White Settler Racial Caucusing: Exploring How and to What Extent Racial Caucusing Motivates White Settlers to Address Indigenous-specific Racism

by

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B.Sc., University of Saskatchewan, 2000

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Abstract

This mixed-method study involving white settler staff in the Faculty of Human and Social Development at the University of Victoria explored how and to what extent racial caucusing motivates white settlers to address Indigenous-specific racism within post-secondary institutions. Educational institutions have long-standing colonial practices that perpetuate racism while denying and disrespecting Indigenous human rights. This research responded to legislation and documentation calling for settler societies to be held accountable and to take actions on Indigenous-specific racism. White settlers can play a critical role in disrupting Indigenous-specific racism. Through a six-session intervention to address Indigenous-specific racism, this study showed that white settler caucusing transforms white settler racial identity and supports changes in colonial thoughts and behaviours. Three themes emerged: critical reflexivity, relational accountability, and responsibility. Outcomes included racial caucusing curriculum was new and limited time had been spent exploring settler colonialism and whiteness previously. Participants shared they had increased understanding that the burden of responsibility to address Indigenous-specific racism should be on white settlers' shoulders and that Indigenous-specific racism is created by systems and structures of whiteness that privilege white settlers and erase and silence Indigenous peoples. As a result of this intervention, participants developed a deeper connection to their identity as a white settler in that who they are has provided them with social, political, and economic meaning and benefits. This research has the potential to provide a possible pathway for targeted, focused, and accountable learning for white settlers as a part of their scaffolded Indigenous anti-racism learning journey.

Keywords: Indigenous-specific racism, Indigenous anti-racism, settler colonialism, whiteness, critical whiteness/race theory, decolonizing and transformational pedagogy, racial caucusing, systemic racism

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Abbreviations

BC	British Columbia
COVID-19	Coronavirus disease 2019
CRT	Critical race theory
CWS	Critical whiteness studies
DRIPA	Declaration on Rights of Indigenous Peoples Act
FNHA	First Nations Health Authority
HSD	Faculty of Human and Social Development
IBPOC	Indigenous, Black, People of Colour
ICS	Indigenous Cultural Safety
PHSA	Provincial Health Services Authority
RTA	Reflexive thematic analysis
TRC	Truth and Reconciliation Commission
UNDRIP	United Nations Declaration on the Rights of Indigenous Peoples
US	United States
UVic	University of Victoria

Land Acknowledgement

University of Victoria occupies the unceded, ancestral, and stolen homelands of Lək̓ʷəŋən Speaking Peoples of Songhees (Lək̓ʷəŋən) and Esquimalt (Xwepsum) Nations and W̱SÁNEĆ homelands. Before Canada, British Columbia, and Victoria were formed, this place known as Metulia is the Lək̓ʷəŋən word for Victoria. Lək̓ʷəŋən means “a place to smoke herring.” I picture the vast amounts of herring being smoked and preserved along what is known as the Songhees walkway. I acknowledge the ongoing relationships the Lək̓ʷəŋən and W̱SÁNEĆ peoples have with their homelands which are foundational to well-being.

Each day I acknowledge that these lands are Indigenous homelands, and each Nation has distinct and deep connections to their lands, waters, and forests. As a white settler, I must acknowledge the vast colonial policies that impact and shape the lives of Indigenous families and Nations. I commit to listening deeply, learning more, and reflecting on my power and privilege. I will continue to take steps to disrupt racism within myself, others, and society and to amplify Indigenous voices. I hope to build relationships with others who want to reflect on our collective responsibility to address these inequities and work towards social justice and Indigenous human rights.

Acknowledgements

I respectfully acknowledge the unceded, unsurrendered and stolen homelands of the Coast Salish families specifically the Lək̓ʷəŋən Speaking Peoples of Songhees (Lək̓ʷəŋən) and Esquimalt (Xwepsum) Nations and W̱SÁNEĆ Nations whose land I occupy and benefit from. I acknowledge many Indigenous Peoples who took the time and emotional labour to help me see, understand, and reflect on who I am and what it means to occupy Indigenous homelands.

I humbly engage in this research learning journey with understandings and approaches informed by Indigenous scholars Dr. Charlotte Loppie, Dr. Cheryl Ward, Dr. Verna. St. Denis, Dr. Sarah Hunt, Dr. Shawn Wilson, Dr. Margaret Kovach, and Dr. Linda Tuhiwai Smith and white scholars Dr. Laurie Harding, Dr. Robin DiAngelo, Dr. Elizabeth McGibbon, and Dr. Willow Allen. I have been personally and professionally mentored by Yvette Ringham-Cowan, Monique Pat, Michele Lagius Mundy, Darlene Martin, Dr. Charlotte Loppie, Penny Cooper, Harley Eagle, Sonya Gracey, Oonagh O'Connor, Raven Hartley, Jon Rabeneck, Anna Spahan and Earl Claxton Jr. To Indigenous community members from Coast Salish, Nuučaan̓uɬʔatḥ, and Kwa̲kwa̲k'awakw families, words cannot capture my gratitude for your generosity, patience, kindness and resistance. Your teachings and ways of knowing and being have informed and changed who I am as a person. I take each conversation, lesson, and relationship with me.

Hay'sxw'qa/HÍSW̱K̲E/ Huy tseep q'u,

Kleco

G̲ilakas'la

I would like to thank all the participants. I was profoundly grateful for your courage, vulnerability, and willingness to share your time and experiences. I hold you and your reflections with much care and gratitude. I hope our group remains in community and connected.

To all my loved ones, go raibh maith agat (thank you)! I love and appreciate you dearly. I am forever grateful for all your love, support, and for the words of encouragement. My community is vast, generous, brilliant, and kind. Each one of you has such beautiful gifts, and I bring each one of you into this journey. Finally, I offer my respect, care, and gratitude to the land and waters of the Lək̓ʷəŋən speaking peoples and W̱SÁNEĆ Nations. I walked PKOLS and Sitchanalth each day, listening and processing with Rosie or Oso. I am so grateful for the medicines of cedar, maple, oregon grape, snowberry, salal berries, licorice ferns, fawn lilies, and the music of birds that nourished and inspired me each day.

Terminology

Terminology in anti-racism discourse is an evolving practice. I have tried to be mindful of the current phrases, acronyms, and words used within specific communities. I am open to feedback and reflections on the terms I chose to use. For representation of Indigenous, Black, and People of Colour I chose to use IBPOC as opposed to the commonly used term BIPOC to position Indigenous peoples as the First peoples of these lands since time out of mind. I position Indigenous Peoples first to centre them in this work as far too often they are made invisible and silenced. As DiAngelo and Burtaine (2022) have also learned and stated, “terms like BIPOC need to be troubled as they collapse large diverse racial groups into one category” (p. xvi).

I have also at times used the term racialized even though the understanding of the term racialization can be misunderstood as excluding white people. Racialization has been commonly used to describe all races other than white. This is problematic as white is also a race and has social, political, and cultural meaning. Whiteness is not invisible as many of us white settlers assume. If we used racialized to refer to white, Black, Indigenous, the inclusion of white into the racialization narrative could help turn the frame onto the social construction of race. I am still learning and open to hearing what could be the best term moving forward. In this research, I include both approaches and feel it is important to highlight my racialization as white within my self-identity and social location.

I have thought a lot about how to present white and settler within my writing. It is now well accepted to capitalize white along with other racial groups to signify their identification as a distinct racial group. I feel it is important to help white people begin to understand their social grouping. There have also been recommendations to capitalize the word settler, as it is also a social identity with significant meaning. For two years, I capitalized both white and settler within

my research journey. It was not until I was on my final draft that I interrogated how my words would land and challenge white settler readers. I pondered not capitalizing them as an important move to try and decentre whiteness in a thesis focused directly on whiteness and white settlers. In the end, I chose to not capitalize white or settler as an important action to decentre our dominance and to trigger some curiosity on why I chose not to.

Chapter 1: Introduction

I began this research project to support white settlers through racial caucusing as a white settler myself. Social location and self-identity are foundational to my research journey and my lifelong commitment to critical reflexivity. The intention of my research is to create spaces where we as white people begin to critically self-reflect on who we are (identity), who we are in relationship to Indigenous Peoples and the land (settler colonialism), and how much we must unlearn and learn to understand who we are (socialization/whiteness). Self-knowledge, the process of deeply understanding and analyzing oneself, is a critical aspect of an Indigenous anti-racism learning journey. As white settlers, we must spend dedicated time reflecting on our social location and our self-identity (DiAngelo, 2021; Harding, 2018; Ward et al., 2021). White settlers are encouraged by Indigenous thought leaders to expand on our introduction by answering these questions: Who are we? How did we and our family come to live on Indigenous peoples' homelands? Why do we do the work we do? (Ringham-Cowan & Eagle, personal communication, February 16, 2017). Many white settlers are unsure or do not know how to answer these questions. Many of us have lost ties to our ancestry and have never interrogated our occupation of Indigenous peoples' homelands. Understanding our shared history, the conflict within this country's creation, the colonial narrative of this country, and how these connect to the ongoing oppression of Indigenous peoples is an essential part of white settlers' learning journeys. This allows learners to be placed within the ongoing conflict and links history to current and ongoing Indigenous erasure and systemic racism. I value relationships and as I enter this research, I want to be transparent with my audience, my research goals, my biases, and gaps. I share with you my journey and what I was able to create, analyze, and make sense of at this point

in my learning and unlearning. I am on an ongoing journey, one that demands sustained, daily, and accountable critical self-reflexivity (DiAngelo, 2018; Ward, 2018).

My graduate studies experience contained powerful learnings as I witnessed some white settlers thoughtfully and meaningfully locate and position themselves in relation to Indigenous peoples and Indigenous homelands. In my experience as a student, it is rare to see white scholars utilize anti-colonial principles in how they engage and analyze their research. Dr. Laurie Harding and Dr. Willow Samara Allen both demonstrate a reflexive and anti-colonial approach to their self-identity, social location, and research methodology (Allen, 2020, 2022; Harding, 2018; Nath & Allen, 2022). Dr. Harding, Dr. Allen, and numerous Indigenous scholars provided mentorship and modelling, which helped me step into my research journey with an "ontological openness, a willingness and commitment to be open to ways of knowing and sources of knowledge that may be new and unfamiliar" (Wilson et al., 2019, p. 10). Within this research journey I navigate a few roles as a white settler learner, novice researcher, and Indigenous anti-racism facilitator. My role within this research project was one of an insider/outsider researcher. I chose to hold these positions, so I could walk alongside the participants and reflect on my own journey as a facilitator and a past participant. This dual role helped me as an intervention facilitator and as a researcher.

Even though I actively dedicate my time to Indigenous anti-racism learning, I still come up against my whiteness and racist socialization. Allen (2020) modelled the importance of knowing who we are and naming our social location by "implicating" (p. 8) oneself as someone who has privilege and power and is complicit in racism. I documented my feelings and struggles as I completed this research journey. I struggled with the daily feelings of uncertainty, paralysis, and righteousness. These reflections facilitated the creation of a research project in which I tried

to remove levels of hierarchy as I positioned myself alongside the participants as a learner (Allen, 2020). I am grateful to have engaged with Indigenous scholars who encourage relational and accountable practice and white researchers who are intentional, thoughtful, and accountable while engaging in research.

I offer you my story and share my lifelong commitment to critical self-reflexivity and self-discovery, where I explore who I am, how I see and understand the world, and why I do the things I do. I am racialized as a white settler colonizer of Irish ancestry who is a daughter, sister, auntie, and friend. I identify as a cisgendered, able-bodied, middle-class woman, who uses she/her pronouns. I was born into a middle-class family that left Ireland for career opportunities and due to religious oppression because of an out-of-wedlock pregnancy. In 1974, my family immigrated to Treaty 6 territory, homeland of the Métis, colonially known as Saskatoon. I occupy and benefit from unceded, unsurrendered, and stolen Coast Salish homelands of the Lək̓ʷəŋən speaking Peoples of Songhees (Lək̓ʷəŋən) and Esquimalt (Xwepsum) Nations.

Both my parents share experiences of interpersonal and historical oppression by the British. Because of my parents' upbringing and lived experiences within an oppressed landscape, they both have been engaged in social justice and anti-oppression work. However, my parents' history of oppression has created some gaps in their understanding and engagement in the ongoing oppression of Indigenous peoples and settler colonialism. While occupying unceded Indigenous lands, my mom is passionate about political justice and social inequities within Canada and Palestine, and my dad's activism comes in helping, supporting, and caring for others within his community. My parents and our experiences as immigrants have been instrumental in broadening my world view through travel and a commitment to understanding world issues and

conflicts. By maintaining strong connections to Ireland and our families, I have been able to reflect and compare the social and political relationships and conflicts within the two countries.

I understand myself to be reflexive, relational, and curious in my responses and reactions to others and situations in society. Since childhood, I actively resisted religious and patriarchal oppression. My self-reflection has been a personal journey, originally unrelated to my socio-political place within a white settler colonial context. Yet, my journey has broadened to include self-reflexivity in relation to Indigenous peoples and occupation of Indigenous homelands. My exposure to race, racism, and social and political determinants of health came at age thirteen when our family moved from a white neighbourhood and school in Saskatoon to the homelands of the Quw'utsun People colonially known as Duncan, British Columbia (BC). My racial identity development began as I immersed within this racially diverse town and navigated schools full of conflict and overt racism and discrimination toward Indigenous peoples and South Asian communities. This new home and racially segregated community dramatically inform who I am today and my commitment to social justice.

Despite my growth and commitment to social justice today, I admit to holding longstanding unchecked racist and colonial beliefs while growing up and well into my career as a dietitian working alongside Indigenous communities. My upbringing along with undergraduate education, and professional certification lacked any critical analysis or understanding of ongoing colonialism and context of Indigenous/settler conflict. I had a strong paternalistic view that Indigenous peoples needed my ‘help,’ reinforced through my educational journey and social networks. I entered a ‘helping’ profession with no reflection that what I had to offer was not needed and was received as harmful, paternalistic, and patronizing. As I continued to work with Indigenous communities, at times I would be met with resistance, avoidance, and frustration. I

was more than 12 years into my career when the mirror was finally held up to me, and I was asked what my role was in Indigenous anti-racism learning and "why do you work for our people" (M. Charlie, M. Pat, & Y. Ringham-Cowan, personal communication, March 21, 2017). I was invited to participate in a six-session, 6-month white settler caucusing where I was asked to interrogate my identity, whiteness, racism, complicities, privilege, and power. My white settler racial caucusing research was modeled after an intervention curriculum created by the Indigenous Cultural Safety team at Island Health from 2013–2020 (Ringham-Cowan et al., 2016). The curriculum is based on critical race/whiteness studies, decolonizing pedagogy, Indigenous anti-racism, social learning, and transformational learning (Ringham-Cowan et al., 2016). The Indigenous anti-racism work and this curriculum was created by the visionary leaders within Indigenous Health, from 2012–2020. I hold my hands up to Yvette Ringham-Cowan, Harley Eagle, Michele Lagius Mundy, Monique Pat, Penny Cooper, Mary Knox, and Oonagh O'Connor for their visionary and relational work. White settler caucusing profoundly transformed who I am and what I wanted to do in life. Prior to racial caucusing, I had engaged in a variety of Indigenous cultural safety learnings that have been very beneficial. However, it was white settler caucusing and its focus on Indigenous anti-racism and whiteness that impacted my personal and professional life trajectory. My racial identity, thoughts, beliefs, and behaviours were profoundly transformed through this focused and reflexive learning journey. The work was so meaningful that I left a successful nutrition career to become an Indigenous anti-racism facilitator. It set me on a path of daily learning and a commitment to lifelong learning to understand my colonial conditioning.

This research project is a part of my personal and professional accountability and responsibility as a white settler to respond to an invitation to study caucusing by Indigenous

mentors and peers. I engaged with decolonizing and Indigenist research methodologies that require that researchers pause to reflect on our motivations and interests (Foste, 2020; Van Bewer et al., 2021). This essential 'pause' and questioning of our motivations cannot be ignored; Foste (2020) encouraged non-Indigenous researchers to focus on reflexivity, explaining that to be "reflective does not demand an "other," while being reflexive demands both another and some level of self-conscious awareness of the process of self-scrutiny" (p. 132). Recognition of internalized white supremacy and normalized Indigenous-specific racism is essential when non-Indigenous people engage in research. Far too often, scholars that have been predominantly white, continue to view social, political, economic, and environmental events from a white superiority standpoint. By excluding Indigenous leadership and voices, the frame and conflict within settler colonialism becomes lost and invisible. I come to this work with years of stories about violence and harm Indigenous peoples face when encountering white settlers and white systems, specifically health care.

I have been complicit in dismissive and harmful health care delivery, and now try to be conscious that "white people must act with the type of vigilance rooted in humility and self-critique. This encourages white settlers to reflect on how staying in the anguish of being a problem might be negotiated" (Foste, 2020, p. 3). Developing humility is a self-reflexive lifelong process (First Nations Health Authority [FNHA] et al., 2021) as well as a foundational Indigenous anti-racism approach to address Indigenous-specific racism. Reciprocity underpins Indigenous cultural and social identities (Rix et al., 2018) and is foundational in collaboration. Thus, I came to this education journey after Island Health's Indigenous-led Cultural Safety team asked me to research white settler caucusing. They encouraged me to do a graduate degree to contribute to the research on white settler caucusing as an intervention to interrupt Indigenous-

specific racism. I am here because of them: their mentorship, support, inspiration, and calls to act. This research was an act of reciprocity and, more importantly, a call to action for white settler educators, institutions, and society to engage in their Indigenous anti-racism learning journey. This call-to-action insists that the burden of responsibility to address Indigenous-specific racism falls on white society, systems, and structures. This would facilitate white engagement with Indigenous peoples after they have done some of the important relational and reflexive practice.

1.1 Context

Indigenous peoples have rights and title to land and waters of Turtle Island, colonially known as Canada. After generations of Indigenous advocacy and leadership, the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was passed (United Nations, 2011). Article 24 declared, “Indigenous individuals also have the right to access, without any discrimination, to all social and health services” (United Nations, 2011, p. 20). This quotation calls for quality health care, free of racism, as an Indigenous human right. In 2019, the BC Government adopted the *Declaration on the Rights of Indigenous peoples Act* (Declaration Act, 2019) as the Province’s framework for reconciliation, as called for by the Truth and Reconciliation Commission. At the same time, Canadian society has witnessed the deadly results of Indigenous-specific racism, Canada’s ongoing colonial history, and the attempted genocide of Indigenous peoples (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019).

In May 2021, at least 215 unmarked graves were unearthed at the site of the Kamloops Residential School (Tk'emlúps, n.d.). There are ongoing searches and discoveries to this day (Austen, 2022). In the summer of 2020, stories of Indigenous peoples who faced harm and even

death while accessing health care and social services reached social consciousness (Auger et al., 2021; Barrera, 2020; Harding, 2018; Wylie et al., 2021). Society watched as Joyce Echaquan was denied care, mocked, and insulted in her final moments of life (Zimonjic & Stefanovich, 2020). Months before, concerns over a blood alcohol guessing game led to a BC-wide investigation into Indigenous-specific racism (Barrera, 2020). In June 2020, Chantel Moore was shot and killed by police when family requested a wellness check (Titian, 2020). In 2017, a detailed public inquiry outlined the circumstances of Brian Sinclair's death and ruled that his demise was completely preventable (Brian Sinclair Working Group, 2017) and all he needed was a catheter change, a glass of water and antibiotics (Lavallee & Harding, 2022). However, the report dismissed racism as a factor in Sinclair's death. The ongoing harm and violence done to Indigenous peoples by the colonial systems is a "matter of life and death" (Wylie et al., 2021, p. 315), and it is time for the lens to be on white institutions that socializes, educates, and perpetuates stereotypes, biases and colonial violence causing death (see also Bell, 2021; Reading & de Leeuw, 2014). The harms continue to this day as many of the actions are token or performative, and it is time to demand transformative structural and systemic changes within white educational institutions (Jewell & Mosby, 2021).

White educational institutions play a tremendous role perpetuating these harms (Bell, 2021; Duthie, 2019). The harms arise from whiteness within higher education that creates oppressive educational climates for Indigenous, Black, people of colour (IBPOC; Bell, 2021; Froste & Tevis, 2022). Education institutions reinforce Indigenous-specific racism and colonialism by advancing curriculum based on colonial stereotypes, teaching practices that centre whiteness, cultural awareness versus anti-racism curriculum, and silencing of Indigenous voices (Bell, 2021; Froste & Tevis, 2022; Lavallee & Harding, 2022). Lavallee and Harding

(2022) highlighted how Indigenous-specific racism has been "coached into curriculum and literature" (p. 52). There are demands for educational interventions within high school and post-secondary learning institutions to stop the coaching of health care staff to accept, condone, and ignore Indigenous-specific racism with their educational and professional journeys (Lavallee & Harding, 2022). The literature also recommended Indigenous anti-racism training, including learnings on past and current colonial policy, systemic racism, whiteness, and critical self-reflectivity (Bell, 2021; Tate & Bagguley, 2017; Vallianatos, 2018).

White educational institutions are promoted within white society as places of learning, growth, and transformation where young minds come to evolve from learners to professionals. This view of education comes from a predominantly white perspective and research shows that the experiences of IBPOC leaders, faculty, staff, and students are very different from white settlers (Bell, 2021; Tate & Bagguley, 2017; Van Bewer et al., 2021). Education systems have a lot of work to do to address Indigenous-specific racism as dehumanizing Indigenous peoples has become normalized (Harding, 2018; Lavallee & Harding, 2022). The Truth and Reconciliation Commission (TRC, 2015) has called on universities to be accountable by creating culturally appropriate curricula and educating post-secondary students about the history and legacy of residential schools (see Calls to Action 10, iii, 63, ii). The TRC (2015) called on all educational institutions to take responsibility for these changes, and focused on law, medical, nursing and journalism schools with specific calls to action (24, 28, 62, and 86). Learning spaces have been called to implement the recommendations provided through UNDRIP (United Nations, 2011), the BC Declaration on Rights of Indigenous Peoples Act (DRIPA, 2019), and national inquiry reports (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019; Royal Commission on Aboriginal Peoples, 1996; TRC, 2015). Indigenous peoples have inherent rights

to equitable safe education and healthcare, and it is evident in the past 150 years these rights have been violated.

1.2 Significance

The literature recommends that the heavy lifting of cultural safety and Indigenous anti-racism be on the shoulders of white settlers and settler society, leadership, and educators (Bell, 2021; Berg et al., 2019; Harding, 2018; TRC, 2015; Van Bewer et al., 2021; Ward et al., 2021). There is limited research on Indigenous anti-racism educational programs to address Indigenous-specific racism and much variation on how institutions interpret and implement their cultural safety programs (Kurtz et al., 2018; Van Bewer et al., 2021). The uncertainties, inconsistencies, and lack of directional consensus in how cultural safety should be implemented allow racism to continue unchecked (Clifford et al., 2015; Guerra & Kurtz, 2016; Kurtz et al., 2018). The literature has demanded that white institutions and white and settler teachers and students learn about colonization, colonial policies, health inequities, racism, whiteness, bias, stereotypes, power, privilege, and systemic racism (Bell, 2021; Berg et al., 2019; Harding, 2018; McGibbon, 2018; Ward, 2018; Ward et al., 2021; Wylie et al., 2021).

Racial caucusing can be used as a part of a scaffolded Indigenous anti-racism learning journey to address these demands. In their new book, DiAngelo and Burtaine (2022) defined white affinity groups also known as (white racial caucus) as

> a group of white people who meet for the purpose of building analysis, awareness, stamina, and strategies to challenge systemic racism and internalized white supremacy. These goals require some time in intentional spaces where white people can do the personal work of understanding our own complicity in systemic racism and build the skills necessary to challenge that complicity. White affinity groups allow us to examine our racial conditioning without relying on people of colour for answers or subjecting them to our process. (p. ix).

DiAngelo and Burtaine (2022) framed racial caucusing as a space for white people to engage in learning that “keep[s] racism on the radar and continue[s] to focus on our racist socialization”

(p. 2). Other researchers added that racial caucusing is a place for self-reflection, reflexivity, understanding of whiteness, settler colonialism and community building (Crossroads Ministry, 2008; Just Lead Washington, 2019; Obear & Martinez, 2013; Ward, 2018). All reviews of racial caucusing besides DiAngelo and Burtaine (2022) failed to highlight the relational practice aspect of racial caucusing; the decolonized model we present here is based on relational practice and the importance of creating a social learning space and a place of care as white people collaboratively look at their whiteness (Ringham-Cowan et al., 2016). Importantly, racial caucusing for settlers racialized as white lessens the burden on Indigenous peoples (Blitz & Kohl, 2012; Crossroads Ministry, 2008; DiAngelo, 2021; DiAngelo & Burtaine, 2022; Ward, 2018).

The concept of racial caucusing comes out of the United States (US) and has never been analyzed through a decolonized lens, Indigenous-specific racism is largely missing in anti-racism discourse (Harding, 2018). Erasure of current and lived experiences of Indigenous Peoples in anti-racism discourse is all too common (Ward, 2018; Ward & Smylie, 2016). This intervention research uses decolonized racial caucus content with white settlers developed for health care workers by Indigenous leaders at Island Health and Provincial Health Services Authority (PHSA) in 2016–2020 (Ringham-Cowan et al., 2016). It was imperative to take racial caucusing curriculum and add Indigenous-specific racism, settler colonialism, and ongoing colonial practices within a decolonized Indigenous anti-racism framework (Ringham-Cowan et al., 2016). White settler racial caucusing intentionally focuses on the harm of white settlers' racism on Indigenous Peoples when unpacking our lack of knowledge and racial identity awareness in the learning process (Ringham-Cowan et al., 2016). As such, white settler caucusing represents an intervention to protect Indigenous peoples from being harmed by the unlearning process of our internalized white supremacy and racism (Ward, 2018). It is important that this work does not

recentre the needs and ideas of white people or take up more space (Froste & Tevis, 2022). The outcome of racial caucusing is for white settlers to take on a substantial part of this learning in order to gain more skills, to be more reflexive, open, and safer for IBPOC voices, and to acquire perspectives with the hopes for creating collaborative working relationships.

1.3 Purpose

This intervention research project explores social learning spaces and the impacts of white settler racial caucusing where Indigenous-specific racism is examined and addressed, and where colonial violence is interrogated and interrupted. Racial caucusing is an educational approach that can be embedded within Indigenous anti-racism/Indigenous cultural safety learning journeys to address Indigenous-specific racism. This learning focuses on knowledge about settler colonialism, whiteness, systemic racism, stereotyping, power, and privilege. By using a mixed-method design, I explored how and to what extent racial caucusing motivates white settlers to address Indigenous-specific racism and to undertake Indigenous anti-racism behaviours. The guiding research question is: *In what ways do participants' colonial thoughts, beliefs, and behaviours change as a result of white settler racial caucusing?* In the paragraphs that follow, I define and discuss thoughts, beliefs and behaviours.

Thoughts

I define thoughts as "instantaneous, habitual, and nonconscious" ("Thought," n.d., para. 2). Thoughts are reflexive process described as a low level of learning or comprehension (Dr. C. Loppie, personal communication, March 6, 2022). Thoughts are the first level of awareness, including self-awareness, and do not imply action (Dr. C. Loppie, personal communication, March 6, 2022).

