.