Beliefs

I define a belief as a "thought that is rigidly or strongly held" (Nesh, 2014, 1:06). A belief is a judgement and acceptance that a statement is true that includes trust, faith, or confidence in the thought such as an opinion ("Belief," n.d.). A belief is a thought that a person makes real or accepts as true (Nesh, 2014).

Behaviours

For this report, I utilize *Oxford Languages'* dictionary definition of behaviour as "the way in which one acts or conducts oneself, especially toward others" ("Behavior," n.d.). I also found this reference to be very important to support the action part of what a behaviour could be: "knowledge and attitude-based outcomes are not sufficient to demonstrate practitioner cultural competence. In order to build a stronger evidence base on the impact of cultural competency workforce interventions it is important that evaluations include assessment of practitioner behavioural outcomes" (Jongen et al., 2017, p. 12).

I chose to use "colonial" thoughts, beliefs, and behaviours in my research question instead of using a more truthful and transparent word like white supremist. This research is intentionally working to disrupt white supremacy and white superiority. I was mindful not to choose this language as I wanted to draw participants into the research and learning with curiosity and did not want to elicit fragility or resistance before I had commitment or relationships.

The Intervention

In collaboration with my supervisors, I created this intervention to explore how and to what extent racial causing motivates white settlers to address Indigenous-specific racism. Racial caucusing can be used as a part of a scaffolded Indigenous anti-racism/Indigenous cultural safety

learning journey to address the recommendations for systemically biased white institutions to address systemic racism and whiteness. Racial caucuses provide spaces for racial affinity groups to come together to support a focused integration of foundational anti-racism learning (Blitz & Kohl, 2012; Crossroads Ministry, 2008; DiAngelo, 2021; DiAngelo & Burtaine, 2022). The goal of racial caucuses is to engage in relational reflexivity on how our racial positioning and socialization inform our biases, stereotypes, and ways of knowing and being so there can be collaborative working relationships (Blitz & Kohl, 2012; Crossroads Ministry, 2008; DiAngelo 2021; DiAngelo & Burtaine, 2022).

I invited all 126 faculty and staff in the Human and Social Development department at University of Victoria to engage in a 6-month, six-session white settler racial caucus, with 15 white settler faculty and staff meeting my study criteria (Appendix A). The contents of the sessions were developed and designed to support transformational and decolonizing learning frameworks (Appendix B). Due to the coronavirus disease (COVID-19) pandemic, we had to meet remotely every 3 weeks, over 2.5-hour sessions focused on topics including white racial identity development, Indigenous-specific racism, colonial narratives, systemic racism, stereotypes, biases, white supremacy culture, settler and white privilege, and democratic racism (see sample agenda in Appendix C). I gathered data through pre- and post-intervention surveys, post-session surveys, in-session journals, and facilitator journals.

Each session was co-facilitated with white settler peer Sonya Gracey, who has a background in facilitating white settler racial caucusing, critical race/whiteness theory, transformational education, white settler racial identity development, and Indigenous-specific racism analysis (Appendix D). Our goal was to create a learning environment where we positioned ourselves alongside our participants as lifelong learners. This move to walk alongside

our participants was an act of humility and vulnerability and an opportunity to model anti-colonial practice. As white settler facilitators our learning will be lifelong and will be continued alongside our participants. Walking alongside or calling someone in is a way of engaging in relational practice and is something we hoped to practice through this intervention (Y. Ringham-Cowan, H. Eagle, personal communication November, 15, 2017). By utilizing a facilitation style that honoured each participant's voice, we encouraged that one person speak at a time and created opportunities to normalize space for silence and pausing. The pause is an intentional facilitation approach to create an opportunity for participants to recognize and disrupt white supremacy within ourselves and others.

The intervention took place from February 1 through May 17, 2022. There were 10 participants throughout the whole Intervention. This thesis guides the reader through the reflections and outcomes of the extent of this intervention that resulted in changes in colonial thoughts, beliefs, and behaviours of white settler participants.

1.4 Impacts and Outcomes

The results of this intervention study demonstrated substantive shifts in thoughts and some behavioural changes. Most notably participants shared that much of the material and framing of white settler caucusing was new to them and that they had spent limited time exploring settler colonialism and whiteness previously. Participants shared that they had increased understanding that the burden of responsibility to address Indigenous-specific racism should be on white settlers' shoulders and that Indigenous-specific racism is created by systems and structures of whiteness that privilege white settlers and erase and silence Indigenous peoples. As a result of this intervention, participants developed a deeper connection to their identity as a

white settler and realized who they are has meaning as well as social, economic, and political benefits. This social understanding grew through the following methods:

1. Increased critical self-reflexivity around who they are as white settlers. Participants were able to name and identify with whiteness, and importantly realized Indigenous-specific racism is about them and not Indigenous peoples. Participants were more curious and able to name the systems and structures of settler colonialism, whiteness, and systemic racism.
2. Increased relational accountability, acknowledging that racism exists within us as white settlers and they benefit from settler colonialism. Participants were able to identify and build relationships to their feelings. In this they were able to realize they had work to do to heal their relationships with Indigenous peoples and themselves.
3. Finally, participants had an acknowledged responsibility to name and respond to racism, to acknowledge their power, privilege, and responsibility to heal from whiteness.

Reflecting on the data results and literature review findings, I offer my analysis of white settler caucusing's effectiveness, and limitations and make recommendations for future opportunities.

1.5. Overview

This thesis is presented through six chapters beginning with introductions which set the table for the context, significance, and purpose of this research. In Chapter 2, I explore the literature to determine the recommendations and gaps for Indigenous anti-racism learning within educational institutions. In Chapter 3, I lay out the methodological and theoretical underpinnings of this research design and the methods employed. In the following Chapter 4, I present my

research findings. In Chapter 5, I present the results of this pre and post intervention study. Finally in Chapter 6, I offer my reflections through the discussion section.

1.6 Chapter Summary

In this chapter, I offered a foundational framework for this intervention research project. I also positioned myself within this research project acknowledging myself as a learner and someone who holds socialized white bias. In the following chapter, I provide a literature review that explores (a) the need for educational institutions to include Indigenous anti-racism; (b) recommended learning approaches; (c) racial caucusing; and (d) self-knowledge of settler colonialism, whiteness, white racial identity development.

Chapter 2: Literature Review

I review the literature to determine the recommendations and gaps for Indigenous anti-racism learning within educational institutions. I explored the presence of learning opportunities for white settler post-secondary educators. My review found no application of a decolonized racial caucusing within scaffolded Indigenous anti-racism learning journeys. The literature I reviewed fell into four categories: (a) the need for educational institutions to include Indigenous anti-racism; (b) recommended learning approaches; (c) racial caucusing focusing on white people; and (d) self-knowledge of settler colonialism, whiteness, and white racial identity development.

This thesis focuses on education, learning and unlearning and creating decolonized and relational educational environments. I begin with the words of Justice Murray Sinclair: "While Indigenous children were being mistreated in residential schools by being told they were heathens, savages and pagans and inferior people – that same message was being delivered in the public schools of this county" (Sinclair as cited in FNHA, 2019, p. 2) I offer this important reflection from the head of the Truth and Reconciliation Commission to reminds us of the deliberate education white settlers had and continue to have as they engaged within schools' systems across this country. I offer this quotation as a reminder of our socialization and what we learned, and that the knowledge shared was a part of the social and political erasure of Indigenous peoples founded in the frontier myth, imperialism, and settler colonialism.

2.1 Educational Institutions and Indigenous-Specific Racism

Learning and unlearning through education is vital to address Indigenous-specific racism (Harding, 2018; Vallianatos, 2018; Ward, 2018), and educators play an essential role in either supporting or hindering Indigenous anti-racism actions (Berg et al., 2019; McCalman et al.,

2017; Van Bewer et al., 2021). Yet, post-secondary institutions do not provide opportunities or training in critical race analysis and often lack the desire to teach about race and racism (Henry et al., 2017; Tate & Bagguley, 2017; Vallianatos, 2018; Van Bewer et al., 2021). Historically, many educational institutions have been and still are dangerously unaware of the racial climate within their institutions, are silent on issues of race, and continue to educate unaware of their gaps in understanding (Banaji & Greenwald, 2013; Bell, 2021; Henry et al., 2017; Van Bewer et al., 2021). Consequently, most graduates can enter their professions with no real understanding of Indigenous-specific racism and carry longstanding biases and stereotypes that have been left unchecked and leave Indigenous anti-racism strategies and actions on the margins (Bell, 2021; Henry et al., 2017). Lavallee and Harding (2022) called for interrogation of "persuasive and intervention resistant nature of Indigenous-specific racism" (p. 51) and asked why "unexamined, commonly shared, socially normed stereotypes persist" (p. 51). They brought focus to the cultures within institutions in which Indigenous-specific racism is coached into practice and stereotypes and colonial narratives are shared, reinforced, and embedded (Lavallee & Harding, 2022).

Researchers within the literature provided evidence that the burden of Indigenous anti-racism learning and unlearning needs to begin within post-secondary educational institutions, specifically among faculty and those who develop curricula (Bell, 2021; Henry et al., 2017; Van Bewer et al., 2021; Ward, 2018; Ward et al., 2021). These researchers also stated the need for directed learnings for educators, so they better understand their role in addressing Indigenous-specific racism in their pedagogy, curricula, and classrooms (Bell, 2021; DiAngelo, 2021; Henry et al., 2017; Van Bewer et al., 2021). The literature demanded educational systems and white settlers take on the burden of the responsibility, as there is immense risk and backlash for IBPOC

educators and staff in doing so (Foste & Tevis, 2022; Gebhard et al., 2022; Ward, 2018). The harm inflicted onto Indigenous educators and staff is similar to the violence and discrimination experienced by Indigenous peoples within education and health institutions (Harding 2018; Lavallee & Harding, 2022; Ward, 2018).

There are increasing demands that Indigenous human rights, Indigenous anti-racism, cultural safety, and humility be embedded within educational institutions to support environments and services free of discrimination and racism (National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019; Royal Commission on Aboriginal Peoples, 1996; TRC, 2015). Indigenous-specific racism is woven into all colonial systems (including systems of education) causing harm, violence, and death to Indigenous peoples (Harding, 2018; Kurtz et al., 2018; S. Loppie et al., 2020; National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019; Royal Commission on Aboriginal Peoples, 1996; TRC, 2015; Think Tank on Anti-Indigenous Racism, 2019). For example, one study described nursing schools as "isolating, discriminatory, and unsupportive toward staff, faculty and students that are racialized, which leads to poorer recruitment and retention, poorer performance, and significant racial stress and ill-health" (Bell, 2021, p. 4). In the US, Indigenous students shared that 80% experienced racial discrimination daily and two thirds faced higher levels of racism than their Black or Latino peers (Currie et al., 2012). The burden of responsibility belongs on settlers to engage in ongoing Indigenous anti-racism learnings to embed practice skills and actions into their daily lives and workplace systems and structures.

2.2 Learning Approaches

The literature reviewed highlighted inconsistencies and limitations in how Indigenous anti-racism education should be implemented. In the literature, cultural competency, cultural

safety, and Indigenous anti-racism are used to address racism, and there is much variation in how they are defined and understood (Brooks-Cleator et al., 2018; Guerra & Kurtz, 2016). Cultural competency focuses on the cultural knowledge gaps through a checklist of skills, knowledges, or ways of being to learn about and engage with another culture (Clifford et al., 2015; Jongen et al., 2018; Lavallee et al., 2014; McCalman et al., 2017).

Cultural competency is connected to cultural safety through a learning pathway that begins with building awareness, becoming more sensitive, and more competent, and then more culturally safe (Ward & Smylie, 2016). A limitation of the cultural competency approach is that it implies the learning has an end point with a goal of becoming an expert in another's culture (Beavis et al., 2015; Duthie, 2019; Lavallee et al., 2014; Jongen et al., 2018; Vallianatos, 2018). As one of my mentors asked, "How can anyone become an expert in another person's culture?" (O. O'Connor, personal communication, October 15, 2018). This focus on culture is most concerning as it risks pathologizing Indigenous people's cultures and ways of being with no reflection on cultures within institutions (Brooks-Cleator et al., 2018; Lavallee et al., 2014; McGibbon, 2018; St. Denis, 2007; Vallianatos, 2018). Restricting the focus to culture is risky as it reproduces stereotypes and inequities that do not address power dynamics, colonial history, and social inequities (Beavis et al., 2015; Lavallee et al., 2014; Duthie, 2019; Jongen et al., 2018). Within the literature cultural competency and cultural safety predominately focus on learning about Indigenous Peoples that directs the attention away from systems and structures. Concentrating on culture enables these systems to see their efforts as benevolent and supportive (Lavallee & Harding, 2022), without ever having to interrogate their complicity in Indigenous-specific racism. Systems often choose cultural competency as it is more palatable for settlers to engage in while missing the necessity of examining of whiteness, settler colonialism, anti-racism

frameworks and systemic racism (Lavallee et al., 2014; Fernando & Bennet 2019; St. Denis, 2007). By focusing on a checklist of culture rather than Indigenous anti-racism, the "complicity of non-Indigenous peoples in upholding racial oppression, remains unacknowledged and hidden" (Lavallee et al., 2014, p. 2). There is an indisputable need for education supports that focus on the settlers, specifically white settlers who have the power and privilege within institutions.

To address many of the concerns of cultural competency, cultural safety has evolved to attach Indigenous voices, power analysis, and critical self-reflexivity to Indigenous-specific racism in the helping relationship. It was developed in 1990 by Māori nurse Irihapeti Ramsden as a means for evaluating whether an encounter was deemed safe by the client and to address the power differentials (Beavis et al., 2015; Brooks-Cleator et al., 2018; Kurtz et al., 2018; Lavallee et al., 2014; Papps & Ramsden, 1996). Cultural safety is a process and an "outcome based upon respectful engagement that recognizes and strives to address power imbalances inherent in power relationships" (FNHA et al., 2021, p. 5). Much of education through cultural competency and cultural safety training has focused on culture and the literature demands that racism and systemic racism be named as the problem, and to create learning opportunities to address Indigenous-specific racism (Bell, 2021; Lavallee et al., 2014; McGibbon, 2018; TRC, 2015, Ward, 2018). Cultural competency and safety are limited by their titles as they include the term 'culture,' which keeps the focus on Indigenous peoples as culturally different and leads to othering Indigenous ways of knowing and being. Many of the scholars have warned of the harm of re-entrenching non-Indigenous innocence while "gazing upon Indigenous peoples" (de Leeuw et al., 2021, p. 88) rather than addressing racism, whiteness, and systemic oppression (see also Bell, 2021; Browne et al., 2021; McGibbon, 2018; St. Denis, 2007; Ward et al., 2021; Wylie et al., 2021). The voyeuristic actions of limiting Indigenous anti-racism to learning about

Indigenous peoples' culture is a common exit strategy for white settlers and institutions (Harding, 2018; Ward, 2018). This "move to innocence" (Tuck & Yang, 2012, p. 1) distracts and diverts attention away from us, and our role in ongoing Indigenous-specific racism.

To relocate education to Indigenous anti-racism, there is a move within the literature to rename cultural safety as 'Indigenous anti-racism education' as ways to focus on what is truly causing the violence (Browne et al., 2021; Bell, 2021; Lavallee et al., 2014; Lavallee & Harding, 2022; St. Denis, 2007; Ward et al., 2021). Anti-racism education is an active "framework for addressing racism that goes beyond tolerating or celebrating racial diversity" (DiAngelo & Burtaine, 2022, p. xvi) and focuses on the systemic, structural, and institutional powers that provide white people with power and authority. However, acts of resistance and fragility to name racism impede many institutions' efforts to address the root causes of Indigenous-specific and systemic racism.

Cultural safety and cultural competency programs, training, or certifications vary depending on the readiness of the institution, leadership, staff, and faculty to address systemic racism and to turn the lens onto its own structures, policies, practices, and understandings founded on colonial underpinnings. Cultural competency includes courses on cultural immersion, cultural protocols, and a checklist of tips on how to work with Indigenous people (Cook et al., 2019; Clifford et al., 2015; Kurtz et al., 2018; McCalman et al., 2017). These checklists are based on stereotypes and generalization about Indigenous peoples usually created by non-Indigenous peoples to support and provide tips on how to work or engage with Indigenous peoples. Cultural safety courses include learning about colonialism, colonial policies, collaboration/partnerships, power sharing, Indigenization, Indigenous staff/students' recruitment and retention, staff education, and systems transformations (Brooks-Cleator et al., 2018; Clifford

et al., 2015; Cook et al., 2019; Curtis et al., 2019; McCalman et al., 2017; Wylie, 2021). Indigenous anti-racism approaches focus on Indigenous rights and self-determination with interventions to addressing whiteness, systemic racism, and systemic change (de Leeuw et al., 2021; Lavallee & Harding, 2022; McGibbon, 2018; Ward et al., 2021).

Scoping reviews of some cultural safety educational initiatives reported increased empathy, humility, and allyship from students because they engaged in critical self-reflection of their biases, prejudices, and recognized their power and privilege (Kurtz et al., 2018). However, many of the studies were small in scale and varied in their approaches to including Indigenous anti-racism, thus limiting their scope and foundational framework. Even with the urgent importance of addressing Indigenous-specific racism, many of the education programs reviewed failed to discuss the issues of racism, settler colonialism, or whiteness, and most of them failed to outline an accountability plan (Diffey & Mignone, 2017; Guerra & Kurtz, 2016; Jongen et al., 2018; Kurtz et al., 2018). The literature varied on how to address cultural safety and Indigenous anti-racism, but the articles were clear that these initiatives needed to be developed by Indigenous peoples.

2.3 Indigenous Accountability

Researchers stress the importance of prioritizing Indigenous ways of knowing and being within Indigenous anti-racism education (Davis et al., 2016; Duthie, 2019; Ward et al., 2021; Wylie et al., 2021). Institutions are called on to support and compensate Indigenous peoples to develop, create, and support cultural safety and Indigenous anti-racism curriculum development, program delivery, and systems redesign. This work cannot move forward without the voices of those most deeply impacted by the care (Davis et al., 2016; Ward, 2018). There is a gap in the literature on how to handle this tension. It is important to prioritize and privilege Indigenous

ways of knowing and being in educational programming and within institutional services design and development (TRC, 2015). However, there is a tendency to depend on First Nations culture to be a way to address racism (Harding, 2018; St. Denis, 2007, 2017; Ward, 2018). Caution, mindfulness, and collaboration need to be considered when deciding when, why, and how Indigenous communities are a part of settlers' learning spaces as "discussions about residential schools, forced adoptions, and other colonial realities can also be triggering, re-traumatizing, and/or shocking" (Churchill et al., 2017, p. 11; see also Davis et al., 2016). Thought leaders in this area demand recognition of the impacts of settler resistance, denial of racism, and minimization of the social and political issues on facilitators and participants (DiAngelo, 2018, 2021; Harding, 2018; Ward, 2018). Relationships and communication will be key to determine the optimal conditions for safety needed regarding when it is best to invite Indigenous community members into the in-person learning to attend and support settler learning. Indigenous leadership and community will be foundational during the development, engagement, design, accountability, and evaluation of education programs and the responsibility is on us as white settlers to do the ongoing learning.

2.4 Responsibility

The literature stresses that the heavy lifting of Indigenous anti-racism needs to rest on the shoulders of systemically biased white educational institutions, leadership, faculty, staff, and students (Berg et al., 2019; Churchill et al., 2017; TRC, 2015; Vallianatos, 2018; Ward et al., 2021). The academy has made limited and tokenistic improvements to respond to inequities and to make its staff and faculty reflect the composition of its student population (Henry et al., 2017). Indigenous anti-racism strategies and directional recommendations are often developed and implemented by white settlers without Indigenous leadership. It is dangerous when educational

institutions are built on principles and practices of whiteness that pathologizes, paternalizes, and creates inequities for Indigenous peoples (Browne et al., 2021; Ward, 2018). It is imperative that facilitators and educators focus on Indigenous-specific racism when teaching about whiteness. As Andersen (2009) maintained, education will need to focus on "how whiteness frames indignity and how Indigenous people know whiteness should stand as a central component of the discipline of Indigenous studies" (p. 94). Organizations are built on whiteness, and it can be extremely uncomfortable to examine systemic and interpersonal racism by naming the harms of whiteness (McGibbon, 2018; TRC, 2015; Ward et al., 2021).

Naming and exploring whiteness is an essential strategy to address Indigenous-specific racism as "white settlers need to understand that racism is embodied—inscribed on the body, the mind, the spirit over time and inter- generationally" (McGibbon, 2018, p. 18). Whiteness refers to "the practices, policies and perspectives that creates and enables the dominance of white settlers, norms, and culture, in institutions, systems and society" (National Collaborating Centre for Determinants of Health, 2020, p. 1). DiAngelo (2018) reinforced the essential need for a concerted effort by white faculty to develop the cognitive abilities and resilience to engage in constructive dialogue about race. The desire to be seen as a good person, retain power, and deflect scrutiny profoundly impact the ability of white individuals to embed Indigenous anti-racism within their systems (Fernando & Bennett, 2019; McGibbon, 2018; Ward et al., 2021). As white settlers, we often sabotage these important learnings using emotional reactions and resistance to distract and disrupt the goals Indigenous anti-racism learning (DiAngelo, 2018, 2021; Halvorson et al., 2022; Ward, 2018). Indigenous anti-racism educators often report experiencing resistance strategies or "moves to innocence" (Tuck & Yang, 2012, p. 1) while facilitating courses and moving Indigenous anti-racism work forward (see also Auger et al.,

2020; Henry et al., 2017; Ward, 2018). These moves can show up as avoidance, derailment, violence, fragility, denial, blaming, criticism, silence, resistance, lack of engagement, anger, frustration, and withdrawal (DiAngelo, 2018; Peek et al., 2020; Ward, 2018). There needs to be opportunities to build a community of support that can hold white settlers accountable and encourage us to work through our feelings of discomfort (Yaphe et al., 2019; Crossroads Ministry, 2008; DiAngelo, 2021).

2.5 Racial Caucusing

Racial caucusing creates and provides spaces for racial groups to come together to do the important social and collective learning and unlearning. These collective learning spaces provide a place for each racial group to learn alongside people with similar experiences with racism or enacting racism (DiAngelo & Burtaine, 2022; Just Lead Washington, 2019; Obear & Martinez, 2013). While racial caucusing has been used to support anti-racism work in the US for over 25 years, it has had limited application in addressing Indigenous-specific racism until the last 6 years in BC (DiAngelo, 2021; Ringham-Cowan et al., 2016). Within Lək̓ʷəŋən homelands, colonially known as Victoria, the racial caucusing curriculum has been decolonized to address settler colonialism and Indigenous anti-racism and has been integrated into scaffolded Indigenous cultural safety (ICS) learning journey (Appendix E; Ringham-Cowan et al., 2016). Racial caucusing has been used to create Indigenous circles of learning, racialized People of Colour communities of learning, and white settler communities of learning within Indigenous Health, at Island Health between 2016–2020. Specifically, white settler caucusing supports specific reflections of settler colonialism, whiteness and “are a foundational way to begin the exploration of our own complicity in a racist system” (DiAngelo & Burtaine, 2022, p. xvi; see also Ringham-Cowan et al., 2016). Racial caucuses provide space and opportunity for white

settlers to put all our previous learning into practice with the goal to build skills to recognize and address Indigenous-specific racism (Michael & Conger, 2008). In the book *White Benevolence*, Halvorsen and colleagues (2022) poignantly remind us that the "caucus approach offers opportunities to balance the tension of focusing on Indigenous culture to Indigenous anti-racism by shifting white voyeurism towards white accountability" (p. 236). These learning environments create spaces for participants to reflect on Indigenous-specific racism and excavate "how we have consumed racist ideology and developed a deeply internalized sense of racial superiority" (DiAngelo & Burtaine, 2022, p. 3). White settlers' ways of knowing and being, and our socialization inform our understanding that our "racial bias is backed with legal authority and institutional power" (DiAngelo & Burtaine, 2022, p. xiv). Participation requires a desire to take an anti-racist stance in learning about race and whiteness, and a willingness to face our discomfort, uncertainty, or anger in the process (Michael & Conger, 2008).

A decolonized racial caucus includes reflexivity on settler colonialism, whiteness, Indigenous-specific racism, and systemic racism. White settler racial caucusing is an essential part of the scaffolded education that institutions need to engage in to address Indigenous-specific racism (Lavallee et al., 2014; McGibbon, 2018; Ward et al., 2021). For white settlers the decolonized caucusing supports understandings of Indigenous-specific racism and how it informs our bias, stereotypes, and ways of knowing and being (Ringham-Cowan et al., 2016). Far too often white settlers expect and demand that our anti-racism education come from Indigenous, Black, or People of Colour (DiAngelo, 2018, 2021; Ward, 2018). White settlers respond to learning from white settlers in profound ways; there is less ability to engage in the "moves to innocence" (Tuck & Yang, 2012, p. 1) when they are named and called into the learning during caucusing (see also DiAngelo, 2018, 2021; Vallianatos, 2018). Some of the literature highlighted

the benefits of racial caucusing as including increased understanding of unacknowledged racism, changes in worldview, power, and privileges (Blitz & Kohl, 2021; DiAngelo & Burtaine, 2022). There were also comments from racialized peers that white settler participants demonstrated increases in acceptance and validation of racialized perspectives; they also showed actions of curiosities around challenging the status quo and increased ability to view and examine situations through an anti-racism lens (Blitz & Kohl, 2021; DiAngelo & Burtaine, 2022).

It can be an unsettling, uncomfortable, and emotional journey for white settlers to realize how white superiority is at the heart of harms for Indigenous peoples (DiAngelo, 2018, 2021; DiAngelo & Burtaine, 2022). White settler racial caucusing works to provide a space for peers and colleagues to share struggles and challenge each other as they seek to uncover the depths of our internalized racist superiority (Crossroads Ministry, 2008; DiAngelo, 2021). Racial caucusing is a model for collective learning as "white people need allies too because breaking the racial contract can be so isolating" (Michael, 2015, p. 112). Authenticity, vulnerability, and truth-telling can be fostered when learners are with those "they perceive to be like-minded; for an entire race or ethnicity" (Ward et al., 2021, p. 310; see also Peek et al., 2020). This work should be done as part of a community that supports mutual accountability by establishing a culture of calling each other in to collaborate and resist individualism (DiAngelo & Burtaine, 2022). Racial caucusing is placed at the latter part of participants' on-going learning journey after they have engaged in facilitated on-line, face-to-face heart-based learning, and experiential and community-based learning (DiAngelo, 2021). This is commonly done as white settlers' reaction to caucusing when it is introduced too early in our learning can ignite fragility (DiAngelo, 2021; Halvorson et al., 2022). The curriculum that is necessary for racial caucusing is based on critical race and whiteness theory, decolonizing and transformative pedagogy, settler

colonization, systemic racism, and building Indigenous anti-racism actions. Racial caucusing has been seen as successful intervention that "provides a setting and space in which settlers hold each other accountable to a vision of building an anti-racist community" (Crossroads Ministry, 2008, p. 5; see also Blitz et al., 2012; Churchill et al., 2017; DiAngelo, 2021).

2.6 Self Knowledge: Social Location and Self -Identity

Naming and building understandings of settler colonialism, racism, and whiteness are key outcomes of a decolonizing journey. Gebhard and colleagues (2022) reminded us that "colonialism, racism, and whiteness are interlocking systems that inform each other and are not necessarily distinctive" (p. 6). Educational endeavours that intend to address and confront Indigenous-specific racism must plan to disrupt these systems and "think about how whiteness functions ideologically, structurally, institutionally, and epistemically to produce inequitable outcomes across the educational landscape" (Foste & Tevis, 2022, p. 6). As a social and cultural structure whiteness creates, controls, and dominates within institutions, systems, and society by enacting inequitable practices, policies, and perspectives (National Collaborating Centre for Determinants of Health, 2021). Addressing racism must include a deep reflection on whiteness and Indigenous-specific racism education must include reflexivity toward Indigenous peoples, the land, and the political, social, economic, and cultural impacts to the land and waters (Gebhard et al., 2022). The literature recommended a balance of facilitating white people's understanding of how they relate with their identity as a white person/settler and supporting participants' awareness and understanding of the systemic nature of whiteness (DiAngelo & Burtaine, 2022; Gebhard et al., 2022; Foste & Tevis, 2022). As a socially constructed identity, whiteness positions itself at the top of the racial hierarchy (Loppie & Barker, 2016). Within this placement comes dominance and privileges, that consider whiteness neutral or normal (Gebhard

et al., 2022; National Collaborating Centre for Determinants of Health, 2021). DiAngelo (2021) spoke to how invisible whiteness as a race has been by sharing that we "see ourselves as individuals not white individuals" (p. 224). The literature demanded whiteness as a race and social structure, including the processes, culture, power, and history, be named and called out.

The literature called for white settlers to interrogate their racial identity and systemically embedded whiteness (DiAngelo & Burtaine, 2022; Foste & Tevis, 2022; Gebhard et al., 2022). However essential this is, it is imperative that in doing so that white people and whiteness are not recentred in this exploration. This work must be grounded in and accountable to the people most deeply impacted by whiteness and white settlers, Indigenous peoples of Turtle Island.

Wolfe (2006) shifted the narrative on settler colonialism by reminding us that it is not only an historic event, but also an ongoing structural process embedded into the fabric of society. Settler colonialism is differentiated from the colonization of some other parts of the world by the important clarification and realization that we settlers have never left, and we continue to benefit from occupied Indigenous homelands. Settlers made and continually make new homes on Indigenous homelands, without understanding the impact on Indigenous peoples (Lowman & Barker, 2015; Tuck & Yang, 2012; Wolfe, 2006). The occupation of stolen land through settler colonialism is ongoing violence and continues each day that settlers remain (Lowman & Barker, 2015). Indigenous peoples are seen as being in the way and blocking advancement and resource development, so they are targeted with colonial policies and structures that violently impact their social, political, economic, and cultural ways of knowing and being. When enacting "claims to land under settler regimes, land is recast as property and as a resource, Indigenous peoples must be erased, must be made into ghosts" (Tuck & Yang, 2012, p. 6; see also Nath & Allen, 2022). The whiteness within and of settler colonialism has been subject to limited interrogation across

education and health care (Nath & Allen, 2022). The lack of scrutiny is a common action of whiteness as it deems itself the norm; it centers itself as the goal and supreme way of knowing and being allowing dehumanization, violence, and even death to Indigenous peoples (Lavallee & Harding, 2022).

Transformations around internalized racist superiority demand critical reflexivity on the topics of social location, self-identity, settler colonialism, and whiteness. As with the definition of Indigenous cultural safety, "an outcome based on respectful engagement," it is essential that researchers evaluate whether white settlers are integrating any of the learning (FNHA, 2021, p. 5). White racial identity development specifically is a set of belief systems and stages that researchers can compare and measure against (Lawrence & Tatum, 2012). White racial identity framework was developed in 1990 by Janet Helms for white people (Helms, 1990). The process involves becoming aware of one's "whiteness," accepting this aspect of one's identity as socially meaningful and personally salient, and ultimately internalizing a realistically positive view of whiteness which is not based on assumed superiority (Lawrence & Tatum, 2012). This model was created for white people to help understand our complicity in a racist system, to learn about systemic racism, power, and privilege, and to create an accountability structure with those impacted by racism (Lawrence & Tatum, 2012). In addition, Helms (1990) presented the idea that all people have a racial identity in some way and are racialized, in ways that are influenced by power and privilege. Davis and colleagues (2006) developed their own definition of how to transform settler Consciousness: "1) Reframing narratives that hold settlers accountable, 2) naming and unsettling the status quo and power, 3) Building just and decolonized relationships with Indigenous peoples, land and all beings, 4) lifelong relational learning and commitment" (p. 5). It is important that we white settlers work to understand our racial identity and that we are a

part of a community that has limited relationships to race and ours and others racial interrogation.

2.7 Conclusion

Decolonization is a process and an outcome, and it requires active, daily, and sustained commitment to unlearning (DiAngelo, 2018; FNHA et al., 2021). The literature on white settler caucusing affirmed the need to educate leaders, faculty, and staff in ways that support their decolonizing journey. The literature recommended these educational programs be long-term, scaffolded learnings with a varied delivery method, and be online, in person, facilitated, and experiential with skilled facilitators with critical race/whiteness analysis (Kétéskwēw Dion Stout et al., 2021; Kurtz et al., 2018; Ward et al., 2021; Wylie, 2021). The solutions are not a checklist or solely about learning about Indigenous peoples, there needs to be a commitment by the educational institutions to do the work of learning, unlearning, humility, critical self-reflexivity, privilege and power dismantling, and system reorientation (Bell, 2021; DiAngelo 2021; McGibbon, 2018; Ward et al., 2021; Wylie et al., 2021). We must be vigilant and accountable on how these programs are implemented as after province wide investigations within Québec and BC training programs have been targeted, dismantled, or are token and contain misinformation (Auger et al., 2021; Deer, 2022).

Resistance, fragility, and lack of Indigenous-specific racism analysis play a significant role in how institutions, systems, and individuals respond or more truthfully fail to respond to Indigenous-specific racism. The variations in educational approaches and terminology are created by a lack of Indigenous-specific racism analysis, limited consensus, and common fear or disinterest to address racism. There are many reasons for this inaction: resistance, fear of losing power/privilege/benefits, not knowing how or if you should be the one to move this work

forward, and racism (Browne et al., 2021; McGibbon, 2018; Reading & de Leeuw, 2014; Ward et al., 2021). Governments and institutional leaders can say they are doing something if they are researching the problem. Six years after the release of TRC's (2015) 94 calls to action, only 13 have been taken up by settler Canadians (Jewell & Mosby, 2022; McGibbon, 2018).

I noted problems within the literature reviewed, including weak study designs, low or no reporting of consent rates, and confounding and non-validated measurement instruments. Few programs have been successfully implemented and evaluated as an intervention strategy as there is great variation and lack of evaluation results in training without standardized accountability for competencies in education. There were large variations in duration and integration of the education (Jongen et al., 2018; McCalman et al., 2017). Most programs focused on culture rather than racial oppression and systemic racism (Browne et al., 2021; St. Denis, 2007; Ward et al., 2021). Few guidelines currently exist to assist in the application of anti-racist pedagogy in education.

I found limited research on Indigenous anti-racism within educational institutions, so I cross-referenced health care literature as culture began in health care. Limited evidence of positive impacts were shown, mostly due to the size and scope of interventions. Anti-racism literature has been well studied for decades in the US, most often Indigenous (Native Americans) are last on a list, if mentioned at all, as seen in the new book by Foste and Tevis, (2022). I found limited research that addressed Indigenous-specific racism and how Indigenous peoples are erased, silenced, and their issues ignored and pathologized (Harding, 2018). The literature lacked educational programs to address Indigenous-specific racism and research grounded in critical race theory, decolonizing pedagogy, and anti-colonial methodologies besides San'yas Indigenous

cultural safety program (Browne et al., 2021). Many cultural competency and cultural safety programs evaluated are extremely small and underresourced.

The literature on racial caucusing was mainly out of the US and found it was an effective strategy to bring the harms of whiteness and systemic racism into focus (Crossroads Ministry, 2008). Racial caucusing is promoted as a way to reduce the emotional labour and harms of educating and supporting white settlers in their learning journeys (Crossroads ministry, 2008; Michael & Conger, 2009; Halvorson et al., 2022). I found no literature on a decolonized racial caucus that includes foundational learning on settler colonialism. There is a need for educational programming that is founded in decolonizing, critical race, critical whiteness, and Indigenist methodologies to effectively address the root of Indigenous-specific racism (i.e., whiteness, bias, stereotypes, power, privilege, and settler colonialism; Bell, 2021; Lavallee et al., 2014; St. Denis, 2007; TRC, 2015; Ward et al., 2021). Finally, DiAngelo and Burtaine (2022) reminded us that we are faced with a serious dilemma when we decide as white people we need to change as "we simply do not have the education, self-awareness or practical skills to challenge racism" (p. xxviii). Thus, reinforcing the importance of education and creating spaces for education, I end this literature review with a final quotation from Justice Murray Sinclair (as cited in Watters, 2015): "Education is what got us into this mess . . . but education is the key to reconciliation" (para. 20).

2.8 Chapter Summary

In this chapter, I reviewed the literature on how educational institutions have been and are encouraged to address Indigenous-specific racism. I explored the recommendations within the literature to call on educational institutions, leadership, and staff to take on the responsibility to educate themselves to address Indigenous-specific racism. Within settler populations there is a

specific call to name whiteness in all systems and invite white settlers to interrogate their role in interrupting embedded racism. This call includes creating specific educational interventions that focus on white settlers and whiteness such as racial caucusing. The literature review concluded with recommendations for interventions that interrogate self-identity and social location through settler colonialism, whiteness, and white racial identity development. This research intervention sought to determine if racial caucusing could change colonial thoughts, beliefs, and behaviours and my methodological approach and the theoretical frameworks for this study along with my research methods are presented in the next chapter.

Chapter 3: Methodology and Methods

After 20 years working, learning, and unlearning alongside Indigenous peoples, I knew I wanted to find a way to develop and engage in research that would not perpetuate the colonial ways of knowing and being I had been working so hard to unlearn. I had much trepidation entering graduate studies as I had not found a research project or process that aligned with my values. After meeting with Dr. Loppie, it was clear that together we could develop a research intervention that was meaningful and accountable. In this chapter, I present my methodology framework and the methods used to create this research project.

3.1 Theoretical Framework

I have found the learning journey of developing a theoretical framework to guide and legitimize my research practice to be transformative. I came to academic research with a passion for relationships and connecting to others through food and sharing and gifting my creations. One of my professors noted that creating my methodology and theoretical framework was like preparing and baking from a recipe (S. Carroll, personal communication, July 6, 2021). I was encouraged to undertake methodological development much as I would approach baking from a recipe. Research methodology requires a step-by-step summary of the actions, similar to ingredients (methods) and the framework or recipe (methodology), so the readers can understand and even reproduce the research. It took me a lot of time and self-reflection to understand and tie this baking analogy to my research process. With time and critical reflexivity, I was able to articulate my values, principles, and processes and how they inform my research project. My decolonizing journey has been a long and is a continuous process (Walker et al., 2013), one that has required active, daily, and sustained commitment (DiAngelo, 2018). I spent most of my career unaware of how much of my way of knowing and being remained unchecked, unaware of

my lack of self-scrutiny. I searched and found Indigenist and decolonizing methodologies to ground and inform my research process, while using critical race/whiteness studies and white racial/settler identity development to inform my Indigenous-specific racism and Indigenous anti-racism analysis.

Critical whiteness studies (CWS) is a deeply reflexive process in which the social construction, dominance, hierarchy, and structures of whiteness are examined and challenged. Foste (2020) reminded readers that Indigenous and racialized scholars have researched and written about the dominance of whiteness and its impacts within society for generations, yet they call attention to the relatively new awareness by white researchers of a "critical examination of whiteness" (p. 131). Whiteness is not new to IBPOC who have been resisting and calling attention to the structures of whiteness for generations (Gebhard et al., 2022). Many researchers have reminded white settlers that the work of understanding, educating, and dismantling whiteness belongs on the shoulders of white settlers and recommended white settler caucusing as a mode for learning about and interrupting whiteness and racism within self, society, and institutions (Crossroads Ministry, 2008; DiAngelo, 2021).

CWS evolved out of critical race theory (CRT), an intellectual and social framework that questions the belief that race is not based on biology, but rather is a universal socially constructed hierarchy, systems, and structures that benefits white settlers socially, economically, educationally, and politically (Gebhard et al., 2022; Harding 2018; Ward, 2018). CRT is "employed by activists and scholars interested in studying and transforming the relationships among race, racism, and power" (Harding, 2018, p. 64). Adding to these theories, I used white racial identity development and settler identity awareness as a framework within the six-session

white settler caucusing intervention to evaluate participants' level of integration and transformation.

White racial identity development is a racial and ethnic identity model created specifically for people who identify as white (Helms 1990). This identity model "involves becoming aware of one's 'whiteness,' accepting this aspect of one's identity as socially meaningful and personally salient" (Lawrence & Tatum, 2012, p. 1). Settler identity development is a process of learning and unlearning one's complicities in the occupation and ongoing colonization of Turtle Island (Reagan, 2010). Identification as a settler requires acknowledgement that colonialism is ongoing and that we white settlers have never left and still benefit immensely from settler colonialism (Battell Lowman & Barker, 2015; Reagan, 2010; Tuck & Yang, 2012). White settler caucusing is a promising learning framework and is based on supporting white settlers to transition through the stages of white racial identity development and settler identity development with the goal to "re-story Canadian history" (Regan, 2010, p. 20), encouraging participants to move through the stages to embody and gain a deeper understanding of their social location and self-identity.

3.2 Methodological Frameworks

The foundational work of Indigenous scholars illuminates Indigenous research paradigms and challenges western research dominance. Indigenous scholars developed these methodologies to create space for their ways of knowing and being, and to engage in research that is integral to who they are (Hart, 2010; Rix et al., 2019; Wilson, 2008). The development and application of decolonizing and Indigenist methodologies highlight anti-colonial principles and political and social resistance to inform research (Hart, 2010; McPhail-Bell et al., 2019; Rix et al., 2018; Smith, 2012; Wilson, 2008). I explored how white settler researchers incorporated these research

paradigms by positioning themselves as learners, honouring their accountability, relationships, and being mindful not to co-opt or centre themselves (Rix et al., 2018; Wilson et al., 2019). As a white settler and researcher, I need to be mindful and thoughtful as I engage in research that is informed by Indigenous scholars. It is common for settlers to appropriate and dominate within Indigenous spaces. Decolonizing and Indigenist approaches challenge objectivity and ask researchers to position themselves deeply within their research. Kovach and colleagues (2013) shared,

> We cannot be separated from our work, nor should our writing be separated from ourselves and our relationships with our environment, families, ancestors, ideas, and the cosmos around us shape who we are and how we will conduct our research. (p. 505)

I use these methodologies to help position, locate, and embody myself within these approaches through my relationships and research. I worked hard to ensure integrity within the application of these methodologies and to give credit to the Indigenous thinkers who have brought these methodologies into my learning. I actively sought to embody the principles of each of these methodologies to support the self-awareness, integrity, and accountability to Indigenous peoples.

Indigenist Methodologies

Indigenist methodologies are part of an evolving, accountable, reflexive, relational, political, and philosophical framework that has been cultivated by Indigenous scholars (Martin & Mirraboopa, 2003; Rigney, 1999; Wilson, 2008). These methodologies are grounded in relationships including identities, values, and worldviews. Their applications vary from research done only by Indigenous scholars (Rigney, 1999) to a broader definition that promotes all researchers to engage in Indigenist approaches (Wilson, 2008). At the heart of Indigenist research is a methodology that actively resists western research dominance and recognizes Indigenous worldviews, knowledges, realities, and relationships as vital to Indigenous existence and survival (Rix et al., 2018; Wilson, 2008). Rigney (1999) proposed three principles of

Indigenist methodology—(a) resistance as its emancipatory imperative, (b) political integrity, and (c) privileging Indigenous voices—and Martin and Mirraboopa (2003) described these principles as "strategies" (p. 1548) to consider within Indigenist research methodologies.

I was extremely grateful for Dr. Loppie's invitation to explore this methodology. I entered this research with limited understanding of how much critical reflexivity would be needed. This methodology inspired me to reflect on who I am, how this informed my approach, and how to bring my "whole self to the project" (Wilson et al., 2019, p. 12). This was not easy for me as my western socialization centers my identity and influences how I see the world. It was a new and challenging endeavour to constantly question how and why I understand the world. My white settler, cisgendered dominance was never questioned or challenged until I worked within Indigenous communities. Kovach and colleagues (2013) asserted, "Subjectivity is the production of a socially constructed culture" (p. 498). My schooling and early career focused on intellect, concrete knowledge, and outcomes; it did not explore how my identity, worldview, ontology, and axiology inform how I engage with others, society, or knowledge. As I began building a research framework and analyzing data, I realized how essential it would be for me to know who I am and my core values and beliefs. I needed to understand and be able to articulate the lens with which I was developing and evaluating my research. This lens needed to include the political, social, and economic power structures that have dominated, controlled, and silenced Indigenous peoples since contact. I needed to be aware of these structures and aware of the vast examples of resistance, relational practice, and power within Indigenous communities. Far too often the latter is erased in western systems and institutions.

I developed a framework to include humility, transparency, vulnerability, curiosity, reciprocity, and relationships. Rix and colleagues (2019) noted that for, "Non-Indigenous

researcher relational accountability is encapsulated by principles of respect, responsibility, and reciprocity" (p. 260). In developing a methodology, I actively and consciously resisted my colonial conditioning by focusing on creating structures to facilitate thoughtful and critical relationships with myself, my co-facilitator, and the participants.

Decolonizing Methodologies

Decolonization is a lifelong process that encourages us to engage in a journey of "elsewhere" (Tuck & Yang, 2012, p. 36). This process requires settlers to ask questions about who we are, how we came to be on these homelands, and how we are complicit in and beneficiaries of colonial oppression (Battiste, as cited in Datta, 2018). Linda Tuhiwai Smith's (2012) formative book *Decolonizing Methodologies* brought together Indigenous, transformative, liberation, feminist, and critical methodologies to strengthen decolonizing research frameworks. I am learning from scholars interested in understanding and unfolding Canada's settler colonial occupation of Indigenous homelands to bring these lessons into my analysis of Indigenous-specific racism. Decolonizing research centres the concerns and worldviews of non-Western individuals as well as commonly "Other(ed)" (Thambinathan & Kinsella, 2021, Abstract section, para. 1) perspectives. Decolonizing research does not reject all aspects of western research but prioritizes Indigenous ideologies, ontologies, epistemologies, perspectives, and purposes (Smith, 2012). As with Indigenist methodologies, decolonizing approaches require critical self-reflexivity and accountability, and ask researchers to interrogate their research plans, underlying theories and socialization, and complicity, power, and privilege. However, decolonizing methodologies demand that researchers centre the views and needs of the oppressed including interrogation of settler colonialism (Nath & Allen, 2022; Tuck & Yang, 2012). The work to recognize the colonized mind takes daily, sustained, and committed self-reflexivity and scholars

are encouraged to engage in "critical pedagogy" (Thambinathan & Kinsella, 2021, p. 2) that transforms colonized views and asks researchers to hold alternative knowledges that create space for other ways of knowing and being (see also DiAngelo, 2018; Ward, 2018).

Indigenist and decolonizing methodologies create a container to challenge whiteness and settler colonialism through critical self-reflexivity, curiosity, and accountability. To decolonize academic spaces, there must be an "unsettling and transforming of the structures of privilege and power that maintain the status quo and keep oppressed groups from gaining equitable voice" (Hart et al., 2017, p. 333). The literature reinforced the importance of shifting the lens away from community (pathologizing) or "solving the Indian problem" (Reagan, 2010, p. 12) to engage in a "reflective journey to metaphorically hold up a mirror to ourselves and one another to investigate our positioning, emotions, thoughts, and actions" (p. 12; see also Krusz et al., 2020, p. 207). This openness and unfamiliarity informed all aspects of my research and learning process. I had to let go of control and the idea that I knew where I was going.

This research process was a political act as it demanded interrupting Indigenous-specific racism, disrupting social norms, and dismantling of internalized white superiority within myself, the research process, and participants. Potts and Brown (2005) reminded all researchers that "becoming an anti-oppressive researcher means that there's a political purpose and an action to your research" (p. 1). Naming whiteness and settler identity is a political act as it forces white settlers to hear, feel, and process our feelings toward whiteness, racism, settler colonialism, and Indigenous peoples. Smith (2012), Wilson (2008), and Rix and colleagues (2018) recommended decolonizing and Indigenist methodologies to inform anti-colonial research approaches. These principles require researchers to acknowledge and address power dynamics and engage in deep

critical self-reflexivity, self-awareness, reciprocity, responsibility, relationship building, trust building, and humility (Rix et al., 2018; Smith, 2012; Wilson et al., 2019).

3.3 Methods

I gathered data through conducting six separate white settler caucus sessions. Each group session was 2.5 hours long and occurred every 3 weeks over the spring of 2022. I arranged for invitations including preparatory work to be sent out on January 6th with personalized offerings to enjoy during the first sessions. Offerings included packages of tea, fruit snacks, chocolate, and cards. I had intended for the sessions to be in person; however, due to the COVID-19 pandemic, I held the sessions online. Instead of setting the table with food, I sent out in-person packages 2 weeks prior to each session. I requested participants set aside 1 to 1.5 hours for pre-session preparation that could include reading, listening, or reviewing a resource for discussion within the session. In the section that follows, I offer a more detailed summary of the study process and schedule.

Intervention Study Process and Schedule

Please refer to Appendix B for a more fulsome session summary for white settler caucusing sessions from February 1 to May 17, 2022. I sent a pre-learning homework package 3 weeks prior to each session. I developed a tailored and decolonized racial caucusing curriculum with specific learning goals for each session (Y. Ringham-Cowan, O. O'Connor, & C. Ward, personal communications, May 15, 2016). Each session had a specific theme and learning goals with specific resources and learning tools sent out 3 weeks prior to next sessions. I held Session 1 on February 1, 2022, and W̱SÁNEĆ community member Tiffany Joseph joined to start us off in a good way. The session focused on setting the table for the sessions, getting to know each other, and an introduction to the topic of whiteness. I held Session 2 on February

22, with a focus on white racial identity development and race and privilege. Session 3 was on March 15 and focused on health equity and common "exits" white settlers make. I held Session 4 on April 5 and focused on settler colonialism. Session 5 was a picnic on April 26 and focused on white supremacy culture. The final session was held on PKOLS and W̱SÁNEĆ Elder Earl Claxton Jr. joined us for an hour to share about the land. The closing sessions focus was returning to critical race analysis, whiteness, moving forward, and grounding participants in relationship to the peoples and stories of this place.

3.4. Participant Recruitment and Sample

I invited all white staff and faculty within the University of Victoria (UVic) Faculty Human and Social Development (HSD) to participate in this research project with a goal of 10 to 20 participants. I arranged for the HSD administration to send invitations to all HSD staff (n = 126) via email on December 3, 2020, and January 5, 2021 (Appendices A & F). The email informed white settler participants of the study details, described the project and the expected level of commitment, and provided my contact information for those who chose to request to be a part of the study. Study eligibility was based on identifying as a white settler and having had some foundational training (UVIC Indigenous Cultural Acumen Training, San'yas ICS trainings, Kathi Camilleri's Village workshop, University of Alberta Indigenous Canada 12-week training, or any other Indigenous anti-racism trainings that examine the deep, historical, and current impacts of colonization).

By December 24, 2020, 10 people indicated interest in the study; six were confirmed and met the eligibility criteria. One individual had foundational learning and committed to some more learning. I sent the confirmed seven people a Doodle poll and selected a date and time that worked for everyone. On January 6, 2021, the HSD administration resent the invitation email

and eight more people expressed interest in the study. I sent follow-up email messages to a few people with limited foundational learning to have a phone chat to determine how they felt about entering the learning journey. In total, I had five phone or Zoom conversations with people who wanted to participate but were unsure of the eligibility (e.g., due to racial identity or lack of foundational learning).

During emails and phone conversations I modelled vulnerability and a relational approach with the goal to provide space for participants to ask questions and provide me with an opportunity to support their understanding of the white settler caucusing approach and explore my role as a researcher and facilitator. I modelled vulnerability and humility when I described my experiences of transformation through white settler caucusing and explored confidentiality concerns with them. Through these relationships, I reinforced the importance of this lifelong learning commitment and accountability to Indigenous peoples. On January 7, 2022, I had a total of 12 confirmed and two unconfirmed participants. I sent invitations including the informed consent letters, the agenda, pre-learning materials, date, time, and the Zoom link to prospective participants. On February 1, 2022, a total of 15 people confirmed for the study, all of whom attended the first session. Before the first session, one participant withdrew due to a family commitment and then after the first session another participant withdrew as they did not feel they could fit the study into their schedule. On February 20, another participant withdrew due to medical reasons. For the second session, 12 participants continued with the study. On March 14, another participant withdrew due to time management constraints and another just stopped coming to the sessions. On May 15, the day of the final session, a total of nine participants attended with one person on the phone and one unable to attend due to a work commitment. As such, 10 to 12 people attended all six sessions.

3.5 Selection Criteria

I had created a flexible and relational set of criteria for entrance into the study. Participants had to have previous Indigenous cultural safety/Indigenous-specific racism learning and training. My mentor's strongly recommended participants have foundational courses such as San'yas Core Health, advanced San'yas Bystander to Ally/Unpacking the Colonial Relationships and in-person sessions such as Blanket Exercise or Kathy Camilleri's Building a Village workshop before entering an in-person session. Ward (2018) spoke of the harms done to Indigenous participants and facilitators in learning spaces when settler participants have not previously engaged in foundational learning. Historically in racial caucusing, participants who have had foundational learning get much more out of the learning than those who are earlier in their learning journey (Ward, 2018; Ward et al., 2021). I sought interested participants who had engaged in San'yas Indigenous Cultural Safety Learning courses, UVIC Indigenous Cultural Acumen Training, and at least one in-person experiential learning. Across the various sessions, eight to 12 potential participants met these requirements of having two of the above or similar foundational learning. Participants had a range of learning experiences, and many shared they learned on the job from Indigenous Peoples and had taken some courses. Some participants had been working with Indigenous Peoples for decades but had not engaged in any formal learnings. I had four calls with interested participants who had limited foundational learning; these calls proved important, as all of them decided they were not ready for this learning after our conversation. Each of these prospective participants had limited learning to date and were scholars and staff within a post-secondary institution that is committed to decolonizing practice, truth and reconciliation, and Indigenization.

3.6 Data Collection

This inquiry utilized a mixed-method research design with quantitative (pre- and post-survey) and qualitative (pre- and post- open-ended surveys and researcher notes) data collection. I gathered qualitative and quantitative data over a 4-month period (February 1 to May 17, 2022). I provided participants 15–30 minutes to collect data at the end of each of the six sessions. In Sessions 1 and 6, I ensured participants had 30 minutes to fill out the more extensive pre- or post-survey. In Sessions 2 to 5, I gave participants 15 minutes to complete a post-session survey. Due to COVID-19, I arranged to send those out via a SurveyMonkey link. I gathered data using five sources: pre-surveys within Session 1, post-survey in Session 6, post-session surveys, in-session journals, and facilitator journals.

Pre-Surveys and Post-Survey

Fifteen participants took part in the pre-survey and 9 completed the post-survey. Three weeks prior to the first session, I sent out the agenda including the pre-learning (see Appendix C). Participants were asked to provide a pseudonym to use throughout the study so their responses could be compared across the intervention. Unfortunately, participants shared after Session 2 that they had forgotten their aliases and could not fill out that part of the survey (see Appendix G), limiting the ability to assess individual participants' transformations over time; therefore, we had to explore group rather than individual transformations. Please see the study conclusions in Chapter 6 for more reflections on the implications of this.

Post-Session Surveys

Session participants (n = 9) were given 10–15 minutes to complete an online survey after each session (Appendix H). They were asked about their feelings, how they could centre the

learning in their professional and personal lives, what they are doing differently, less of, and more of as a result of the learning, and any feedback they wished to share with facilitators.

In-Session Journals

Participants journaled in four sessions: Session 2 (n = 10), Session 3 (n = 8), Session 4 (n = 7), and Session 5 (n = 6). I offered participants 10–15 minutes of self-reflexive journaling time during each session (Appendix I). Participants submitted electronic journals anonymously in the session through SurveyMonkey for analysis. I evaluated the journals to measure understanding, learning, and integration of learning into their lives, work, and social relationships. I used the journals to look for themes and trends in participants' understanding, integration of learning, and moments of transformation.

Facilitator/Researcher Journal

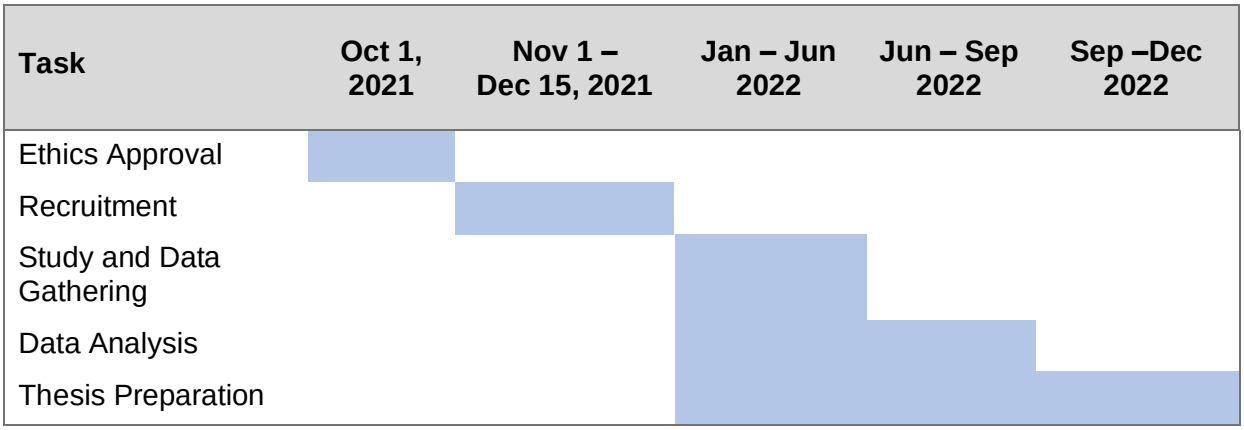
The same two facilitators took part in each session except for Session 5, which had one. During and after each session, facilitators (white settlers researcher Fiona Devereaux and Sonya Gracey; see Appendix D for her biography) documented their observations of participants' evolving WRID, settler identity development, understanding, reflections, narratives, and emotions. After each session, facilitators debriefed and entered their journals (Appendix J) into SurveyMonkey. These journals were used to look for common colonial narratives, exits, and behaviours of the participants throughout each session.

Data Collection

This research involved multiple, overlapping stages, which began February 1, 2022, and concluded in May 2022. These stages included participant recruitment, implementing the white settler caucusing intervention, data collection, data analysis, and thesis preparation. Please refer to Figure 1, which provides a timeline for each phase of this work.

Figure 1

Intervention Study Timeline



Some of the foundational questions for pre- and post-survey were developed by Indigenous anti-racism educators within San'yas. I had taken part in this evaluation as a racial caucus participant and found many of the questions thought provoking and challenging to answer. I took parts of this survey and invited four Indigenous peers to review the pre-and post-survey and offer their reflections and recommendations. Each question was reviewed collaboratively. The pre- and post-survey were created and evaluated by these peers and Dr. Loppie. My mixed-method survey hoped to find ways to draw out participants' thoughts, beliefs, and behaviours. The surveys were identical except there were four post-session survey questions to evaluate shifts. Questions focused on exploring self-identification, social location, evaluating their racial identity, relationships to Indigenous peoples, racism, and whiteness. I did not see any other health intervention surveys that had questions I wanted to integrate. I used my relationships to create a tool that my mentors Yvette Ringham-Cowan, Jon Rabeneck, Raven Hartley, and Dr. Charlotte Loppie felt could access participants' thoughts, beliefs, and behaviours.

I also included a post-session survey to help evaluate where participants were in their learning journey. Questions were drawn from the previous San'yas evaluation that asked

participants what they were doing more of, less of, and differently. I also asked them how they would centre the knowledge explored within the session in their work and personal life to see how participants were integrating the knowledge.

3.7 Data Management and Analysis

Using a convergent mixed-methods approach, I assessed any transformations brought about by white settler caucusing through both qualitative and quantitative research methods. I researched and co-facilitated this intervention study. I was mindful of the risks and limitations of being an insider researcher. Fleming (2018) cautioned against a "premature conclusion being reached if the preconceptions of the outcomes appear to be confirmed" (p. 316) or desired. I had participated in and facilitated six separate racial caucus groups previously and have experienced and witnessed the transformation of white racial identity development in myself in each session. I needed to be mindful within myself of interpreting the data and of "premature conclusions that are based upon preconceived ideas and the desire for positive outcomes are not unique to insider research, but there is more potential for this to occur when the researcher is closely linked through the nature of the insider position" (Fleming, 2018, p. 316). I met monthly with my supervisory team and drew on my mentors and co-facilitators for debriefs, brainstorming, accountability, and collaboration. I asked for feedback and their reflections. Fleming (2018) recommended the use "of a 'critical friend' who can interrogate and challenge your assumptions" (p. 316), and I utilized my co-facilitator and supervisors for this guidance. We checked in regularly and Sonya was available for debriefs any time.

3.8 Qualitative Analysis

Qualitative research required repeated immersion in the data to develop adequate contextualization and conceptualization. I ensured repeated immersion in the data by

(a) familiarization, (b) coding and thematic analysis, (c) iteration and review, (d) detailed note taking of analytical decisions, (e) summaries, (f) abstraction and interpretation, and (g) member checking (Braun & Clark, 2006). After I familiarized myself with each journal entry by careful reading and note taking, I attached labels or "codes" to sections of the data based on its descriptive or conceptual meaning. After coding all the journals, I looked for codes that seemed to belong together. I grouped codes that were similar in content and/or meaning to create themes. In the end, all themes were given linkages to explain patterns and address my overall research question.

I used reflexive thematic analysis (RTA; Braun & Clarke, 2019) as a framework for data analysis. The RTA process begins by reviewing survey responses and is followed by coding and theming. The process of coding is considered complete once the codes are rich, nuanced, and reflect the complexities within the data (Braun & Clarke, 2019). In RTA, theming is the organic result of coding; rather than pre-existing within the data waiting to be discovered, themes are evoked through a recursive coding process. Defining and refining the codes allowed for meaning-rich patterns to develop. The ideal outcome of RTA was not to summarize the data, rather "the aim is to provide a coherent and compelling interpretation of the data, grounded in the data" (Braun & Clarke, 2019, p. 6). I reviewed participants' and facilitators' journals to compare and contrast with the themes and areas of convergence (point of integration) from the survey results and collate the data for comparison (Schoonenboom & Johnson, 2017). I also used white racial identity framework as a way to evaluate the impact of participants' involvement in the intervention (Helms, 1990). I evaluated where participants were at the beginning of the intervention and how and if they transformed due to their reflections.

3.9 Quantitative Analysis

The surveys were administered through SurveyMonkey, with basic statistical analysis performed within that platform. I compared pre- and post-intervention responses to measure the impact of the white settler caucusing on participants' thoughts, beliefs, and behaviours.

3.10 Ethical Considerations

Ethical approval was sought and received from the University of Victoria's Research Ethics Board (Appendix K). There are a few specific ethical considerations associated with this project, most importantly confidentiality. I created a space for sharing personal thoughts and beliefs by supporting the development of group ground rules, which included confidentiality, to be honoured by all participants. For consent to be established, I carefully described the informed consent process, honoraria, disclosure of potential risks and benefits, and the impact of my dual role as research coordinator and white settler caucusing facilitator. Relational accountability requires researchers to be responsible to themselves and with participants to maintain integrity and respect (Wilson, 2008). It also requires regular and sustained collaborative accountability from Indigenous peers, leaders, and communities. I endeavoured to embody integrity, transparency, and trust as I collaboratively built this research project.

Free and informed consent was viewed as an ongoing process, with an emphasis on open communication to ensure that participants are comfortable with their participation. Regarding privacy, each participant was asked to use a pseudonym, which was used for journals and surveys. Electronic data were stored on my password-protected computer and encrypted external hard drive; to address any future circumstances in which print copies may be required, de-identified data were also stored in a locked cabinet in my office space.

3.11 Gifts and Honorariums

I was awarded a graduate research award to provide food for participants during each session. I had planned to create a space and opportunity for people to connect and learn together through building relationships. COVID-19 limited our ability to meet in person, so I hosted the sessions virtually using Zoom. I also adapted and created a way to connect and honour people through sending food offerings for each session. This varied from mailed snack and tea packs in the mail, gift certificates to Songhees food truck, Skip the Dishes, and wellness packs. Each participant was mailed an offering package prior to each session and offered a journal and card at the final session.

3.12 Chapter Summary

In this chapter, I presented the methodology approach taken within this intervention. I offered the framework used to inform this undertaking, beginning with decolonizing methodology and Indigenist methodology. I presented the methodological and theoretical frameworks that were used to build and create this research project. Data findings are presented in the next chapter, which will share three overarching themes with small sub-themes that I gathered from the reflections of participants.

Chapter 4: Presentation of Research Findings

In this chapter, I offer my research findings on what happened within this Indigenous anti-racism intervention study. I begin this section by elaborating on my position and location to provide the context of how I analyzed the data. I then justify how I report the data, and, finally, I present the data through three emergent themes.

I have had the honour and privilege of attending and co-facilitating white settler caucusing since 2016. At that time, I entered the learning with limited understanding of how much I would be transformed. White settler caucuses shifted my understanding, knowledge, and skills around settler colonialism, Indigenous-specific racism, and whiteness. After my first caucus experience in 2016, I spent over 2 years trying to process and integrate the teachings and soak up the new insights. Racial caucusing encouraged me to reflect on who I was, why I did the work I did, and whose responsibility it is to address Indigenous-specific racism. It was a challenging and "life-giving" time; it provided me with many insights that I had never considered before and so many aspects of social life made more sense (Harley Eagle, personal communication, February 15, 2016). I describe my relationships to this new material as having a second brain that sat on my shoulder, but it was not part of me yet. To integrate the teachings from caucusing, I listened, read Indigenous and white settler thought leaders, attended regular counselling, hiked, and engaged in critical self-reflections. I experienced feelings of fear, excitement, resistance, curiosity, frustration, humility, shame, and intrigue as I integrated this learning. I entered data analysis with bias to prove the effectiveness of white settler caucusing, and my desire to present results that demonstrate its usefulness. My biases come from my experiences participating and co-facilitating these caucuses over several years and from

witnessing the shifts in myself and others. I am intentional and mindful of my biases, and humbly bring myself and my learning journey into this research and my analysis (Figure 2).

Figure 2

Data Analysis Framework – Positioning myself alongside Themes

I created Figure 2, to support my data analysis framework and to ground and position myself alongside participants. I had to be intentional and reflective within my analysis to not evaluate participants from a self-righteous place. I did my best to be reflective of my whiteness, righteousness, and individualism as I analyzed participants' reflections. I held myself to account, acknowledged my gaps, and named and addressed righteousness and perfectionism throughout my results sections. I created Figure 2 after immersing myself within the data. At times, I noticed judgement, righteousness, and frustration, so I developed this visual to remind myself that I am also a part of the emerging themes. I needed to remind myself of my relationships to participants and that we were working together to dismantle our whiteness. I created this visual to ground me

back into my ongoing learning journey and that I am within each theme and sub-theme. That these interlocking blocks connect and inform each other and centre me into and alongside the participants.

I acknowledged there were things I missed as I continue in my Indigenous-specific racism learning journey. As an insider/facilitator and outsider/researcher, I was committed to critical self-reflexivity and accountability through my supervisory group, mentors, and attendance at a white settler accountability group. I have a long-standing and meaningful relationship with my co-facilitator Sonya and we checked in before and after each session to plan and debrief. Sonya is someone who has also participated in this learning alongside me, and together we are aware of each other's triggers and where we get stuck. Sonya held space for all parts of me; my vulnerable, frustrated, annoyed, fearful, anxious, and righteous parts were held, acknowledged, challenged, and reframed. As partners we supported each other's soft spots, which at times needed extra care as we healed from long-standing harmful patterns. I am grateful to Sonya for her friendship and collaborations each day.

I was challenged by the journey of data analysis. I doubted myself, spent hours trying to make sense of the data, and found it to be a lonely journey. I wanted peers to talk and make meaning with. I questioned my analysis as a new learner and facilitator of Indigenous anti-racism. Each day there was a new way to think about and present the data. I spent hours thinking through the use of white settler vs white person, capitalizing W in white or S in settler and then realizing the nuance and importance of reflexivity needed in this learning and unlearning.

I begin sharing my results by acknowledging the research methodology was developed to evaluate group and individual participants' transformations. However, my plan to track individual participants broke down after session two when participants forgot their pseudonyms

from the first session. This was extremely disappointing as the research plan was to track individual and group learnings and to assess individual changes in racist colonial thoughts, beliefs, and behaviours. I planned for broad overarching results along with more detailed and specific participant transformations. I hoped to evaluate individual participants' learning integration, including where and when they showed resistance and growth. I hoped to then compare individual journeys with the overall learning trajectories of the group. I planned to evaluate participants and group reflections with specific parts of the curriculum and their white racial identity development.

Despite this setback, I assessed and drew out rich and important group reflections using a global lens. There are many common characteristics and reactions around whiteness and Indigenous-specific racism documented in the literature (DiAngelo, 2018, 2021; Gebhard et al., 2022; Harding, 2018; Ward, 2018). Based on the data from all six sessions, I identified three themes: critical reflexivity, relational accountability, and responsibility. I chose to present these findings in this order beginning with critical reflexivity as I have come to understand how important it is to firstly know and reflect on who we are as white settlers in this conflict and that has significant meaning. White settlers need this essential pause and understanding before acting or engaging in solutions. Far too often white people jump to solutions especially with regards to race and do these to avoid feeling their feelings (DiAngelo, 2021). The work of turning the lens onto us white settlers and realizing that our identity and our history have meaning is essential to understanding Indigenous-specific racism.

The second theme is relational accountability; it is essential that white settlers spend time reflecting on their relationships to racism and Indigenous peoples. We need to begin to see ourselves as a part of racism and settler colonialism. We need to understand this conflict is about

settler colonialism and genocide and so extends beyond race and is tied to the resources of the land, waters, forests, and oceans of Turtle Island. We need to relationally see ourselves within the racial conflict and be open to exploring our emotions or reactions that arise within this learning and unlearning. We need to see how our feelings and emotions divert or distract from this learning. Our feelings bring to light the areas of unhealed wounds and our awareness of these feelings encourage interrogation (Menakem, 2017). Without introspection and scrutiny, these feelings linger and persist and end up harming Indigenous people (Ward, 2018). The third theme is responsibility and I offer this last to remind white settlers of the immense amount of learning and unlearning that is needed before action. Doing should come after deep critical self-reflexivity and relational accountability to Indigenous peoples and self. Action should only be considered after we begin to responsibly address whiteness and settler colonialism within ourselves, others, and institutions. In Table 1, I present these three themes with the following sub-themes. I observed throughout this project that there were many exits, "moves to innocence," and resistance to this learning (Tuck & Yang, 2012, p. 1). Please see Section 5.2 in Chapter 5, where I present some reflections around these exits and moves.

Table 1

Themes and Sub-Themes

Critical Reflexivity	Relational Accountability	Responsibility
Self-Knowledge: Self-Identity and Location: I am….?	Relationship to Racism: It Exists in Me	Responsibility to Name and Address Power, Privilege, and Systemic Racism
Naming Whiteness (WRID development):	Relationship to Land: Beneficiary	Responsibility to Address and Interrupt Racism
Turning Lens/Gaze onto Themselves: This is about Us and not about Indigenous people	Relationship to Indigenous Peoples and Self: Feelings Relationships to Others: Building Community	Responsibility to Feel and Heal

These three themes are presented below, each containing sub-themes highlighting some patterns in participants' reflections. Within theme one, three sub-themes emerged focusing on self-knowledge, self-identity, social-location, naming whiteness, and realizing that Indigenous-specific racism learning is largely about white settlers, not Indigenous Peoples. This theme and sub-themes are part of the learning journey where the mirror is turned onto us white people and we are asked to explore our identity and socialization. In theme two, patterns within the data showcased the importance of relational accountability with participants really dropping into the importance of relational practice and relationships. The first sub-theme shows when participants began to have a relationship with racism and began to believe it exists within them and within the fabrics of society. The next sub-theme focused on participants' realizations about settler colonialism and exploring their relationships to Indigenous peoples and the feelings that arise. The final theme is focused on relational accountability through building community. The final theme was responsibility and the realization that we have a responsibility to Indigenous peoples. These responsibilities show up in three sub-themes. The first sub-theme is a responsibility to use our power, privilege to name and address racism. The second sub-theme is a responsibility to address and interrupt racism and, finally, a responsibility to heal our relationships to racism, whiteness, Indigenous peoples, and settler colonialism.

4.1 Theme 1: Critical Self Reflexivity

Sub-Theme 1: Self-Knowledge: Self-Identity and Location: I am….?

Introducing oneself is a relational act and reflecting on ourselves in relationships to Indigenous People and Indigenous homelands is often a novel and foreign experience for white settlers. In 2016, a white settler mentor modelled an intentional and decolonial introduction and then encouraged me to practice. Historically, my introductions focused on my name, profession,

and where I worked. It never occurred to me to expand and explore my social location and self-identity within my introduction. I am proud of my Irish heritage and have deep connections to my homelands but never considered adding my ancestry, even though I had witnessed many Indigenous people do so. I failed to reflect on my presence on occupied Indigenous people's land as part of my self-identity. I was socialized to think of 'reserves' as Indigenous lands. It feels absurd to me now to disconnect myself from the land; however, my socialization perpetuated the narrative that Indigenous people were given land and they should be grateful. It has only been recently, with the news of Wet'suwet'en resistance, that I have developed a more nuanced understanding of unceded, ancestral, traditional, and stolen territories and homelands.

Intentional and relational introductions were new to research participants. Our intervention framework centred a settler colonial context, and we used introductions to build awareness of our ongoing relationships to colonialism. Most settler participants did not associate themselves as active contributors to colonialism and it took a few sessions to build understanding about what that means and why we were repeating this process in each session. During Session 1, a participant expressed a great deal of relief when she was called to introduce herself early within the session, as she

> *hates introducing herself and get anxious and nervous when she must do so. (Session 1, Facilitator Journal)*[1]

As a facilitator I was curious about these hesitations or anxieties. I relate to these feelings as I experienced deep fear to get it right and have a 'perfect' response. I wanted to be perfect in someone's culture without having truly engaged in my own culture and heritage. Nervousness around my identity compounded with grief and loss relating to my disconnection to Ireland and

[1] To highlight participants quotes I made all of them in block format.

my family. I feel deep sadness around my lack of connection to extended family, my grandparents, aunties, uncles, and cousins and my missed relationship with Ireland, the land, and its culture. To cope with these feelings, I have practiced characteristics of whiteness like perfectionism and right to know (Okun, n.d.-b). One participant was able to articulate a similar unsettling:

> *I think the uncertainty I feel about whether I am doing my work appropriately and with all of my authenticity (it's like I do not trust myself or my knowledge anymore) does create some hesitancy in both action and in speaking up. So, there is some identity work that I think I need to do, to give myself somewhere to tether to know that I have been so deeply unsettled, both in knowledge and in belongingness to the land. Perhaps that rootedness will give me some security to continue to exist in the unknowing and uncertainty of my developing critical white ally and abolitionist identity. (Session 6, Post-Survey)*

Participants entered the first two sessions with a strong self-identity around who they are as professionals and within their personal lives, but many were not able to insert their colonial understanding or analysis as this response highlights:

> *As a nurse, educator, or as a counsellor, as a partner, daughter, cousin, mother, stepmother, friend, as a cousin. As someone who wants to show accountability and responsibility in working towards change. (Session 1, Pre-Survey)*

Over the six sessions there was progress in how participants positioned and located themselves; however, there was limited change in how people positioned themselves regarding race, social location, and self-identity between the pre- and post-surveys. In the pre-survey six of 12 identified as a white settler and two others identified as a settler but lacked racial identity. In the post-survey five of nine participants racially self-identified, while Indigenous homelands were acknowledged only by three participants. In the post-survey, participants put more value in acknowledging Indigenous homelands and their ancestry when compared to the pre-survey.

I identified growth when comparing participants' introductions from the pre- and post-surveys with introductions shared during the six sessions. Initially participants expressed discomfort and

unfamiliarity with having to introduce themselves and struggled with aspects of social location and self-identity such as naming white and settler. In the first few sessions fewer than half of participants acknowledged that they were white or a settler even though facilitators modelled it in all sessions. In the first three sessions when participants socially located, they used uninvited guest, visitor, person, and on the rare occasion colonizer. During introductions for session three, a participant provided an opportunity to explore identity:

> *I wonder if I am a guest and if that is the right term for us to be using (Session 3, Facilitator notes)*

As facilitators we seized on this opportunity to trouble participants' introductions and reinforced the importance of being thoughtful and critically reflexive. The group explored language and the facilitators named white, settler, and occupier as important social and political words and troubled the failure to include white within their social identity. This session was focused on settler colonialism and participants were reminded of the title of this intervention study, i.e., white settler caucusing. Participants were encouraged to reflect on why they omitted white from introductions and asked if guest or visitor captured their history and relationship to Indigenous peoples and Indigenous people's homelands. In the Sessions 5 and 6 all participants (n = 10 and n = 9, respectively) identified as a white settler/occupier/colonizer. In the post-session survey, a participant reflected on their learnings:

> *So the "guest" thing was problematic and making the change today felt good. (Session 4, Post-Session Survey)*

Facilitators modelled and participants practiced together in each session. Participants gained comfort, confidence, and authenticity with their introductions. They shared feelings of trepidation, nervousness, and fear having to introduce themselves. One participant directly shared,

> *I hate introducing myself. (Session 1, Facilitator Notes)*

While another participant was able to share,

This practice and introducing oneself is new and foreign. (Session 2, Facilitator Notes)

Participants were encouraged to express themselves in a variety of ways through session dialogue, intentional introductions, surveys, and journaling. The session formats encouraged participants to practice introducing themselves and their land acknowledgements.

Throughout the six sessions a few participants vulnerably practiced their land acknowledgements that included their social identity and self-location. I could tell it was new to them and that they were trying to get out of their heads and the culture of performativity and into their hearts. Overall, as the sessions progressed participants shared appreciation for this dedicated and practice-based approach to help them understand who they are and how that has meaning and one participating commenting,

> *Helps me to explore and experience my identity as a white person. Helps me to see the colonial forces at work in institutional processes. I am reminded how change is hard within colonial systems that are supported in many ways. (Session 5, Post-Session Survey)*

Two participants shared that their introductions depended on context, one participant stated,

> *It depends on the context. I do not tell every person I meet that I'm a white settler of European ancestry, but in an academic setting, or when introducing myself formally to an Indigenous person, I will include more elements of my social location. When I say that I mean my ancestry, my whiteness, whose ancestral lands I grew up on, and whose I currently occupy. I may also include acknowledgment of gender and sexual orientation, and financial status. (Session 6, Post-Survey)*

Overall, this intervention helped broaden their social location and self-identity to acknowledge their racial identity, settler occupation of Indigenous peoples' homelands, a land acknowledgement, and ancestry. However, confusingly, and interestingly, in the post-surveys four of nine participants provided limited introductions even though they had provided a fulsome introduction in the final two sessions. Some e.g., are: "a learner, she/her, or I hate introducing

myself." These responses demonstrate a lack of reciprocity when filling out the post-intervention survey. These participants had just received the six learning sessions but were unable to engage thoughtfully in their answers.

Sub-Theme 2: Naming Whiteness: I Am White, it is a Thing and Has Meaning

White racial identity development is a model created to gauge white people's racial identity which involves a reflexive journey of understanding their social location and self-identity (Lawrence & Tatum, 2012; Okun, n.d.). This tool was developed to support individuals and organizations to "distinguish the different stages that white people go through as we develop awareness of our relationships to racism" (Okun, n.d.-a, p. 1). I have added settler colonialism into this framework as an important layer to evaluate participants' learning journeys. White racial identity development was introduced in session two using Tema Okun's (n.d.-a) ladder of empowerment for white people. In 2016, Sonya and I engaged with this resource, and I remember feeling confused by it. I failed to understand that identity development evolved as my knowledge/understanding of racism matured and my identity development diminished when I was challenged about my ways of knowing or being or resistant to learning. This dynamic could happen in the same 30 minutes as identity development is fluid.

Sonya and I introduced participants to Okun's resource along with Helm's stages of white racial identity development (Helms, 1990; Okun, n.d.-a). The pre- and post-survey contained a question where an adapted version of Helm's scale assessed participant's identity development (Appendices G & H). Within this quantitative question, there was slight positive advancement in how participants placed themselves on my adapted White racial identity development scale. Most significantly, 50% more participants noted the stage "I need to change;

this is our work to do" in the post-survey than did in the pre-survey. It was a crucial result to have more participants placing the burden of this work on their own shoulders.

Participants found Okun's ladder of empowerment impactful, indicating that they identified with many rungs of the ladder and were excited to talk about it. One participant was able to capture appreciation for the resource with elements of guilt and shame:

I should have discovered Okun's ladder years ago! (Session 2, Post-Session Survey)

Participants also found it helpful to reflect on where they saw others on the ladder and realized that their learning was not static, could change many times a day, and was tied to their relationship to whiteness, Indigenous-specific racism and settler colonialism.

The study title and invitation provided participants with the insight that whiteness and Indigenous-specific racism would be the foundational frame of this learning. In the pre- and post-survey, we asked participants how they relate to whiteness, and this proved to be an important question. Within the pre-surveys it became clear that although participants could name whiteness their relationship to it was quite superficial and intellectual. Whiteness had not been a central focus of their learning to date. One participant affirms,

> *I feel that whiteness is a recent part of my learning journey, and relates to power, privilege, unconscious bias, and systemic racism. (Session 1, Pre-Survey)*

After reviewing participants' responses, it was clear, some participants provided simplistic answers which basically repeated the question and frame of the education back to us for example *That unexamined whiteness is harmful to truth and reconciliation* (Session 1, Pre-Survey). This is a true statement; however, I evaluated it as superficial and an intellectual response as the previous question was about how they related to truth and reconciliation. Reflecting on participants pre-survey responses I thought it seemed like the first time many participants have had to answer questions on whiteness as expressed in this quotation,

> *Reflecting on where I am on the ladder of anti-white racisms was very valuable to help me think about where I am and how I am in my everyday work in relationships with Indigenous people. (Session 2, Post-Survey Participant Response)*

I assume this participant means anti-Indigenous racism but inserted white in their answer showing the use of these words and phrases as new and that there are gaps in understanding.

The first time I had to reflect on racism and whiteness I was lost for words and had no idea what to say. I was 35 years old and had never had to contextualize my understanding of whiteness or racism. I remember searching for the right thing to say instead of expressing my trepidation. It ever occurred to me to admit that I didn't know or was insecure. I am reminded of the anti-colonial principles of humility, vulnerability, and curiosity which could have served me well when I was faced with having to articulate my learnings.

Participants were able to talk about whiteness or aspects of it, but some participants admitted they were nervous to use the word white in personal and professional settings. Within our facilitators' notes we observed one participant who articulated their process of building a relationship to whiteness and their trepidation to bring this conversation into her personal life,

> *The participant is really thinking about this work and named that they are trying to see how whiteness and being white is a part of who they are. Feels their work life is engaged and open to these conversations and they are seeing the need to start talking about whiteness with family and friends. They expressed fear and nervousness to do so. (Session 3, Facilitator Journal)*

Part of this learning is realizing that Indigenous anti-racism learning about whiteness transcends all aspects of our life and this is about who we are as a whole person. It is about bringing our whole self into this work. Who we are as professional beings is not separate from who we are as personal beings and vice versa, we are white in all relationships. This reminds me of wise words shared by one of my mentors that "once you know, we cannot unknow," helping me understand that once we start to see whiteness and systemic racism, we cannot unsee it and

this is where the real work begins (Y. Ringhan-Cowan, personal communication, November 14, 2017).

The first stage of learning about racism within a white racial identity development model is called contact (Helms, 1990). This is the time when white settlers begin to see whiteness and realize we are also racial beings. Within this stage is the moment when we white people move out of colorblindness and begin to see race and racism as "socially meaningful" (Lawrence & Tatum, 2012, p. 1; see also DiAngelo, 2018). Identifying white as a race is a profound moment of clarity and moves the conversation from othering IBPOC as racial beings and seeing ourselves within the social construction of race.

Some participants demonstrated some conceptual understanding of whiteness but not a tangible personal relationship to it. Many participants in this study could intellectually make connections to racism, whiteness, and colonialism but were not able to connect themselves or other white settlers into their analysis as this participant reflection highlights:

> *As a difficult thing to unpack, given that it surrounds us all and that we are socialized to see/not see. In terms of Indigenous-specific Racism, whiteness is foundational, as it is with other racism. (Session 1, Pre-Survey)*

This participant was able to articulate how whiteness surrounds and is invisible to us, observing that we are swimming in a sea of whiteness (Sjoberg & McDermott, 2017). When whiteness is all we have known or ever experienced, it can be difficult to articulate, identify, and understand without concerted effort. Many participants were able to speak into or about whiteness superficially but not able to acknowledge their relationship to it. Two participants reflected that exploring and identifying with Whiteness was quite new to them, with one noting that,

> *I am very white, and I am recently learning how much so. I can see how white dominance has created systemic oppression. (Session 1, Pre-Survey)*

It was rare in the pre-survey for participants to place themselves within whiteness as acknowledged by this reflection in which the participant used “my” in front to connect whiteness to themselves:

> *I believe we live in a white supremacist society and my family/ancestors have all benefited from these social and structural arrangements The impact of my Whiteness on Indigenous-specific racism is that I cannot always see the structural inequities as they have been made to appear natural/normal. (Session 1, Pre-Survey)*

When comparing participants’ reflections from the pre-survey to the post-survey I identified a deepening in their ability to reflect and position themselves within whiteness. Within the post-surveys, I was able to see some critical reflexivity and integration of the learning into their responses. As within this response where ‘I am’ was used by the participant to strongly place them within the harm of racism and whiteness:

> *I am white and am continuing to learn the shape and impact of whiteness on myself and on how I am racist, and how the world around me is racist. I am still seeking to understand how the culture of whiteness is differentiated from capitalist and patriarchal cultures - knowing of course that they all operate together in our environment. If you are asking how I understand Whiteness and its impacts on ISR [Indigenous-specific racism] then I can share that I understand that Whiteness operates as a system of supremacy. Racial, epistemological, ontological, and social supremacy that positions me, as a white, European, middle-class person as intrinsically being better, knowing better, and behaving better than the Indigenous people of this land. (Session 6, Post-Survey)*

Participants were able to share that whiteness intersects with other oppressive structures, and they were able to see that these structures also need to be interrogated. They were able to state they are working toward learning more about whiteness and how we have been socialized to not see it and how we benefit from it:

> *Whiteness, white supremacy, capitalism, colonialism are the root causes of ISR [Indigenous-specific racism]. I have been stewed in the systemic forces of whiteness/white supremacy as part of my upbringing. I am working on developing a positive white racial identity. (Session 6, Post-Survey)*

Participants were able to more fully express and relate to the invisibility of whiteness and see that it takes “sustained, dedicated and daily” reflection to challenge it (DiAngelo, 2018).

There was an increased desire to act, speak out, and disrupt whiteness and Indigenous-specific racism. Participants made linkages to how they continue to benefit from stolen Indigenous homelands. This participant made a commitment to make their whiteness visible and not hide behind it:

> *I see how my family was part of that, of inheriting land, or of working hard to save money to buy land, but either way, we own land now that is not our own. It will always be Indigenous land. Always. I see my whiteness and will be open about it and not hide behind it. I will not "other" people who are not white. I will see Indigenous peoples as the centre of the whole. And go from there. I will listen and try to help turn the tide of Indigenous-specific racism. I will stay calm and be there for people and try to help other white settlers see what has happened. (Session 6, Post-Survey)*

Most importantly, participants were able to see the benefits they receive and the profound impacts of whiteness on Indigenous peoples. It was extremely powerful to have participants tie the impacts of whiteness to health and living situations imposed onto Indigenous peoples. They were able to focus on a culture of whiteness and name their complicity:

> *Recognize as a white person that I benefit from living in a white supremacist culture, which comes at great cost to Indigenous peoples. (Session 6, Post-Survey)*

Sub-Theme 3: Turning the Gaze onto Themselves: This is About Us, Not Indigenous People

As discussed within the literature review there is a long-held understanding that Cultural Safety/Competency and even some strategies to address Indigenous-specific racism focus on learning about Indigenous peoples' cultures. It is important to stress that this gaze of looking at or onto Indigenous peoples risks pathologizing Indigenous ways of knowing and being. It causes many educational approaches to think of the health and social inequities within Indigenous communities as resulting from Indigenous peoples' ways of knowing and being. This act does not link inequities to ongoing colonialism and systemic racism. This is a tactic and a strategy to prevent interrogation of the systems and structures of whiteness which we white settlers benefit

from (Gebhard et al., 2022; St. Denis, 2007). This manoeuvre sanctions people, systems, and structures of dominance to be seen as neutral and innocent.

Within Session 1, participants were asked why they do the work they do. Participants reinforced the gaze onto Indigenous people by focusing on how long they had worked with Indigenous communities and name-dropping. This action reinforces the narrative that this work is about Indigenous people rather than the systems, structures, and actions of whiteness and colonialism. It was rare for participants to focus their professional and personal aspirations to interrupting, disrupting, or interrogating the colonial systems and structures. Years ago, a mentor was encouraging me to turn the gaze onto myself; they shared, “white settlers can work with Indigenous communities for 10–30 years and still be considered unsafe and harmful” (Y. Ringham-Cowan, personal communication, March 24, 2016. I will always remember the feelings in my body as they spoke. I had over 15 years of direct service within Indigenous communities and thought I knew. I could feel my throat tighten and my stomach drop. I was under the impression that if I worked within communities for a ‘long enough’ that I got a ‘pass’ as one of the good ones. This assumption was made without humility, vulnerability, or curiosity, and without reflecting on the power, privilege, colonial structures, inequities, and violations of Indigenous rights that were upheld within my role and position. Within participants’ introductions in the first few sessions, it was rare for participants to center their own experiences of whiteness and settler colonialism.

In the post-surveys participants were able to demonstrate humility and curiosity by clearly identifying that whiteness, systemic racism and settler colonialism are important for white settlers that the heavy lifting of the work needs to be on their shoulders:

> *Turning the lens more on myself in the context of whiteness and racism; reframing to look at the "settler problem. (Session 5, In-Session Journal)*

I remember the day when the new cultural safety facilitator was hired within our health care team. They were sharing their goals for their new role and the importance of supporting health staff and systems who do not comprehend that "Indigenous anti-racism/Indigenous cultural safety is far more than learning about Indigenous ways of knowing and being. It is about exploring the systems and structures that have created the inequities" (M. Mundy, personal communication, June 15, 2014). I was so confused as the previous 10 years my learning had always been through sharing 'about Indigenous peoples' using tip sheets or checklists. Many of these lists were developed by non-Indigenous peoples. This reframing of the work left me speechless and I had no idea what the work would be then. It never occurred to me that this would be about me, my socialization, and the systems and structures I was immersed in. Having the mirror held up to my own work facilitated humility, curiosity, vulnerability, and moments of resistance. Distancing myself from the complicity of racism has been my common tactic and I had to learn to listen and be mindful of my language as I spoke of racism. Over the sessions participants were able to see Indigenous-specific racism as their work and that without addressing the problem of whiteness, Indigenous-specific racism cannot be interrupted and disrupted:

> *I am learning more about whiteness and how it impacts BIPOC and white folks. I feel like whiteness is a lens through which I have unknowingly seen and interacted with the world, and I am learning to turn the lens on myself, and on whiteness itself when addressing Indigenous-specific racism. Whiteness has allowed me to move through the world comfortably, to benefit from colonialism and to be complicit in keeping white people in positions of power. Whiteness is the problem; white people need to address it in order to disrupt Indigenous-specific racism. (Session 6, Post-Survey)*

The reflections broadened to include the systemic nature of racism and whiteness and moved beyond an interpersonal conflict to one that includes systems and structures of inequities:

> *It has increased my understanding of white supremacy and how whiteness is baked into our culture, what it looks like and manifests and how it displaces everything else. I loved learning the ways we can make it visible to ourselves and others for the purpose of*

> *disrupting Indigenous-specific racism. To think about how our discomfort is important but action and commitment is essential. (Session 6, Post-Survey)*

There was reflection on how widespread and invisible the layers of supremacy are to white settlers and how these patterns and behaviours show up personally, professionally, and institutionally. Participants built a relationship with whiteness through these sessions, and it is now in their hands to continue their learning and unlearning journey:

> *This has provided a space to unpack and name the underlying systems and structures of racism, Whiteness and colonialism; and how these manifest in my personal and professional life, relationships, and within myself. This has been an important step in my learning journey, and I am finally feeling what it means to start to "un-settle" and the importance of moving through discomfort as an important part of my learning process. (Session 6, Post-Survey)*

It is an important step in white racial identity development when one can see themselves as part of the problem, a system, and society of harm. Placing ourselves within the conflict is a powerful truth telling step.

4.2 Theme 2: Relational Accountability

It is all too common for us as white settlers to deny any relationship with racism. It is part of our 'Canadian' identity to relate to the narrative that we are good and nice people, so we excuse ourselves from racism because of our niceness (Applebaum, 2010; DiAngelo, 2021). This idea that race is about niceness limits the reflections of race and racism to an interpersonal conflict and fails to include a broad systemic, institutional, and organizational scope. Many of us focus on our goodness and our intentions, but these actions silence and discredit the voices of those impacted by racism. I have experienced conflict and resistance within Indigenous communities and my workplace. Almost every time I restricted my understanding of the conflict to an interpersonal conflict. I would respond with 'that was not what I meant' or 'I meant this.' It was not until I engaged in racial caucusing that I began to understand the layers of settler colonialism, systemic racism, whiteness, privilege, and power within my relationships with

Indigenous peoples. Indigenous Cultural Safety and Humility is determined by Indigenous peoples and is governed by the impact and not the intentions (FNHA et al., 2021). We white settlers have the responsibility to listen and hear the lived experiences and opinions of Indigenous peoples whose homelands we occupy. We need to take responsibility for the impacts of our behaviours and engage in relational accountability.

Sub-Theme 1: Relationships to Racism: It Exists in Me

Participants entered this study with an unexamined and unexplored relationship to racism. As noted previously, most participants had intellectual relationships with race and racism in which there was limited examination of how they personally and professionally related to whiteness and thus racism. Within the pre-survey and initial session participants positioned themselves as good by introducing themselves with how long they had worked with or for Indigenous peoples. I noted that:

> *They defined their work and research around social justice and shared a list of other ways Indigenous peoples are in their lives which we received as token. (Session 1, Facilitator Journals)*

Participants lacked experience placing themselves within racism and within their relationships to Indigenous people. This was clear after the first session and after reviewing the pre-surveys that participants connected their relationships to Indigenous people through their professional, interpersonal relationships as opposed to their relationships with Indigenous peoples from a socio-political context.

As the intervention progressed, participants began to move and place themselves within racism and racist institutions. The acknowledgement of complicity and their relationships to racism was unsettling, as this participant shares there was an acceptance of how their whiteness is an ongoing action and has deep impacts:

> *So my whiteness is an active part of the oppressive system of racialization and racism. (Session 3, Post-Session Journal)*

This participant was able to tie who they are into the systems of harm and violence imposed onto Indigenous Peoples. They could see and name that this was about them and us.

Within the pre- and post-survey, I assessed participants' relationships to Indigenous Peoples through Truth and Reconciliation and common stereotypes. In session four we focused on democracy and racism and the colonial narratives highlighted by San'yas Indigenous Cultural Safety Training (Ward & Smylie, 2016). These narratives are (a) denial of racism and colonialism, (b) pathologizing of Indigenous people's culture, and (c) dehumanization. Participants' pre- and post-survey responses provided a fulsome summary of the common racism, stereotypes, and biases projected onto Indigenous peoples (Harding, 2018; Reading & de Leeuw, 2014; Ward, 2018). However, disappointingly, many participants were unable to identify themselves as someone who holds and perpetuates stereotypes of Indigenous people. These participants were unable to make this relational account of their internalized racism and there was no change from the pre- and post-sessions surveys. One pre-survey participant shared that:

> *Honestly, I am not hearing very many stereotypes of Indigenous peoples these days since I have surrounded myself with anti-racist and anti-oppressive people both in real life and on social media. I have created a bubble. (Session 1, Pre-Survey)*

This failure could have been due to the broad focus of the question; however, based on participants' responses, I do not think they were at a point in their racial identity where they were able to see and admit they hold the same stereotypes such as stage three of white racial identity development called reintegration (Helms, 1990). This stage may show up as a stage of retreat where there can be an inclination to think we white people are doing well and are good. Similarly, a post-session survey participant shared that:

> *I live in a pretty protected space, so I do not hear a lot of the common stereotypes in all that goes on around me. (Session 6, Post-Survey)*

Participants were not able to critically reflect on themselves and their socialization and how embedded and ingrained stereotypes of Indigenous people are, or they were not ready to let go of some of the stereotypes they hold because then they would not be needed as 'helpers.'

Sonya and I both took time to share some of the stereotypes we hold and how they continue to arise in us. Accepting that I hold these myths of Indigenous peoples was an emotional and very important part of my learning. Accepting that I am racist and was raised to believe racist things was extremely humbling. This act of truth telling was extremely freeing to me, as I could stop lying to myself. When a stereotype arises in myself, I acknowledge them and then am able to discredit them by interrogating their colonial origins and social, environmental, political and economic merit. A few participants were able to make the connection to their held stereotypes and the reality that they live unconsciously within them:

> *I was glad that I could be aware of this inner voice as it was not something I wanted to carry with me anymore and I am thankful that Fiona shared her own examples of implicit bias as it allowed me to examine my own and I had a series of "Ah-ha!" moments of understanding and growth so thank you! (Session 5, Post-Session Journal)*

Sub-Theme 2: Relationship to Land: Beneficiary, This Is About Me and My Family

As one of my mentors and many scholars has always said this work and conflict is about the land (Tuck & Yang, 2012; Wolfe, 2006). This country has developed off the foundations of settler colonialism with the implicit desire to control, access, and profit from all the natural resources. The plan has always been to rule the land and its resources and to assimilate Indigenous peoples (TRC, 2015). These plans to steal the land cared for Indigenous Peoples since time out of mind have been erased by colonial narratives including myths and stereotypes. Our schooling and socialization have created many "missed-histories or myth-stories" to allow settler colonialism to continue (Loppie & Barker, 2016).

We explored learning outcomes of self-knowledge, social location, racial identity, beliefs, and critical self-reflexivity. Participants entered this learning journey with a range of insights to their relationships with Indigenous peoples and their homelands. Some participants were able to see themselves as beneficiaries of Canada's colonial project while others struggled to articulate their relationships to settler colonialism. One participant struggled with settler colonialism as noted by facilitators in the first 2 sessions. This participant dropped out of the intervention after the homework on settler colonialism was sent out.

In the pre-survey and first session introductions there was variation on how participants related to settler colonialism. A few identified as settlers and could name the land they or their families had settled, while others had yet made the intergenerational connections of settler colonialism. One participant shared,

> *Their family came to Canada and owned businesses for generations but not a farm. (Session 1, Facilitators Journal)*

I evaluated this statement as a move to distance themselves from settler colonialism and as an

> *exit as it seemed to imply, they were less complicit than farmers. (Facilitator Notes, Session 1)*

At the same time, another participant entered these sessions with a deeper relationship to settler colonialism and was able to identify as a settler and was able to link their families' opportunities to their success:

> *My ancestors came here 3-6 generations ago, and in some of those circumstances were given raw land to own. My family has been able to generate wealth in part because of this land ownership and the dispossession of the land from Indigenous peoples. I also relate to the Chicowein family group that used to live in the area that I now occupy in Victoria and that were forcibly removed for white Settlerhood. (Session 1, Pre-Survey)*

One day, I was working with an Indigenous mentor; she brought up the importance of language and asked if the word settler was a strong enough description for what is happening on these lands. She put forth 'occupier' and asked if this word better represented what has happened

and is happening to Indigenous peoples and their homelands (Y. Ringham-Cowan, personal communication, October 1, 2018). I immediately had a connection to 'occupier' and related it to England's occupation of Ireland and Northern Ireland and the ongoing conflicts there. Disrupting our white settler relationships to the land is one of the most important parts of our accountability journey.

Midway through the intervention, I began to see the participants place themselves within their reflections, with some beginning to see the contrasting impact of settler colonialism onto Indigenous peoples, as this participant noted,

> *Complicity in everyday life; ways in which I work and interact with others in a colonial Institution; deepening my understanding of the ways in which I am a direct beneficiary of colonialism, genocide, and land dispossession. (Session 4, Post-Session Survey)*

In the Session 5 and post-survey participants were much more relational, reflexive, and heart based. Some were able to tie their reflections to the land and ongoing colonialism:

> *Recognizing and sitting with the underlying colonial narratives that lead to racist thoughts, feelings of discomfort, fear or uncertainty is helpful in understanding how my identity and ways of moving through the world are steeped in colonialism. I am reflecting on the ugly feeling that if I am not actively working towards truth, reconciliation, decolonization, de-settling, that I am in fact upholding and perpetuating colonialism. (Session 4, Participant Journal)*

This participant was able to identify their feelings as they made new connections within this learning. It is a powerful moment to build a relationship with the emotional self by moving beyond a limited intellectual connection to decolonization.

Sub-Theme 3: Relationships to Indigenous Peoples and Self: Feelings

Relational accountability to Indigenous peoples and oneself are important parts of peoples' Indigenous anti-racism learning journeys. Connecting to our emotional center is one way to deepen our understanding and relationships to this learning. Far too often Indigenous anti-racism learning can be an intellectual journey with limited connection to our emotional self

and our expressed feelings. The literature recommends an embodied learning journey encouraging people to connect to their feelings (Tippet, 2020). As I entered my white settler caucusing in 2016, I held fear and enthusiasm. Mentorship showed me that I had a lot of learning and unlearning to do, and I was looking forward to filling in some of my gaps. However, the enthusiasm stemmed from a maladaptive desire of 'always wanting to know.' I hold a strong desire to have the answers and I jumped into this learning so I would not be seen as not knowing. One participant elaborated on my comment:

> *I just do not know. I get some feedback that I am doing good work and my ego likes that and gets involved. Uncertainty comes from having my identity and all those things unsettled and disrupted. What I thought about myself and this country and what I thought I knew about IP is bogus. Now I exist in this uncertainty—do I know what I am talking about now? I know there is the rest of my life to unpack and uncover. (Session 3, Facilitator Journal)*

In Session 3, participants were asked to ponder these questions by facilitators. They were posed after the group shared feelings of trepidation and insecurity around us asking them to reflect on how it felt to read the, 'Addressing Indigenous Specific Racism: Exits to the Conversation" (Daniels & O'Connor, 2019) (Appendix B).

1. What made you ever think that you would know?
2. What is it in us that makes us think we should know?
3. How to engage, do, be with another?
4. When we are so worried about how to show up right then who and what part of us shows up in relationships with another?

Participants felt unsure and unable to connect to their feelings as noted here:

> *I can't feel a feeling, where are they? All I wanted to do was intellectualization. (Session 3, Facilitators' Notes)*

Paying attention to our feelings is an important relational accountability to Indigenous peoples and ourselves. I thought there would only be negative emotions attached to this learning,

but I was extremely surprised to experience feelings of relief, freedom, rootedness, and hope. I had no idea that letting go and connecting to my feelings of not knowing would be so uplifting. I held onto the words of another mentor as I worked through my feelings; they shared "this is going to be one of the most life-giving work you have ever engaged in" (H. Eagle, personal communication, April 22, 2016). I feel it is life-giving as I engage in humility, honesty, transparency, vulnerability, and curiosity, and most importantly I feel I began to learn who I truly was. I built a relationship with my authentic self. I do not want to minimize the feelings of resistance, such as annoyance, insecurity, defiance, righteousness, and fatigue; however, the life-giving feelings and the chance to show people my whole self, have overshadowed any negative emotions. Participants in this research project demonstrated a similar trajectory of feelings as they engaged in the learning.

Participants described entering the intervention with feelings of, "trepidation, sadness, anxiety, urgency, uncertainty, nervousness, self-consciousness, anticipation, and striving. Other feelings were hopeful, curious, humble, enthusiasm, wonder, excited, interested, motivation, patience, reverence, calm, and interested (Session 1, Pre survey)." A few more expansive responses were anxious about time commitment, grateful to be doing this in a supported way, meeting a new community of like-minded folx, anxious to get it right and disappointed that I have been complacent about these issues in the past. One participant shared here:

> *There is some trepidation about entering this engaged learning space. I think there is always the fear of not 'performing' as well as I want to - so vulnerability to name that feeling. Otherwise, I am interested to see where the sessions take me in my learning. I am looking forward to being challenged and peeling back more layers of my ignorance. I am also feeling grateful for the opportunity to participate at all, and to participate in a caucus. It is important to me to take the opportunity to be in an explicit learning role since I am also in a position of being the teacher of this same content. (Session 1, Pre-Survey)*

The findings highlight that there were a wave of emotions experienced as participants engaged in the six-session racial caucus. As shared below, the journey began with nerves and excitement as participants were unsure of what they were entering and how it would go. We have found that as the table is set, participants have feelings of gratitude to have the community to work through Indigenous-specific racism. Session two maintained many of the feelings of "hope, curiosity, enthusiasm but expressed feelings of disconnection, fatigue, confused, unsettled and afraid" (Session 2, Post Session Survey). By session three participants dropped deeper into feelings of "shame, guilt, embarrassment, frustration, anger, and ambivalence along with humility, connectedness, and possibility" (Session 3, Post Session Survey). "A sense of belonging and community" was a big part of session four's reflections along with "weariness, depression, disgust, guilt, and trying to find a way to meaningfully act" (Session 4, Post Session Survey). In Sessions five and six there was a shift in the energy. Participants shared they felt "energized, engaged, peaceful, grateful, settled, patient, motivated, excited, and supported, with hopes of learning more" (Session 5 Post Session Survey and Session 6 Post Survey).

As participants exited the learning, they shared they were feeling "vulnerable, humbled, grateful, motivated, repositioned, and reinvigorated, conscious, responsible, recommitted, unsure, open-hearted, creative, overwhelmed, challenged, and sad" that group was ending (Session 6, Post Session Survey). Overall, we traversed a journey in which participants were full of trepidation, moving from not knowing and coming to a place where they were open to new relationships with themselves and Indigenous peoples.

Sub-Theme 4: Relationships to Others: Building Community

One key goal of the racial caucusing is to create a community of learners and to support and hold white settlers accountable to see that they need each other and a community to break

the racial contract and disrupt individualism (DiAngelo & Burtaine, 2022). There is a set curriculum (see Appendix B) that was thoughtfully developed by Yvette Ringham-Cowan, Dr. Cheryl Ward, and Oonagh O'Connor in 2016. The social learning aspect goals of racial caucusing cannot be separated out from the curriculum, as described by one participant:

> *I think the resources were good to start the thinking process, but the meetings were where you got to try things. (Session 6, Post-Survey)*

One of the participants in the group noted the power of a community in Session 2:

> *I can see a bit of a community forming already with some of the members of the group in terms of feeling comfortable to share stories. (Session 2, Post-Session Survey)*

All participants noted the power of doing this work collaboratively and in community. Participants noted there was immense learning from peers and facilitators:

> *This learning journey has helped clarify things for me in a new way by learning together with others. Hearing others' questions and experiences is illuminating, and it creates a great opportunity for us all to learn. (Session 5, Post-Session Survey)*

Building a community is a key strategy to disrupt individualism, a key principle of white supremacy culture (DiAngelo & Burtaine, 2022). By creating a community and collaborative learning space there were opportunities for participants to learn from each other and reduce shame and guilt and see they are a part of a collective and racism is more than an interpersonal conflict it is systemic. One participant shared the caucus:

> *Is a safe and motivating space to become aware of self, others and systems that perpetuate Indigenous-specific racism and racism in general. It is a community where you can learn how to facilitate change with others. (Session 6, Post-Survey)*

It also became clear that having two facilitators who were also on their own Indigenous anti-racism learning journey who could speak into their missteps, socialization, and learning journey was important modelling for participants. (DiAngelo, 2018, 2021; Ward, 2018) reinforce that white settlers are able to hear something from a peer they would not be able to hear from an IBPOC as noted here:

> *The facilitators are amazing, very caring about your well-being, and knowledgeable about the topic, they have lived experience working in solidarity with Indigenous peoples, and they create a very safe space for sharing - by sharing about their own journeys of self-reflection and acknowledgement. You'll come away wanting more, feeling more confident about what you know, and how you can continue to unsettle yourself and other white people and systems that perpetuate Indigenous-specific racism. It is a gift you are giving to yourself and others. (Session 6, Post-Survey)*

Participants expressed appreciation for the container and the space to deconstruct the learning and a place to practice. It is so powerful to be in a space where the table is set to look at the hard stuff. One participant shared,

> *This has provided a space to unpack and name the underlying systems and structures of racism, whiteness and colonialism: and how these manifest in my personal and professional life, relationships, and within myself. (Session 6, Post-Survey)*

Social learning supports participants seeing themselves reflected in their peers.

4.3 Responsibility

It is our responsibility as white settlers to address Indigenous-specific racism. As noted in my literature review, the three National Inquiries into Missing and Murdered Indigenous Women and Girls (2019), the Royal Commission on Aboriginal Peoples (1986) report, the TRC (2015) final report, as well as UNDRIP (United Nations, 2011) and DRIPA (2019) have laid out how settler colonialism, the historic, and ongoing colonial policies resulting in widespread Indigenous-specific racism, have impacted Indigenous people. The burden of responsibility is on us white settlers: it will take on several forms and it is our time to act and use current positions of power and privilege to address Indigenous-specific racism.

Sub-Theme 1: Responsibility to Name and Address Power, Privilege, and Systemic Racism

One of the most profound results was participants' growing understanding that this was their work to do, that they had a responsibility to address racism. There was a shift within the group to thinking this work should be on the shoulders of Indigenous peoples to an understanding that it was our responsibility. As facilitators we clearly laid the foundation for this

responsibility as white settlers by providing resources, tools, and having conversations. These methods turned the mirror onto whiteness to highlight it in ourselves, the systems that privilege us, and the power we have and weld throughout institutions. One participant shared,

> *I am in a process of unsettling myself and my existence as a privileged person and working to develop knowledge and skills to facilitate this work in other people. (Session 4, Participant Journal)*

As facilitators, we noticed a deepening and reflexivity as they began to understand power, privilege, and systemic racism within institutions and organizations. A few participants were able to differentiate and relate to whiteness and how that tied to their privilege:

> *I know that if I speak out about ISR [Indigenous-specific racism], I am not 'at risk' because of my white privilege. (Post-Survey, Session 6)*

They were pondering how they might action their privilege:

> *Considering ways to divest of some of my privilege - what am I ready to give up and how can I do that? (Session 4, Participant Journal)*

As the sessions progressed participants were able to identity how they were positioned within the hierarchy and had a deeper understanding of the world and the social and political context through new lens:

> *I am racist, and how the world around me is racist. (Session 6, Post-Session Survey)*

It can be extremely unsettling when we as white settlers begin to truly understand the impacts of power, privilege, and systemic racism. Most people lived much of their lives unaware of race and its social, political, and economic meaning and when whiteness comes to light it can be very humbling and exhausting.

> *One of the emotions I identified was frustration and self-disappointment. One exit I identified was exhausting. I think that these emotions can feed into the thoughts of how exhausting the work is or how tired I am. Usually after having these thoughts I remind myself that it's a privilege to be able to walk away and that others do not get that opportunity. (Session 3, Post-Session Survey)*

Even when participants began to acknowledge that interrupting racism was their responsibility as especially as someone with power and privilege, they admitted not being sure how to, expressed fear about speaking up, and requested skills and tips on what to say.

Sub-Theme 2: Responsibility to Address and Interrupt Racism

Participants expressed many feelings about their inability to address or interrupt racism. They felt they lacked the skills, felt fear, insecurity, and wanted to avoid any conflict that speaking up would bring. They also noted a desire to know how to address racism and shared specific hesitation around Indigenous-specific racism. Participants shared that they felt unsure what to say, failure to respond in the moment, and needing time to process the interaction. This was highlighted in this participant's response to whether they interrupt racism in others:

> *It depends on the context. Online I may respond or may not. In person I will speak up if I can process it quickly enough, but sometimes these things are a slow burn, where you sit with something that didn't feel or sound right and then realize what happened with some reflection. (Session 1, Pre-Survey)*

It is common for white settlers to avoid addressing racism, and this intervention curriculum places the burden to interrupt and respond to racism onto participants. Participants noted the tone and approach that we used as facilitators and expressed desire to be more relational in their approach in the pre-surveys, such as two participants who referred to a call-in culture and were hoping to build their skills and abilities to call people into this learning; however, they also shared they do not feel they have the right words or approach to do so. Some of my Indigenous mentors also frame calling someone in as "walking alongside someone" as a key approach within relational practice (Y. Ringham-Cowan & M. Lagius Mundy, personal communication, July 22, 2019). This is particularly poignant with white settlers facilitating white settlers as we need to keep our ego and righteousness in check as we learn from each other.

A few participants made efforts to address this work with curiosity, but the overarching theme was that many emotions were activated when they were witness to Indigenous-specific racism. Many people wanted to respond but feelings of anger, sadness, and frustration surfaced as they witnessed racism as noted by this participant:

> *I get angry/exasperated, and I express those feelings. Sometimes I express them diplomatically, other times, I can be a bit abrasive. I am not always an effective influencer (with my white power and privilege) in that regard, I probably need to tone it down a bit - I hope I can learn to do better. Especially as I have had so many gentle teachers of my own over the years. (Session 1, Pre-Survey)*

This is an area of disrupting racism where white righteousness can

> *Often speak up, but it can come out aggressively and be easy to discount. Or I withdraw and remove myself. (Pre-Survey, Session 1)*

Participants also admitted they did not know what to do and that a lot of work was needed in this area. This speaks to how limited our exposure to racism and addressing racism is for white settlers. Participants entered this learning with a variation in abilities to identify and respond to racism. One participant shared how they use their own learning journey,

> *I talk about my own experience as a white person and some of the ways I have found it helpful to challenge my own inherited racist ideas ("calling in"). (Session 1, Pre-Survey)*

When reflecting on how participants responded to racism post-intervention, I can see that they shared feelings of vulnerability, curiosity, and humility as they tried to figure out how best to respond. Overall, participants were compelled to act to counter the arguments being put forth or to name it, challenge it. Expanding on these action-oriented responses were more nuanced reflections that had participants demonstrating and sharing,

> *"emotions of humility and curiosity in that they were not always sure what to do but engaged anyway as in this reflection feel uncomfortable, want to try to say the right thing, want to try to call people in, try to move the conversation away from Indigenous peoples and turn the lens on the real underlying problem" (Session 6 Post-Survey).*

One participant was able to share the emotions, process of reflexivity, and action. It is important to note that our experience of being uncomfortable is contrasted by the experiences of violence and harm for Indigenous Peoples. It is important to speak out in the moment but there is also power in processing and going back to the situation if we are unable to interrupt racism in the moment in a way that supports transformation:

> *Take a deep breath, try to stay calm, ask questions, offer alternative viewpoints, find out where the person is coming from with their racist viewpoint, maybe they do not even realize that it's Indigenous-specific racism. In the media, articles, new stories etc., I write to the author, newspaper or the editor and challenge the racism I find in the article. (Session 6, Post-Survey)*

Participants expressed less righteousness in the post-survey with reflections that were more relational. They had to challenge perfectionism, insecurities, feelings of fight or flight, and a desire to maintain relationships when being triggered by other white settlers to disrupt racism. One participant was able to articulate the feelings and process needed in responding to racism. They were able to share their feelings, desire to do it right and the action of flipping the narrative and focus away from Indigenous Peoples:

> *Feel uncomfortable, want to try to say the "right thing", want to try to call people "in," try to move the conversation away from Indigenous peoples and turn the lens on the real, underlying "problem." (Session 6, Post-Survey)*

It is extremely important to remind ourselves that all of the feelings we white people experience around addressing racism are nowhere near the harm of violence of experiencing racism. Additionally, one focused session to build the skills and confidence to address and interrupt Indigenous-specific racism would be a beneficial addition to this curriculum. Addressing and interrupting racism can bring up a lot of feelings for white settlers (DiAngelo, 2018, 2021; Ward, 2018). It is extremely important for white settlers to build a connection to these feelings and heal from them as they work toward Indigenous solidarity.

Sub-Theme 3: Responsibility to Feel and Heal

Healing is a key process within white settler caucusing. Self-awareness and a connection to our feelings and body is embedded within the curriculum (Appendix B). We created a space where self-awareness and critical reflexivity were encouraged to increase participants' awareness of their feelings as they engaged in the teachings. As within the critical reflexivity theme "Turning the Lens/Gaze" the learning focus is about us, white settlers, and not Indigenous peoples. Far too often we concentrate on the colonial narrative that Indigenous communities need to heal but rarely does the frame of healing centre on whiteness. Participants began to interrogate their focus onto and pathologizing of Indigenous peoples and were able to realize that their history and trauma could use some interrogation:

> *I had never heard about intergenerational trauma being referred to about white people. (Session 5, Facilitator Journal)*

This was a powerful outcome of this intervention as awareness and understanding of our responsibility, accountability, and complicity in Indigenous-specific racism.

This intervention encouraged reflections into our traumas and histories of colonial violence, and into our socialization of white supremacy and superiority and how these contribute to Indigenous-specific racism. White racial caucuses "are a place for us to work on the collective dysfunction of whiteness" (DiAngelo & Burtaine, 2022, p. 6). In Session 5, we highlighted the work of Resmma Menakem, author of *My Grandmother's Hands* (Menakem, 2017; Appendix B) along with Tema Okun's characteristics of *White Supremacy Culture* (Okun, n.d.-b). Both thought leaders call on white settlers to heal from white supremacy and invite participants into an understanding of colonization by turning the lens on the culture of white supremacy and history of violence in the colonizer's history. Menakem (2017) specifically asked white settlers to

investigate the cultures of our ancestry to explore the historical, social, and cultural traumas within our homelands. One participant was able to make some of these interconnections:

> *This learning was related to personal life in terms of learning about where trauma resides in my body, how it resides in others' bodies, how we have this passed down through generations, and how it comes up in our reactions. (Session 5, Post-Session Survey)*

This participant was able to connect this learning to how we, as white settlers, show up in this work. Far too often our pain shows up in fragility and our words, and body language. Menakem's work reminds us that we are on a lifelong journey that can be uncomfortable and invoke emotional triggers, and he recommends self-awareness and self-care to navigate these emotions in real time (Menakem, 2017; Tippet, 2020). One participant elaborated,

> *Finding ways to self-soothe like he said in the podcast was important for white people to be able to do and not expect comfort always. To be able to sit with discomfort and do the hard work that feels icky at times, and work through shame, and keep going. Make mistakes. (Session 5, Post-Session Survey)*

From the pre-survey, some participants came into these sessions with thoughts that this would be an intellectual journey whereas this decolonized racial caucusing curriculum broadens the learning to our emotional, social, and cultural spaces. Some were not sure what to expect, others thought they were developed in their understanding, but soon realized there was much more to explore as this participant noted:

> *I have been looking for ways to do some deeper self-examination work, beyond context-based self- reflection around relationship work with particular Indigenous communities, or how we engage with colonization as non-Indigenous people in education/training. (Session 5, Post-Session Survey)*

Within our experiences facilitating white settler caucusing previously, Sonya and I knew that Session 5 and this intentional focus on whiteness is quite transformative for participants. Historically this session has been where the previous learnings unite and there was a sense of understanding and an appreciation for the collective community. Menakem's work on embodied

white body supremacy, somatic reflecting, and how our socialization shows up in our body transformed my understanding of whiteness and internalized white supremacy. My journey is ongoing, but it was my transformations around white body supremacy that have been most eye opening. Participants were able to connect with the teachings in this session on how we hold things in our body, how we have healing to do too, and how common it is for us as white settlers to avoid experiencing our feelings as one participant shared,

> *How white people are defensive and need to work on our body reactions and do the work, do the practice, to get tuned up and better able to listen and be present, in order to help invoke change in ourselves first, and then in society, for equality and equity and anti-racism work and belonging. (Session 5, Post-Survey)*

This showed significant progression as we introduced feelings in session three when we shared the exit document (Appendix B) and asked participants to work in pairs to identify what feelings arose as they read through the extensive list of ways settlers can exit conversation around Indigenous-specific racism. When asked to share back with the group, one participant noted,

> *Participants were restricted when asked to connect to their feelings and shared they were unsure of what we were asking. (Facilitators Journal, Session 3)*

We as white settlers operationalize patterns of white socialization that are supportive to maintaining our power and privilege e.g., perfectionism, all or nothing thinking, quantity over quality etc.). Through the work of Menakem, Okun, and DiAngelo we sought to set the table for self-reflexivity (DiAngelo, 2018; Menakem, 2017; Okun, n.d.-b). We provided the space, tools, and time for participants to ponder their role in systemic racism. We asked participants to reflect on what role their settler colonialism, whiteness, and white supremacy has in the colonial conflict and what feelings this brings up. Finally, one participant was able to articulate the complexities of healing and relational practice to self and others within racial caucusing:

> *I've learned through this experience that the un-learning of white supremacy and Indigenous-specific racism cannot only be done intellectually, nor does it happen in isolation from other healing you may need to do from your life and historical*

> *experiences. So, appropriate supports in the form of community and even professional counselling are real benefits to going as deep as we need to go to be effective at changing ourselves and effecting change in our social and professional environments. (Session 6, Post-Survey)*

4.4 Chapter Summary

This chapter offers the interpretation of the data provided by participants as they engaged in white settler caucusing. Analysis of participants' reflections provided insight into the important anti-colonial ways of knowing and being that are needed to begin to support changes in colonial thoughts, beliefs, and behaviours. These ways of being involve creating a community of critical reflexive, relational and responsible learners. In the following section, I explored the impacts of this racial caucusing intervention on participants' colonial thoughts, beliefs, and behaviours.

Chapter 5: Intervention Impacts: Behaviours Changes

In this chapter, I discuss the impacts of this intervention study on participants' colonial thoughts, beliefs, and behaviours as a result of white settler caucusing. As noted throughout this thesis, it takes dedicated, daily, and lifelong critical self-reflexivity and learning to deprogram lifetimes of colonial socialization (DiAngelo, 2018). As Saad (2020) stated, undoing and healing from white supremacy is "commitment work" (p. 8). This chapter captures the transformations seen in participants thoughts, beliefs, and behaviours after the six-sessions intervention study. Within this chapter, I explore participants' moves to whiteness or resistance that they presented as they engaged in this learning. This research was limited in scope as it was only evaluated through a white lens and by a white researcher. To truly access intervention impacts, an evaluative framework of Indigenous peers, students, and research partners need to be included. I present intervention impacts through the framework of white racial identity development (Helms, 1990; Lawrence & Tatum, 2012). I begin by summarizing the stages of white racial identity development and then move into intervention impacts.

As noted in the methodology section white racial identity model is a framework which "involves becoming aware of one's 'whiteness,' and accepting this aspect of one's identity as socially meaningful and personally salient" (Lawrence & Tatum, 2012, p. 1; see also Helms, 1990). White racial identity development framework has six stages and begins with contact, which relates to 'white' being the normal state and white racial privileges are centred, taken for granted and rarely interrogated. It can be seen as the colourblind stage. The next stage is disintegration where white settlers have increased contact with IBPOC and are exposed to new awareness about race, racism, white privilege, and systemic racism. Feelings of discomfort and social isolation cause a shift to the next stage, reintegration, where feelings of guilt and denial

can be transformed into fear and anger toward IBPOC. This phase can be where IBPOC peoples and cultures are pathologized or blamed for their social, political, economic inequities. There is no reflection on systems, structures of colonialism. We as white settlers employ these strategies to deal with or avoid our uncomfortable feelings or to prevent having to look at our racist stereotypes or complicities. The next stage is pseudo-independence, which is marked by an awareness of racism and its harmful impacts, and some understanding of the systemic and structural advantages being granted to white settlers. There is some insight and anxiety that we as white settlers need to be responsible to interrupt racism. White righteousness can arise here and the need to be seen as a good person takes over. Immersion/emersion is the following stage and is founded in curiosity in which white settlers begin to ask questions and to look for answers. We look to thought leaders and embody humility and vulnerability as we try to make sense of new insights and understandings. The final stage is autonomy where we begin to demonstrate a positive white racial identity that is demonstrated by a daily, ongoing, and dedicated personal and professional commitment to anti-racism including critical self-reflexivity and engagement with IBPOC communities. White racial identity development stages are not a static or linear framework or scale, and it is important to infuse flexibility and fluidity into evaluation and assessment. There are elements within each stage that overlap.

5.1 Thoughts

I define thoughts as “instantaneous, habitual, and nonconscious” (“Thought,” n.d., para. 2). Thoughts are a reflexive process, described as a low level of learning or comprehension (Dr. C. Loppie, personal communication, March 6, 2022). Thoughts are the first level of awareness, including self-awareness, and do not imply action (Dr. C. Loppie, personal communication, March 6, 2022).

A goal of this intervention was to support Indigenous-specific racism skill development around critical reflexivity and self-reflection among white settlers. The intervention created many learning opportunities that required new ways of understanding with the hopes of facilitating new thoughts, beliefs, and behaviours (Appendix B). The second level of white racial identity development is referred to as disintegration and is described as "heightening awareness of white racial privilege and the systematic disadvantages experienced by people of color" (Lawrence & Tatum, 2012, p. 2). I relate new thoughts and ways of thinking to this level of awareness. Survey responses were more thought-based as participants entered this learning and for the first few sessions. It was evident learning materials were new and were making people think"

> *Thinking about community, how to embed anti racism within systems, reflecting a lot, thinking, reading about racism and colorism, recognizing Indigenous-specific racism, noticing my own discomfort and feelings when confronted with Indigenous-specific racism and whiteness," more aware in daily work and personal life, and noticing. (Session 3, Post-Session Survey)*

This participant used the words thinking, reflecting, noticing, and awareness, which all closely link to a preliminary connection to material provided within the intervention, in that the information was new and creating new thoughts. As noted in definition, increasing awareness does not translate into action. As facilitators we are mindful of scaffolding the learning to support integration of these new thoughts into understanding. Within the pre-survey, participants used phrases such as *"I think, I want, I try, I hope"* which also indicates the participants were trying to make sense of the new information. There were many examples of hesitancy within participants' reflections:

> *Particularly thinking about how racism/colonialism plays out in structures within education, but also all facets of life. Difficult conversations with loved ones; trying to sort out responsibility in terms of action. (Session 4, Post-Session Survey)*

These phrases signal toward growth but also demonstrate doubt and hesitancy around what they are learning and where they need to go. Overall, analysis revealed this intervention created many new thoughts within participants; the curriculum got them thinking. Even with these new thoughts there were common examples of how whiteness can impede learning.

There are pitfalls to be considered as we 'think' through Indigenous-specific racism learning. One main move of resistance is intellectualization or intellectualizing. It can be described by the Cambridge dictionary "to think about or discuss a subject in a detailed and intellectual way, without involving your emotions or feelings" ("Intellectualize," n.d., para. 3) or "an unconscious means of protecting oneself from the emotional stress and anxiety associated with confronting painful personal fears or problems by excessive reasoning" ("Intellectualization, n.d., para. 4). As white facilitators, it is common to engage in and witness intellectualization. I anticipated it with this academic sample group. Intellectual responses were noted in the initial sessions such as this answer to a broad question on whiteness:

> *That unexamined whiteness is harmful to truth and reconciliation. (Session 1, Pre-Survey)*

This participant failed to even engage in the question and used words located in the previous and current question to provide their answer. As a facilitator and researcher, I can identify intellectualization in myself and participants. I use an embodied self-reflection as I review statements to determine when an intellectual exit is being sought and performed. I become curious about intellectualization when I lose focus or do not understand statements after reading or hearing them. Intellectual moves can appear when participants answered a question without dropping into what is being asked. There are intellectual patterns within white spaces such as not being comfortable with long pauses, wanting to answer a question or be seen to know the answer, and explaining topics even when there are more qualified people in the room.

Another way to assess intellectual moves is how participants engaged with the questions. There are many ways in which intellectualization appears; below the participant reorders the words within question for their answer or uses session titles in the answer without any contextualization:

> *As someone who has an accountability to Indigenous peoples do the work of anti-Indigenous racism. (Session 1, Pre-Survey)*

This reflection fails to provide any relational understanding and just uses words that sound good. When I read the next reflection, it falls flat, feels rote, and centres the participant as being one of the good ones because they have been 'learning' for a long time:

> *This learning journey has invited me to think more deeply about how long I have been engaged in this work of de-colonization and anticolonialism. I remember reading Geoffrey York's book "The Dispossessed" in 2000 which was a book recommended by a colleague. It was probably the first time I came to understand the concept of dispossession of Indigenous peoples' lands and the negative legacy of colonialism and genocide. (Session 2, Post-Session)*

Decolonizing and working on Indigenous anti-racism skills is a life-long project and requires humility. It takes attention within Indigenous anti-racism work to be mindful of how and what people are saying. Being aware of how we show up and the effort we put into our responses is an important part of critical reflexivity. Self-knowledge and self-awareness are important aspects of relationship building. We need to be aware of how we show up in spaces and how our presence informs the relationship and impacts the space given to others in the room.

From my experience as a facilitator, when learners can admit they do not know and have gaps, they are less likely to fall into intellectualization and more likely to be connected to their heart. Humility, vulnerability, and curiosity keep learners in their hearts. I have learned from mentors that vulnerability and curiosity are the gateway to innovation, creativity, and change (Brown, 2012; Harley Eagle, personal communication, June 15, 2018). Colonial thinking limits

the connection from the head to the heart. Indigenous anti-racism learning encourages heart-based communications based in relationships.

Participants' reflections overall did reveal that the information being provided within the intervention curriculum was new and that there were many new thoughts. I was apprehensive to work with learners holding doctorates as many of them have long careers working on social justice. But after the first session participants expressed how grateful they were for this new knowledge demonstrated again by participant in the final session:

> *I find that Indigenous-specific racism is way more top-of-mind than before, which I find surprising because I thought it always was there. So, it just goes to show how important it is to make space for critical reflection, dialogue, and action. (Session 6, Post-Sessions Survey)*

Overall, when I compared pre- and post-survey responses, I found sustainable changes in participants' thinking as demonstrated by a new understanding that this learning is about us white people. Participants know they are white and a settler on Indigenous homelands. Participants know whiteness is a thing and being white has meaning. Importantly participants see the mirror and I hope they hold that mirror up when they come up against Indigenous-specific racism within their work and ask themselves how whiteness and the systems and structures of whiteness enable and inform this situation.

5.2 Beliefs

I define a belief as a "thought that is rigidly or strongly held" (Nesh, 2014, 1:06). A belief is a judgement and acceptance that a statement is true that includes trust, faith, or confidence in the thought such as an opinion ("Belief," n.d.). A belief is a thought that a person makes real or accepts as true (Nesh, 2014).

Participants' reflections landed more in the thoughts and behaviours section, with limited true beliefs shared. I would omit belief from a future evaluation or focus questions to really draw

out peoples held beliefs and stereotypes of Indigenous peoples. I hoped to capture more of participants' strongly held beliefs about Indigenous Peoples, white settlers, and this conflict, especially in the survey question on stereotypes. This question failed to draw out participants' views of themselves as individuals who hold colonial narratives about Indigenous peoples. There was no shift from pre- to post-survey in how participants denied being someone who holds stereotypes.

5.3 Behaviours

I defined a behaviour as an action, a way of being, or mannerism. This quotation from within the literature speaks to the importance of moving beyond a thought or increased awareness into actions:

> Hence, the majority of cultural competence training for the health workforce remains focused on building awareness and associated changes in attitudes. However, knowledge and attitude-based outcomes are not sufficient to demonstrate practitioner cultural competence. In order to build a stronger evidence, based on the impact of cultural competency workforce interventions it is important that evaluations include assessment of practitioner behavioural outcomes. (Jongen et al., 2017, p. 12)

I analyzed behaviour shifts pre- and post-intervention through the lens of white racial identity development.

Participants entered this intervention study with some understanding that whiteness was the focus. Participants shifted between racial identity stages depending on the topic and conversations within sessions. I evaluated most participants as entering at the disintegration and reintegration phases with demonstrated curiosity and vulnerability. Participants were able to drop into the community very quickly. Even though many had years of experience working with and alongside Indigenous communities, they lacked the focus and ability to name whiteness or place themselves within the systems and structures of whiteness. There was an outward focus to their relationships to racism and there was an entrenched narrative of being good.

Moves to innocence and whiteness happened throughout this study. They showed up as participants not answering a direct question, distancing themselves from complicity, sharing examples of how they are good, critiquing the process or not listening to direction, and not fully engaging in the intervention process. These acts are all too common for white settlers and due to unchecked white supremacy embolden us to express our opinions when they were not asked for or divert the focus when we want to focus on something else (DiAngelo, 2018, 2021; Ward, 2018). In Session 5, participants were asked to share one or two characteristics of white supremacy culture that they identify with personally or professionally and how they see these characteristics showing up within themselves and their workplaces. Some examples of these characteristics are perfectionism, sense of urgency, quantity over quality, defensiveness, worship of the written word, only one right way, paternalism, either-or thinking, power hoarding, fear of open conflict, individualism, objectivity, and right to comfort. Participants were quiet while reflecting on this tool and as a facilitator I could feel some hesitancy to openly share and place themselves within the characteristics. One participant was able to link these principles to her work,

> *so many of the characterises are what we get rewarded for in academia and there is a tension in having to give something up that they have been rewarded for. And then changing this behaviour is uncertain as we are not familiar with the other way of being. (Session 5, Facilitator Journal)*

One aspect of white supremacy culture that showed up in this study was perfectionism or the underlying belief that we need to be perfect or that there is a right way to do things. Many shared in the participant journals and post-session surveys that they can be limited and stalled by not knowing what to do:

> *There have been times when I have been paralyzed by being in the 'guilt and shame' stage not knowing how to move forward in action. (Session 2, Participant Journal)*

When asked to place themselves within the characteristics of white supremacy it was common to have participants deflect having to name or identify these characteristics. In Session 5, one participant asked,

> *How do we know that these characteristics make up whiteness? Who created it? (Session 5, Facilitator Journal)*

As a facilitator, I acknowledged the question, and then the participant noted this information was probably in the full article, which it is. When this same participant shared again it was about other people and not about placing herself as someone who identifies with characteristics of white supremacy.

The most destructive aspect of my white identity has been around white righteousness. It has been a weapon I have used against myself and others especially since my understanding of racism has evolved. It seems counterintuitive but as I began to grasp aspects of racism, I became more judgemental, dismissive, and aggressive toward other white settlers (Applebaum, 2010). My righteousness created separation, with me trying to place myself above my peers, family, and friends. I patted myself on the back for being a good 'white' person and at times looked down on others. When I brought up an issue of racial injustice, I came across as angry and harsh when trying to express my feelings or information. White righteousness ties deeply into individualism and separates us from one another, it is violent and harmful (DiAngelo & Burtaine, 2022). My righteousness strikes when I feel a sense of urgency; for me, it is knowing people are dying or being denied care. However, this also relates to my privilege because once I began to see Indigenous-specific racism as an urgent issue, I thought it should automatically be fixed and once I told people what I was learning and what I know now, they would run to address it. Participants came into these sessions with limited reflection on righteousness and how it can and

does show up. Righteousness is connected to the idea that we are good people. Within the first two sessions it was very common for participants to locate and identify themselves as:

> *Good because they know this person and/or work with Indigenous Peoples. (Session 2, Facilitator Journal)*

We introduced white righteousness in sessions two and three and a few participants really connected with the teachings from Tema Okun, Rain Daniel, Oonagh O'Connor (Appendix B; Okun, n.d.-a, n.d.-b). As facilitators were heard participants connect to this layer of identity and reflect on themselves and how they show up in their current Indigenous anti-racism behaviours. One participant shares how they are reflecting on righteousness:

> *I am going to try to focus on less self-righteous mentality and behaviour and approach my anti-racist practice less preachy and more with love and hope. (Session 2, Post-Session Journal)*

Righteousness frequency showed up when participants reflected on how they have engaged in this learning with others to date and how they communicate this learning with others. Elements of righteousness came out in their questioning of processes and survey questions, and when they were asked something, they did not know or unsure of. A characteristic pattern of whiteness makes us think we should know about another and their lived experience even with little or no experience, thus tying white righteousness to white superiority.

For one participant, this was the extent of their answer on how this intervention informed their colonial thoughts, beliefs, and behaviours after five sessions:

> *It has expanded my knowledge and understanding. (Session 5, Post-Survey)*

This response demonstrates a lack of effort and reciprocity. Pre- and post-surveys provide many examples of this lack of reciprocity. Participants made no attempt to answer the questions; examples were:

> *Need the language, a lot more work needed, who knows, feel angry and sad, I am compelled to act, I challenge it. (Session 6, Post-Survey Responses)*

This participant provided this limited reflection in the closing survey:

It has given me some tools to work with. (Session 6, Post-Survey)

I named this behaviour after Session 5 as I had found many group reflections after Sessions 4 and 5 to be limited and lacked reciprocity. I also evaluated these responses as acts of whiteness and entitlement. There were times where the learning felt extractive, where some participants took and did not provide. I reviewed the four *R*s of Indigenous research principles and highlighted reciprocity and relationship building as key ways of knowing and being (Kirkness & Barnhardt, 2016). I reminded them they are being provided this important learning and in return are contributing to this intervention research.

I offer the changes in behaviours through the same themes presented in chapter four, critical reflexivity, relational accountability, and responsibility.

Critical Reflexivity

It was clear that this intervention made participants think much more deeply about settler colonialism, whiteness, and white supremacy. Participants moved from a distant relationship to whiteness to placing themselves directly within it:

> *This has provided a space to unpack and name the underlying systems and structures of racism, whiteness, and colonialism; and how these manifests in my personal and professional life, relationships, and within myself. This has been an important step in my learning journey, and I am finally feeling what it means to start to "un-settle" and the importance of moving through discomfort as an important part of my learning process. (Session 6, Post-Survey)*

They admitted they were seeing the world through a new and different lens and developing new connections:

> *You could make significant discoveries in developing a personal relationship with colonialism and systems of white supremacy. (Session 6, Post-Session Survey)*

I acknowledge these responses focused more on awareness but changes in participants' behaviours came in a variety of ways. Participants admitted they were more thoughtful before

they spoke, they interpreted situations in new and more nuanced ways, and they were more aware of Indigenous-specific racism and white supremacy. Many participants shared they were doing *"self-checks" on their whiteness* (Session 3, Post-Session Survey) by evaluating how much space they are taking up in meetings, critiquing their ways of knowing and being, and trying to find the balance between being a listener and disrupter:

> *I am applying my reflections in my work life by reflecting on and being mindful of how I speak, e-mail, write, and engage in processes with others such as meetings and plans. The white supremacist values such as perfection and urgency are making me pause in how I engage with others. (Session 5, Post-Session Survey)*

Overall, participants had an increased self-awareness and thoughtfulness around Indigenous-specific racism. Being thoughtful is an extremely powerful and important part of anti-colonial practice and is tied to critical reflexivity and reflection. Within thoughtfulness is a pause; a time to check in, listen, create space for other voices, and reflect on themselves. This participant reflects the pause with a nod to humility in that they are looking for guidance:

> *Finding the best ways to contribute and listen and ask for clarification and make suggestions. (Session 6, Post-Session Survey)*

They do not state that they know the best way, which commonly happens in this context or setting; disappointingly, they added *"and make suggestions"* to the end of the statement above which dismisses the importance of the pause and puts the power back in the participants (Session 6, Post-Session Survey). It is all too common for us to think we need to provide the solution or that we have the solution. It takes engaging in relational practices of humility, vulnerability, and curiosity to disrupt that paternalistic view that we know or have solutions and that our opinion is even desired.

Relational Accountability

Participants began to demonstrate curiosity by asking reflexive questions and noted that they were listening to Indigenous thinkers and educators to help interrupt their thinking and way of being. This participant identifies her accountability to be engaged in this learning at all times:

> *Recognizing and sitting with the underlying colonial narratives that lead to racist thoughts, feelings of discomfort, fear or uncertainty is helpful in understanding how my identity and ways of moving through the world are steeped in colonialism. I am reflecting on the ugly feeling that if I am not actively working towards truth, reconciliation, decolonization, de-settling, that I am in fact upholding and perpetuating colonialism. (Session 4, Post-Session Survey)*

These types of reflective actions help move learners into the immersion/emersion level of white racial identity development. Questions participants asked included,

> "why there are no Indigenous people at the table, why Indigenous issues were not a standing item within staff meetings and why the department is saying they are committed to Indigenization of the University but there is no conversation around land back" (Post Session Surveys Session 4-6).

This reflection represents one of many where participants were questioning themselves:

> *I find myself thinking about and interrupting my own micro-moments 'hey, that was racist of me', whether it be denial, pathologizing, or dehumanizing and it goes beyond Indigenous-specific racism to other domains (e.g., racialized peoples, people with disabilities, fatness, etc.). And I have been feeling more confident and capable, having the tools (e.g., language, justification, explanation), to engage in interrupting others' behaviours. This has now occurred in multiple situations. I am able to engage with other white people in ways that might be more experienced as being called-in, rather than called-out, and that was what I was hoping I could learn to do here. The learnings from this intervention process are in my 'front and centre' daily and I'm very grateful! (Session 6, Post-Survey)*

With the latter sessions and in the post-survey, participants expressed increased confidence through the tools and resources shared. They felt more comfort and confidence in interrupting and walking alongside other white settlers. One participant shared that this intervention centred settler colonialism, whiteness, and Indigenous-specific racism for them in a way they had not engaged with before. This awareness was not always comfortable, but many

participants appreciated the way the disruption and unsettling was integrated within a community and focused on us as a community of white settlers and not only as individuals. One participant did share that:

> *You might come to see the world in a whole new way, but these new narratives are not for the faint of heart. Sorry, but you will never be able to think about yourself as a good person ever again, but this is okay because you can move on from unrealistic views and on to action. (Session 6, Post-Survey)*

Relational practice is foundational to healing colonial ways of knowing and being. Participants overwhelmingly appreciated the relational and community supported structure of this intervention as unsettling our relationships to self, Indigenous Peoples, and the land is an uncomfortable journey. One participant offered their reflections to future participants:

> *You will forge new bonds with people and see "Canada" in a whole new way and you will relearn what you were taught and find a new way to fit in within "Canada." (Session 6, Post-Survey)*

The idea that there are alternative ways of knowing and being in the world can be unsettling and disrupts many characteristics of white supremacy culture. Participants were able to articulate their new relationships to their identity. This reflection grounds their learning back to the land and that connection to the body:

> *Feeling my place "on the land" quite differently. (Session 6, Post-Session Survey)*

This participant troubles the colonial narrative that we live in a peaceful, free, and accepting country; four of 10 of participants entered this study sharing they considered themselves a safe person to Indigenous peoples, that number rose to seven of 10 within the post-survey. I had hoped that participants would rate themselves as less safe post-survey. I had hoped that the learning would have provided participants with the insight that they are only entering this learning and we hold many unchecked stereotypes, ways of knowing and being that are harmful

to Indigenous peoples. I thought there would be greater insight into the stage they are at in their learning and that there was much more to go.

In the post-survey participants were able to share anonymously about their experiences in racial caucusing. All found the experience to be meaningful and one participant equates the learning as possibly transformational:

> *If everyone who was white took part in such a community of learning, then we would change the world and people would genuinely work together to create a new society where everyone felt belonging. (Session 6, Post-Survey)*

Participants shared that this was the first place where they felt safe to have these discussions and found it powerful to have themselves reflected in other participants:

> *The work can be difficult and requires self-honesty. But working in a community means that you're not alone in trying to figure things out. It's also a safe place to practice and try (Session 6, Post-Survey)*

Many shared they wished for more sessions, hoped they would not end and expressed a desire for continued connections and community. They appreciated the space to try to lean in, and that mistakes or missteps were welcome as we can all learn from them:

> *While listening to others in the group sessions, I was aware that there were multiple moments when I might hear something that would result in my own moment of personal reflection after events, circumstances, and such that warranted further reflection. (Session 6, Post-Survey)*

They felt the facilitators modelled vulnerability and humility and shared personal examples of how they have come up against the learning. Participants also shared that because of the white settler caucusing, they have have an increased relationship to racism, feeling more confident to talk about it:

> *The work of learning about all our benefits as white people is an ongoing task, best undertaken in a safe-enough space with other white people. We can challenge one another, hold each other accountable, and take responsibility for our part in perpetuating racism and upholding white supremacist structures and practices. When we do this work together with others, we have an opportunity to be part of a collective change effort that*

> *seeks to re-imagine whiteness, reduce our complicity with harm, and stand in solidarity with Indigenous peoples. (Session 6, Post-Survey)*

From relationship to self and healing, participants shared they felt less angry, reactive, hopeless, guilty, and that they spent less time beating themselves up and blaming others after the intervention. They also shared they were in less denial, compared less, and stopped playing the oppression olympics. They also felt these sessions helped to move them out of guilt and shame and they were able to evaluate that this is not an active place. Participants shared that they felt they were less demanding and righteous especially around judging of where others are at:

> *I am able to engage other white people in ways that might be more experienced as being called-in, rather than called-out, and that was what I was hoping I could learn to do here. The learnings from this intervention process are in my 'front and centre' daily and I'm very grateful! (Session 4, Post-Session Survey)*

Participants all shared they are actively looking for more materials, learning resources, Indigenous authors and thinkers, and movies, and one participant said they are looking to truly understand their ancestry and genealogy.

Responsibility

Participants entered this learning with limited understanding of their responsibility within Indigenous-specific racism. They distanced themselves in their reflections and it took a few sessions for them to realize this was their responsibility. There was much more reasonability noted in the post-survey as noted here:

> *TRC's calls to action as my work to help make concrete changes in society. (Session 6, Post-Session Survey)*

Participants named this intervention as a catalyst and reason for speaking up and having braver conversations in which they named whiteness, colonial narratives and were able to flip the narrative onto settler colonialism, whiteness, and Indigenous-specific racism. Some participants were able to find their voice to speak up in meetings, engage in:

Uncomfortable conversations (Session 3, Post-Session Survey)

with family, friends, and children and stop being so silent in face of racism. Participants initiated questions and stopped ignoring racism or giving up in frustration as noted here:

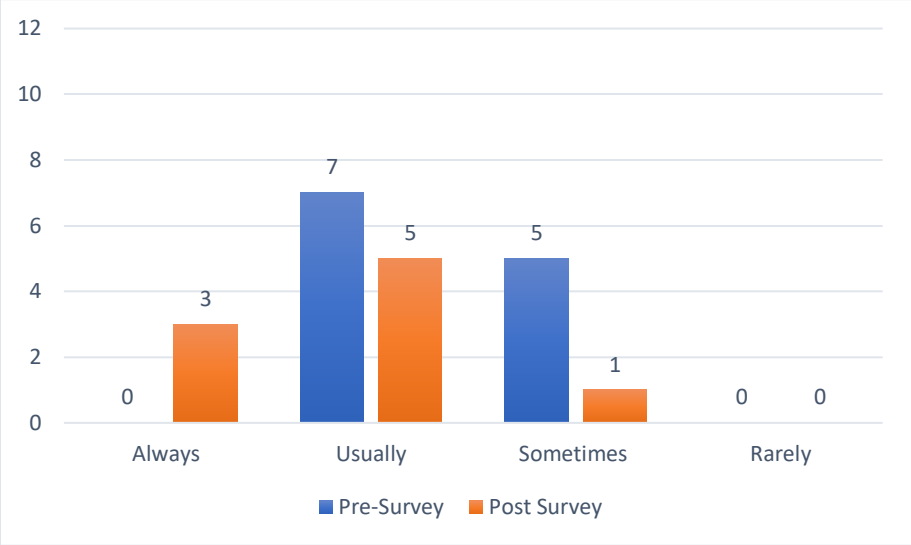
> *This learning has helped me to speak out more often about Indigenous perspectives and try to urge those in leadership to include Indigenous perspectives. (Session 3, Facilitator Journal)*

The use of the term perspectives here is curious as we as white people should not be speaking for Indigenous peoples but raising the concerns of Indigenous-specific racism and social and political inequities. Participants overwhelmingly feel they have increased vocabulary and have spent dedicated time on this learning. Participants expressed a desire to build relationships with other white people to do this work and felt engaged in what can be seen as a taboo topic.

Fear, uncertainty, conflict avoidance, and lack of tools to interrupt were a few of the barriers participants named when they reflected on their inability to address or interrupt racism. All respondents (12/12) in the pre-survey answered yes when asked if they see it as their responsibility to address racism and 9/9 participants responded yes in the post-survey. Quantitative results highlighted participants' preferences to address racism within themselves rather than others (Tables 1 and 2). It was evident within the pre-survey and the initial sessions that it was common for participants to shy away or avoid addressing racist acts within themselves and especially others. This inability to identify, relate, and talk about racism is common for white people as the narrative of being good and nice prevail over any interrogation into the opinions and lived experiences of IBPOC. Pre-survey qualitative data provided insight to the feelings and hesitations participants carry that prevent them from responding, such as not having the language and skills to interrupt racism. They also noted a desire to know how to address racism and shared specific hesitation around Indigenous-specific racism.

Figure 3

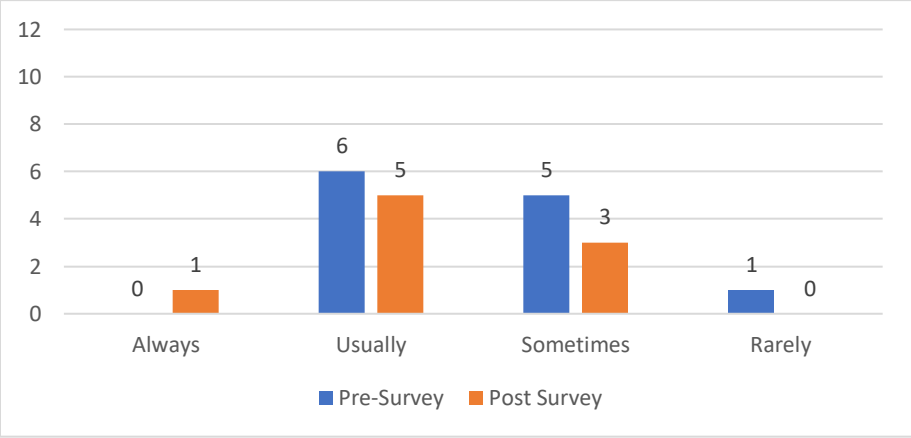
Participants and Their Self-Assessment on How Often They Interrupt Racism Within Themselves



Note. Pre-Survey (*n* = 9); Post-Survey (*n* = 12).

Figure 4

Participants and Their Self-Assessment on How Often They Interrupt Racism Within Others



Note. Pre-Survey (*n* = 9); Post-Survey (*n* = 12).

Participants were asked to write a postcard to a future participant sharing their experiences of white settler caucusing. Participants remarked that the space was a safe and

motivating space to become aware of self, others and the systems that perpetuate Indigenous-specific racism and racism in general. It is a community where:

> *You can learn how to facilitate change with others. (Session 6, Post-Session Survey)*

Overwhelmingly participants appreciated the social and community support and saw it as a place for truth telling, accountability and responsibility as shared here,

> *The work of learning about all our benefits as white people is an ongoing task, best undertaken in a safe-enough space with other white people. We can challenge one another, hold each other accountable, and take responsibility for our part in perpetuating racism and upholding white supremacist structures and practices. When we do this work together with others, we have an opportunity to be part of a collective change effort that seeks to re-imagine whiteness, reduce our complicity with harm, and stand in solidarity with Indigenous peoples. (Session 6, Post-Survey)*

5.4 Chapter Summary

In this chapter, I explored the impacts on participants over the intervention. I evaluated participants as they entered this learning within the reintegration stage of white racial identity development with most of them leaving in immersion/emersion (Helms, 1990; Lawrence & Tatum, 2012). Most participants made advances in their critical reflexivity, relational accountability, and responsibility because of their participation. Within these advances I offer acts of whiteness that impeded participants' advancement and will resurface again and again for us as we continue our learning. In the next chapter, I will present an analysis of these findings within the context of white settler caucusing as an intervention.

Chapter 6: Conclusion

6.1 Interpretations

Educational institutions have been called on to address the longstanding colonial practices and Indigenous-specific racism that denies and disrespects Indigenous human rights (Bell, 2021; Duthie, 2019; National Inquiry into Missing and Murdered Indigenous Women and Girls, 2019; Royal Commission on Aboriginal Peoples, 1996; Truth Reconciliation Commission, 2015). This research project responded to the UNDRIP Article 24 (United Nations, 2011) and the TRC's (2015) calls to action for white settler institutions and societies to be held accountable and to take actions. Before action, engagement in learning and understanding (truth telling) are necessary as white settlers and colonial institutions need to be mindful, thoughtful, and intentional in how they move any work forward. Within this six-session intervention, white settlers interrogated and explored their understandings around Indigenous human rights and Indigenous-specific racism by learning about settler colonialism, whiteness, systemic racism, power, and privilege. Participation included white settler staff within the Faculty of Human and Social Development at the University of Victoria.

Participants reported substantive shifts in thoughts and some behavioural changes as a result of this intervention study. Most notably participants shared that much of the material and framing of white settler caucusing was new and that they had spent limited time exploring settler colonialism and whiteness previously. Participants shared that they had increased understanding that the burden of responsibility to address Indigenous-specific racism should be on white settlers'. They realized that Indigenous-specific racism is created by systems and structures of whiteness that privilege them as white settlers and attempts to erase and silence Indigenous peoples. As a result of this intervention, participants have a deeper connection to their identity as

a white settler in that who they are has social, political, and economic meaning and benefits. This social understanding grew through the following methods:

1. Increased critical self-reflexivity around who they are as white settlers. Participants were able to name and identify with whiteness, and importantly realized Indigenous-specific racism is about them and not Indigenous peoples. Participants were more curious and able to name the systems and structures of settler colonialism, whiteness, and systemic racism.
2. Increased relational accountability by acknowledging that racism exists within us white settlers and we benefit from settler colonialism. Participants were able to identify and build relationships to their feelings. In this they were able to realize we white settlers have work to do to heal their relationships with Indigenous peoples and ourselves.
3. Finally, participants acknowledged responsibility to name and respond to racism, to acknowledge our power, privilege, and responsibility to heal from whiteness.

Racial caucusing is a specific learning curriculum within the participants' learning journeys that concentrates on enhancing their understanding of Indigenous human rights and Indigenous-specific racism by interrupting white settlers' colonial ways of knowing and being. As an intervention, racial caucusing transformed the responsibility to address Indigenous-specific racism from being an Indigenous expectation to being white settlers responsibly. This study demonstrated changes in participants' colonial thoughts and behaviours. The long-term extent and integration of these changes into participants' ways of knowing and being are unknown. Participants live in a landscape and sea of whiteness and it takes concerted effort to prioritize anti-colonial and anti-whiteness practices (DiAngelo, 2021; Lavallee & Harding, 2022;

Sjoberg & McDermott, 2017). Within this intervention study participants demonstrated (a) increased critical self-reflexivity; (b) increased relational accountability; and (c) an acknowledged responsibility to engage, understand, and act. I also acknowledge moves to whiteness, exits, and resistance that are all too common when white people engage in Indigenous anti-racism learning.

Increased Critical Self-Reflexivity

Overall, this intervention supported participants' ability to look inwards, to turn their voyeuristic gaze onto themselves and the systems and structures of whiteness (Halvorsen et al., 2022). Participants realized that who they were as individuals and as a collective has social and political meaning and that there are layers and layers to these insights. Many of their reflections demonstrated inexperience with the content and showed they had spent limited time holding the mirror up to themselves. Overall, I question if participants get the depth of the reflexivity that is needed and if this will be maintained as part of a lifelong journey without an accountability structure and ongoing reflexivity. Post-intervention, participants rated themselves as safer to Indigenous people and this is an important result to ponder. I am curious if we can ever be safer with the grip of whiteness on what we think, say, and do unless we get a majority of white settlers to engage in this type of critical reflexivity, so we have a socially conscious shift away from white superiority.

Participants demonstrated increased knowledge and understanding of who they are and that their whiteness comes with power and privilege. However, this understanding took time and there was hesitancy around naming whiteness and identifying as a white settler until it was directly questioned and asked for by facilitators. Participants admitted fear and trepidation around naming whiteness and identifying as white. Most participants were able to identify with

and see the systems and structures of whiteness after the exploration in Session 5 of the characteristics of white supremacy culture. There was discomfort as participants looked at these characteristics and named how embedded they are within the educational system, and some participants were unable to identify with certain characteristics. More time with this material would be beneficial.

Increased Relational Accountability

Relational practice was a key outcome of this intervention. Participants noted the tone of the sessions and mentorship by the facilitators as supporting their understanding of relational practice. Many expressed desires and attempts to be more relational and named righteousness and being triggered (anger, frustration) as destructive to their efforts. Social learning within a community was supportive for participants' own learning and healing. Participants were able to see themselves and were held to account within the community. Data analysis showed there were increased thoughts around identity and how it relates to Indigenous peoples, land, and society. There was increased insights and understanding of the historic and ongoing impacts of settler colonialism. Participants admitted to being unsettled within the learning journey and that they were not sure how to move forward. Participants acknowledged racism exists within them and that they benefit from settler colonialism. Participants were able to identify and acknowledge the feelings which arose and realized they are a part of a community that needs to be accountable to each other. Participants noticed a shift to a call-in culture vs a call out culture.

An Acknowledged Responsibility

Comparison of pre- and post-surveys and post-session surveys recognized white settler responsibility within Indigenous-specific racism for causing the harm and the responsibility to address and interrupt it. Participants increased their confidence and abilities to interrupt racism

within themselves, but many participants were not able to acknowledge or articulate their responsibility to disrupt Indigenous-specific racism and to advocate for Indigenous human rights in others. Participants gained understanding around their responsibility to interrupt and disrupt racism and would like more skills and practice on how to do so. A specific session on these skills would enhance white settler caucusing. Participants identified with the work of Menakem that highlights the fact that there is immense healing and learning to do around whiteness (Menakem, 2017; Appendix B). Participants noted they had not turned the lens onto their feelings or their history previously and this request to interrogate their feelings, socialization, and its impacts on self and Indigenous-specific racism was foundational to this learning journey. Some participants were able to connect to this important frame and commented that this learning and reflection was what they had been looking for and needing. They had wanted to flip the focus onto whiteness, and their feelings of how their body responded and felt during this learning journey. White settler caucuses create the conditions for embodied experiences; a process that moves past the limits of conceptual thought to, being personally, morally, and ethically invested in the experience of change. This investment comes from awareness and connection to your feelings as you engage in the learning.

Within the above themes there were patterns within the overall data, First, the material and focus of white settler caucusing was new. Whiteness was not a part of critical conversations being had, even within social justice scholars. Second, the learning and work is about us and not about Indigenous peoples or their cultures. Thirdly, interrupting and dismantling the systems and structures of whiteness are white people's responsibility. Participants expressed hesitancy in regard to their responsibility to act and speak up. Inexperience including a lack of skills and tools to address racism along with a feeling that Indigenous peoples should be leading this work,

prevented participants actively taking responsibility to address racism, inequities, and to advocate for human rights. This area needs greater interrogation as interrupting racism and demanding for Indigenous human rights outs whiteness and turns the lens onto our unearned power and privilege. There are real consequences to IBPOC when whiteness is named and called out including backlash, silencing, firing, and harm (Auger et al., 2021).

Results of this intervention show changes in participants' thoughts and behaviours. I am mindful to avoid putting too much weight on changes in thoughts as noted by my mentor Dr. Loppie who cautioned that thoughts equate to awareness, and increased awareness has not shown to create transformative changes (Dr. Loppie, personal communication, March 6, 2022). Davis and colleagues (2016) also troubled intervention goals around awareness, cautioning that "initiatives like these do not address identity or privilege, nor do they confront settler positionalities or hold settlers accountable" (p. 408). As Tuck and Yang (2012) advanced, "Critical consciousness does not in itself rectify the occupation of Indigenous lands by the settler colonial state" (p. 11). To move participants past awareness, this intervention was mindful to ask them after each session what they were doing more, less of, and differently and in what ways was the material shared today related to your personal and/or work life and in what ways might they centre this learning in their work and personal life. Each of these questions encouraged reflexivity and reflection on how participants integrated their 'awareness' within their ways of knowing and being.

There were patterns within participants' behaviour changes highlighting actions that demonstrate humility, vulnerability, and curiosity. Each of these were noted within the literature specifically critical reflexivity, relational practice, responsibility, and accountability (reciprocity, relevance), as a part of the expanded four *R*s of Indigenous research paradigms and practices

(Kirkness & Barnhardt, 2016; Rix et al., 2018; Smith, 2012; Wilson et al., 2019). Indigenous thought leaders and Indigenous/settler anti-racism thinkers ask that institutions begin to implement interventions that will address Indigenous-specific racism.

Finally, and most importantly, my interpretations of this intervention research must be received within the context of who I am and where I am at in my learning journey. I am a white settler who has only been actively engaged in critical reflexivity, relational accountability, and responsible action to address Indigenous-specific racism for the last 6–7 years. There are implications of this and other impacts of this intervention research I consider in the following section.

6.2 Implications

As noted in the context setting of this research intervention, educational institutions play a tremendous role perpetuating the harms and violence of Indigenous-specific racism and have an immense amount of power and privilege to create opportunities for innovation and change (Bell, 2021; Duthie, 2019; FNHA, 2022). Within BC, the FNHA (2022) service plan focused on "a racism-free health system with embedded cultural safety and humility practices" (p. 42) and Recommendation 21 of the *In Plain Sight* report:

> B.C. university and college degree and diploma programs for health practitioners include mandatory components to ensure all students receive accurate and detailed knowledge of Indigenous-specific racism, colonialism, trauma-informed practice, Indigenous health and wellness, and the requirement to provide service to meet the minimum standards in the UN Declaration. (IPS, 2020, p. 64)

The direction of this learning will be informed by the Nation and communities. There are no details of whether education on settler colonialism, whiteness, or systemic racism will be included. This research intervention does not fit with these recommendations, as it focuses on removing some of the burden from the community and making white settlers engaged in their own learning. However, the creation of the curriculum and how racial caucusing is delivered

could be developed by local Nations and the processes and outcomes could be directly accountable to the local Nations. I recommend that this model of an integrated white settler caucusing be shared with leaders and Nations to see how they would see this relational, accountable, and reflexive learning fitting into a layered, multi-faceted Indigenous anti-racism learning journey.

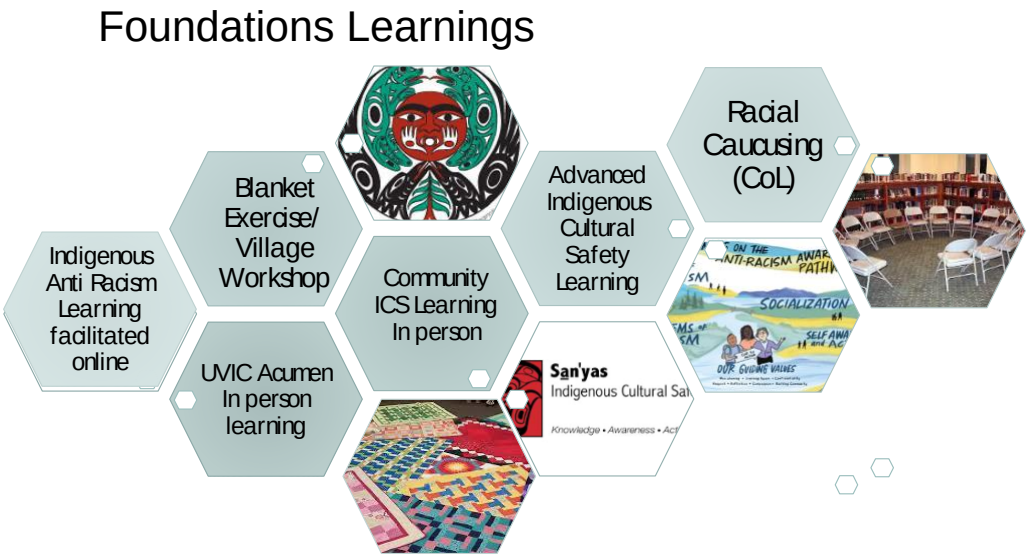
One practical implication of this research intervention is that it flips the lens onto the culture of whiteness and settler society where most current educational programs focus on Indigenous people's culture except San'yas Indigenous Cultural Safety online learning (Browne et al., 2021; St. Denis, 2007; Ward et al., 2021). This research adds to the knowledge and recommendations on Indigenous anti-racism pedagogy and provides a decolonized racial caucusing curriculum that centres Indigenous people's rights and experiences by "dislodging whiteness from its normative and taken for granted status" (Foste & Tevis, 2022, p. 3). The literature lacked examples of educational programs to address Indigenous-specific racism, and research grounded in critical race theory, decolonizing pedagogy, and anti-colonial methodologies. This learning curriculum complements the existing provincial San'yas Indigenous cultural safety program (Browne et al., 2021). It would be great to see how these learning opportunities could enhance other learning opportunities and reduce the emotional labour and harms on IBPOC by educating white settlers.

The literature lacks examples of how a "multi-layered approach" to address racism would look (Kétéskwēw Dion Stout et al., 2021). The results of this intervention demonstrate changes in colonial thoughts and behaviours, but I worry there is limited understanding of a multi-layered approach/curriculums that are needed to address Indigenous-specific racism. In Figure 5, I have adapted a learning journey from one developed by my peers and mentors (Y. Ringham-Cowan &

H. Eagle, personal communication, January 21, 2018). I make a point of sharing this visual to show that Indigenous anti-racism learning is not one course or event, it is about engaging in a layered and scaffolded learning and white settler racial caucusing is an important part of white settlers learning journeys. Each box in Figure 5 presents a learning opportunity that is available. It begins with some introductory foundational learning and some important community based and led learning. These are then followed by some advanced online or in-person learning, resulting in an opportunity for a racial caucus.

Figure 5

Multilayered Indigenous Anti-Racism/Indigenous Cultural Safety Learning Journey



Note. CoL = Communities of learning (racial caucusing); ICS = Indigenous cultural safety; UVIC = University of Victoria.

I believe it is very important that institutions, Indigenous communities, and decision makers hear, and understand this multi-layered recommendation. Indigenous anti-racism learning is not a single course, a checklist, or one session; it contains multiple learning opportunities and is about deprogramming our settler colonial socialization. This takes dedicated and committed

learning (DiAngelo, 2021). As I reviewed the literature there seemed to be an either/or mentality of education targeted to address racism. Historically, the focus has been on sharing about Indigenous ways of knowing and being, and, after 25 years, research has shown that learning alone does not disrupt or interrogate the systems and structures causing harm and benefiting from harm (St. Denis, 2017). There are also demands to ensure First Nations, Inuit, and Métis people are involved in the planning and creation of the education. Additionally, there is a request to be mindful and intentional to create learning opportunities that lessen the emotional, physical, spiritual, and mental toll of educating settlers (Harding, 2018; Ward, 2018; Ward et al., 2021).

As a result of this intervention, participants demonstrated and reported having a new relationship to whiteness and their racial identity as white people and as a white settler. Their comments reflected thoughtful shifts towards understanding whiteness and its role in Indigenous-specific racism and settler colonialism. However, each of them works within a white institution and lives within a white-dominated society, so more support on how to integrate their new insights into practice would be extremely beneficial to hold back the sea of institutionalized white superiority. It is too easy to slip back into the comfort of white power and privilege so creating and maintaining an ongoing white settler community for accountability will be extremely important. It has become practice to create monthly meetings with participants who have engaged in white settler caucusing to keep this work up front and centre within their learning journeys.

6.3 Limitations

This intervention, white settler caucusing curriculum, was developed by Indigenous anti-racism educators and a white settler facilitator; however, the intervention impacts are limited by the lack of Indigenous evaluative accountability. To truly assess changes in participants'

behaviours, this intervention should have included an evaluation framework and Indigenous peers, faculty, staff, and students. The determination of safety or changes in practice by Indigenous peoples honours the definition of Indigenous cultural safety:

> An approach that considers how social and historical contexts, as well as structural and interpersonal power imbalances, shape health and health care experiences. Practitioners are self- reflective/self-aware with regards to their position of power and the impact of this role in relation to patients. "Safety" is defined by those who receive the service, not those who provide it. (Ward et al., 2016, Why Cultural Safety section, para. 11–13)

Due to graduate-level study constraints, a decision was made to limit my study and not include the important methodological evaluation framework and Indigenous peers, faculty, staff, and students. Dr. Loppie said to include this layer made this project a doctoral-level intervention and asked me to be realistic in the study methodology. I do want to acknowledge how important and meaningful this evaluative framework would have been, and I hope similar research can contribute to this in the future. Time constraints limited the ability to include a 3-, 6- or 12-month evaluation. This would have helped determine participants' reflections and integration of material over a longer period of time.

I chose to use reflect on Indigenous specific racism in my research question instead of using a more truthful and transparent word like white supremacy. This research is intentionally working to disrupt characteristics and systems of white supremacy and superiority that directly impact Indigenous Human Rights. I was mindful to choose language of Indigenous Specific Racism vs white supremacy as I felt this would be received better and result in greater recruitment.

Results were constrained by whiteness as I am a white researcher who created and analyzed this research intervention through this white settler lens. This research could have had an Indigenous researcher to support evaluating the data analysis but the focus on this research

project was to create Indigenous anti-racism curriculum that removed the burden and responsibility of Indigenous people to white settlers.

As a researcher I learned a lot about creating survey evaluation questions. Some of my questions were more successful at creating worthwhile data. I would edit my questions in the pre- and post-survey to be more direct and to draw participants into questioning their held stereotypes. Within the session, we were very clear that all white settlers hold stereotypes and that it can be extremely humbling and important to acknowledge they are alive within us. As facilitators we even shared personal examples of when we began to acknowledge, hear and listen to the stereotypes that live in us. This is an extremely important part of Indigenous anti-racism learning is to see yourself and place yourself within the harm. Participants were so able to list the stereotypes but not locate themselves within them.

There were some aspects of my data collection tools that failed to draw out any useful information. The pulse test and racial identity questions were not as impactful as I had hoped. The white racial identity question failed to capture and reflect participants' actual stage of white racial identity at the time of pre-survey assessment as participants had enough educational foundation and abilities (social justice scholars) to guess what the right answer was.

I have learned so much from my years working alongside Indigenous communities. The teachings and mentorship around relational practice will stay with me for life. I wanted to model some of these ways of being through the community created through our white settler racial caucus. I was awarded a grant to foster relational practice and provide time to get to know each other and connect through food. However, UVIC COVID-19 safety protocols and the comfort of participants forced us to shift sessions to Zoom. To model relational practice and community, I sent each participant a care package prior to each session. These contained a card, food and tea

offering or a gift certificate to skip the dishes. In the final session a book was purchased along with a truth and reconciliation card reminding them of their ongoing learning journey.

The above limitations were all profound learning experiences and helped my analysis and understanding grow as a researcher and as a white settler woman trying to understand this conflict of identity as a white settler occupying and benefiting from Indigenous land.

6.4 Recommendations

As I learned many things throughout this journey, I begin with recommendations to myself as a white settler researcher:

- Be mindful of my failure to name settler colonialism. There were times throughout this when I would name ‘white people’ as opposed to ‘white settler.’ I need to continually interrogate and reflect on my learning, resistance, and failure to name and centre settler colonialism.
- Be mindful of my tendency for righteousness and judgement. This surfaced for me as I immersed myself within the data; there was a tendency for me to distance myself from participants.
- Practise self-care and mindfulness. It is essential as a white settler researcher and facilitator to prevent righteousness. When I was grounded in my heart, I was a much better researcher and facilitator.

There is great potential to build off this intervention research and bring white settler caucusing into other institutions and disciplines. I hope other researchers will pick this up and continue to contribute to this important work.

- Integrate racial caucusing within Indigenous anti-racism and Indigenous cultural safety learning journeys to create dedicated space and time for white settlers to do their learning and unlearning.
- Facilitation demands skilled Indigenous anti-racism facilitators with critical race/whiteness and settler colonialism analysis. These white settler facilitators need to have accountability relationships with Indigenous anti-racism educators. They also need mentorship from white settlers who can also hold them accountable to their ongoing unlearning.
- Create a facilitation model in which an experienced facilitator mentors' others to increase the impact and reach of the learning.
- Host train-the-trainer sessions to enable white settlers to come together to do a full racial caucusing session and then support these individuals to bring these sessions into their workplace.
- Implement white settler racial caucusing within teams and organizations with supports for Indigenous and racialized settlers within the same teams. Have everyone meet to do some foundational learning, then separate for caucusing and, then come back to share reflections ensuring accountability to Indigenous peers and community members.
- Consider utilizing white settler racial caucusing as an intervention strategy within teams where whiteness has been identified as harmful and the white staff are supported through this learning with accountability from the Indigenous leadership and peers.

- Collaborate with local Nations on how best to create a scaffolded learning journey, including racial caucusing with curriculum and accountability guidance.
- Map out and evaluate white settler racial caucusing curriculum with white racial identity development stages to monitor aspects of the curriculum that support identity development transformations.
- Ground this work to the land with initial session and closing session opened by local Indigenous Knowledge Keepers and on the land if possible.
- Hold monthly follow-up sessions that are open to any or all past participants to support integration of the material as staff go back into white educational systems and social systems.
- Add a seventh session that provides opportunities to practise skills on how to address and interrupt Indigenous-specific racism.
- Offer paid time to engage with the homework (e.g., a 2–3-hour session with 2 hours of pre-learning in the month prior).
- Consider expanding on this study to include direct Indigenous accountability. We need to hear directly from Indigenous peers, staff, students, and leaders if and how the participants within white settler racial caucusing are transforming. Evaluations that examine their experiences will be essential.

6.6 Intervention Conclusion

The research question that shaped this intervention was: In what ways do participants' colonial thoughts, beliefs, and behaviours change as a result of white settler caucusing? Given the research findings, intervention impacts, and the call on white settler society to take on the Indigenous-specific anti-racism work, I recommend white settler caucusing as an educational

intervention. As noted in the literature, Indigenous anti-racism and Indigenous cultural safety should be a part of a lifelong journey; this research has the potential to provide a possible pathway for targeted, focused, and accountable learning for white settlers as a part of their scaffolded Indigenous anti-racism learning journey. These educational interventions found that critical reflexivity, relational accountability, and responsibility were key learning outcomes.

In conclusion, I revisit the words from Justice Murray Sinclair (as cited in Watters, 2015), “Education is what got us into this mess . . . but education is the key to reconciliation” (para. 20). For far too long the truth of settler colonialism, whiteness, and Indigenous-specific anti-racism has been erased, silenced, and ignored within educational institutions. We have seen the impacts of colonialism and have many Indigenous voices who can lead us forward. However, whiteness and white people resist, impede, and stall innovation. To truly make systemic and meaningful change we need settler colonialism, whiteness, and Indigenous-specific racism to be disrupted and dismantled within institutions by faculty, leaders, and staff. This not a role for those impacted by racism, this is our responsibility as white settlers. This research has the potential to provide a possible pathway for targeted, focused, and accountable learning for white settlers as a part of their scaffolded Indigenous anti-racism learning journey.

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Appendix A: Participant Invite Email

Good day HSD faculty and staff,

Fiona Devereaux, SDH master's student with Dr. Charlotte Loppie are pleased to invite you to a learning process a part of an intervention research study: *White Settler Racial Caucusing: Examining the Motivation to Interrupt Indigenous-specific racism (ISR).*

What: You are invited to participate in this six-session learning journey hosted monthly from January to June 2022. We plan to host these sessions in person on UVIC campus (specific location TBA with COVID precautions and will transition to online (zoom) if recommendations come from public health and UVIC CD plan. This journey will focus on a process of truth telling, understanding and critical self-reflexivity around ISR. We look forward to getting to know you and creating a space for learning. We will come together in a community of support as white settlers to learn Indigenous anti-racism (IAR) skills to apply within our lives. Learnings will be through a variety of options i.e. In session dialogues, books, videos, webinars, movies, podcasts, and resources. Our learning together will focus on important personal and professional reflections around: Indigenous-specific racism, systemic racism, Whiteness, Settler Privilege, decolonizing practice, and supporting each other's unlearning. With any COVID-19 concerns, participants will be advised if they have or may have come into contact with an individual who has tested positive for COVID-19. Contact information for participants will be stored in a separate file from research data in the event that follow up is needed.

> *"White people need allies too because of breaking the racial contract can be so isolating, white people need allies for support. Everyone should have someone that they can go to with questions or reflections without fear that they will be judged or lectured. We should be in this struggling together." Ali Michael.*

When:

- Participation in six, monthly – 2.5-hour learning WS RC sessions (6 x 2.5 = 15 hours)
    - Location - UVIC, after work with food and nourishment. (Time and location to be determined with the group to fit their work and personal commitments)
    - 1-2 hour of preparation between monthly sessions
- Pre- and post-intervention surveys (n=2 @ 30 mins each)
- Post-session surveys (6 @ 5-10 mins each)
- Participant journals in session (6 @ 10-15 mins each)

Total time commitment over six months is approximately 30 hours.

Pre/post surveys and post session surveys will be shared through the UVic-licensed version of SurveyMonkey that is freely available for all UVic students, faculty, and staff.

Eligibility:

- White Settler factuality and staff within HSD
- This is a more advance learning, and we are hoping to engage participants who have taken foundational trainings. Some examples would be UVIC Acumen training, San'yas ICS trainings,

Cathy Camilleri's Village workshop, U of A's Indigenous Canada 12-week training, Indigenous anti-racism trainings that look at the deep, historical, and current impacts of colonization. If you are new to the learning some courses and learning can be offered to you to engage with prior to January start date (8-12 hours of commitment).

- This course looks at turning the lens on systems and structures of racism.

How:

Please reach out to Fiona at the contact information below if you are interested in participating and please call Fiona if you have any questions. Fiona is willing and open to meet you in person for tea or a walk to chat about this intervention study and learning opportunity.

"If you've come here to help me, you're wasting your time. But if you've come because your liberation is bound up with mine, then let us work together." — Australian Aboriginal Elder Lilla Watson

Fiona Devereaux
[email address]
[telephone number]

Appendix B: White Settler Racial Caucus Learning Curriculum

Feb 1, 2022 – May 17, 2022

Session and Date	Resources – Prereading (Send out 3 weeks before each session)
Session 1	Highline. (2016, Jan 16). What does it mean to be white in a society that proclaims race meaningless…YouTube. https://white.youtube.com/watch?v=_A-pZH-S4jk: (46 mins) Ward, C. & J. Smylie. (2016). Setting the Context for ICS. ICS Collaborative Learning Series. https://white.icscollaborative.com/webinars/setting-the-context-for-indigenous-cultural-safety-facing-racism-in-health (If your time is limited, focus on viewing minutes 6-30).
Session 2	Loppie, C & A. Barker. (2016). Race and Privilege in Every day. ICS Collaborative Learning Series. https://white.icscollaborative.com/webinars/racism-and-privilege-in-the-everyday. (1h 09mins) Okun, Tema. (no date). White Racist to White Anti-Racist (resource). white.fammed.wisc.edu. https://white.fammed.wisc.edu/files/webfm-uploads/documents/diversity/LifeLongJourney.pdf CBC News. (2017, Mar 29). Senator Murray Sinclair responds to Lynn Beyak's residential school remarks. YouTube. https://white.youtube.com/watch?v=BVjHGNreBkU. (2 mins). TedX Talk. (2019, Mar 12). Decolonization is For Everyone: YouTube. https://white.youtube.com/watch?v=QP9x1NnCWNY (13 mins)
Session 3	Daniels, Rain & O. O'Connor. (2019). Addressing Indigenous Specific Racism: Exits to the Conversation. Adaptation of Detours Document (Reading time 30mins). Fear of a Brown Planet. (2013, Nov 28) Reverse Racism. YouTube. https://white.youtube.com/watch?v=dw_mRaIHb-M (2.48mins)

	Race and History. (2002, June 24). Reverse Racism. Tim Wise. http://white.raceandhistory.com/selfnews/viewnews.cgi?newsid1024893033,80611,.shtml (10mins). Anderson, M. & E. McGibbon. (2017, Oct. 26). Indigenous Health Equity Examining Racism as a Indigenous Social determinations of Health. Webinar: https://white.icscollaborative.com/webinars/indigenous-health-equity-examining-racism-as-an-indigenous-social-determinant-of-health (1hr.12mins).
Session 4	Battell-Lowman, E. & Adam Barker. (2014). Settler Identity and Colonialism in the 21st Century. p 90-99. (30 mins) Gilio-Whitaker, Dina. (2018, Nov 8). Unpacking the Invisible Knapsack of settler Privilege. (Article). https://white.beaconbroadside.com/broadside/2018/11/unpacking-the-invisible-knapsack-of-settler-privilege.html (10 mins) Gilio-Whitaker, Dina. (2018, Nov 14). Settler Fragility Why Settler Privilege is so hard to talk about. (Article). https://white.beaconbroadside.com/broadside/2018/11/settler-fragility-why-settler-privilege-is-so-hard-to-talk-about.html (10 mins) Harp, R. (Host). (2019, April 1). How do We Solve "The Settler Problem?" Ep. 155. Media Indigenia. https://mediaindigena.libsyn.com/ep-155-how-do-we-solve-the-settler-problem (48mins) Wintersleep. (2019, March 27). Beneficiary. (Music). https://white.youtube.com/watch?v=tD2GIKsibKk
Session 5	Harp, R. (Host). (2020, June 4). Notice the Rage, Notice the Silence. On Being. https://onbeing.org/programs/resmaa-menakem-notice-the-rage-notice-the-silence/ (48mins) Okun, T. (1999). White Supremacy Culture. (Resource). https://white.beaconbroadside.com/broadside/2018/11/settler-fragility-why-settler-privilege-is-so-hard-to-talk-about.html (10 mins) Okun, T. (2021). White Supremacy Culture. (Resource). https://white.whitesupremacyculture.info/ **Extra support (Optional)** Rae Spoon. (no date). Come On Forest Fire. (Music). https://white.youtube.com/watch?v=KYfVRI-aub0 (3 mins)

	Loppie, C & A. Barker. (2016). Race and Privilege in Every day. ICS Collaborative Learning Series. https://white.icscollaborative.com/webinars/racism-and-privilege-in-the-everyday. (1h 09mins)
Session 6	CBC News: The National. (2016, Feb 14). Mansbridge One on One: Cindy Blackstock Watch https://white.youtube.com/watch?v=ahGQ0WBd0ng (22mins) National Collaborating Centre Determinants of Health. Let's Talk Whiteness and Health Equity (2021 March 24). (Webinar). https://nccdh.ca/connect/workshops-events/webinar-lets-talk-whiteness-and-health-equity

Appendix C: Sample Agenda Session 1

Community of Learning Indigenous-specific Anti-Racism Agenda
Session 1
Date: Tuesday Feb 1st, 4:00-6:30 pm
Location: Zoom

Session Focus: Setting the Table - Indigenous anti-racism for white settlers

1. Welcome: WSANEC Community leader
2. Land Acknowledgement: facilitator
3. Checking in: Getting to know each other
4. Purpose and Group Guidelines our Community of Learning
5. Group Exercise: Debriefing DiAngelo video
6. Journaling activity
7. Check out

Pre-Learning for the session
Video: What does it mean to be white in a society that proclaims race meaningless: (46 mins) Watch
Webinar: Dr. Cheryl Ward and Dr. Janet Smylie - Setting the Context for ICS (1hr, 24 mins) Watch (If your time is limited, focus on viewing minutes 6-30).

We would like to acknowledge and honour the mentorship from San'yas Indigenous Cultural Safety Program, Yvette Ringham-Cowan and Oonagh O'Connor in helping support the creation of the Communities of Learning

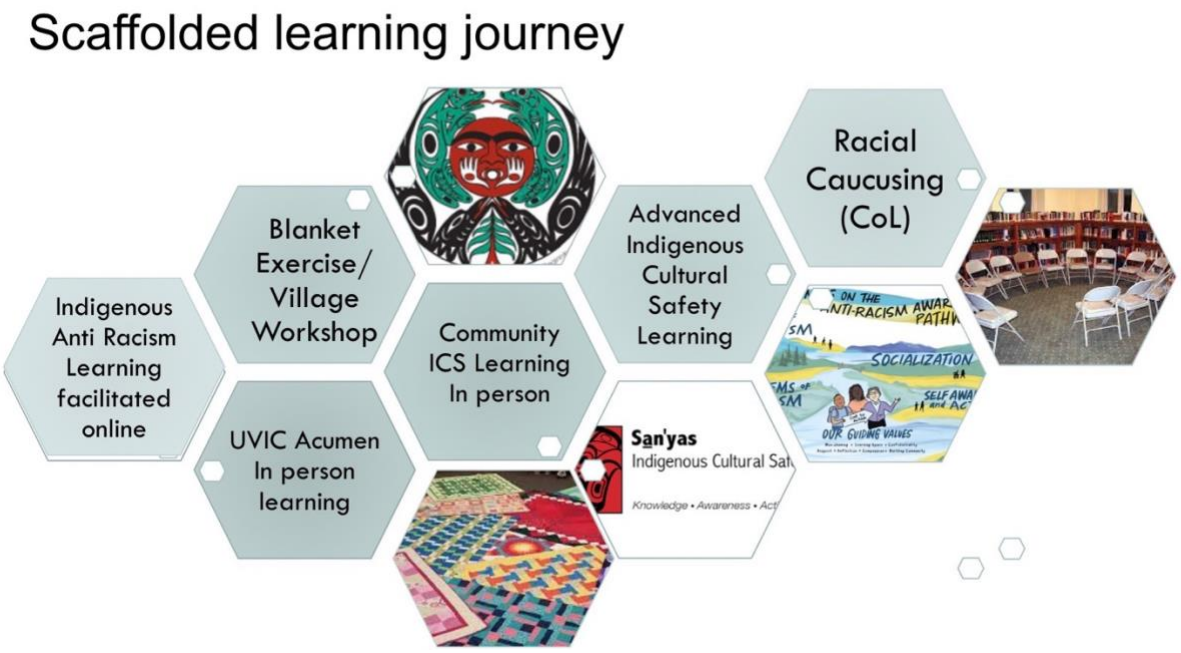
Appendix D: Sonya Gracey Bio

Sonya Gracey shares her bio here: I am a cis-gendered white settler of Irish and Romanian, Bukovinian ancestry who arrived here uninvited in Coast Salish territory over 20 years ago settling here on the homelands of the Lək̓ʷəŋən Speaking Peoples of Songhees (Lək̓ʷəŋən) and Esquimalt (Xwepsum) Nations. I have spent the last several years coming to understand what that last sentence means and what it requires of me. Ultimately, I have come to see a generational disconnection from my own ancestral stories and knowledge as it relates to my unearned privilege tracing back to the Dominion Lands act of the 1860s that allotted Indigenous land to european immigrants (my ancestors) securing and occupying the land for the crown. That benefit, and the effects off the concurrent attempted genocide has been passed down through generations at sits with us now.

Through working alongside Fiona and with the leadership of our friends and colleagues Yvette Ringham-Cowan, Michele Lagius Mundy *and Harley Eagle, and building off the work of so many powerful Indigenous leaders, scholars and healers, I have discovered that by stepping into these truths and letting them change me I have interrupted harmful colonial thinking and behaviour patterns, relearned connection in my own life through deep relationship and found ways to contribute in meaningful ways to justice and healing!*

I have been a Registered Nurse for over 20 years and currently work in community supporting health and social services for people who are pregnant or early parenting, and who are experiencing problematic substance use. In addition to this important work, I am also building my capacity to support other white settlers along the necessarily personal and profound journey of disrupting white supremacy through experiential groups and 1:1 support. I am a solo-mom to two kiddos, love music, pottery and being in the wildness of the natural world.

Appendix E: Scaffolded and Layered Indigenous Anti-Racism/Indigenous Cultural Safety Learning Journey



Appendix F: Participant Consent Form

White Settler Racial Caucusing: Examining the Motivation to Interrupt Indigenous-specific racism

You are invited to participate in a study entitled White Settler Racial Caucusing (WS RC); Examining the Motivation to Interrupt Indigenous-specific racism that is being conducted by Fiona Devereaux.

My name is Fiona Devereaux and I am a MSc student in Social Dimensions of Health program with supervisors Dr. Charlotte Loppie and Dr. Laurie Harding in the department of Public Health and Social Policy at the University of Victoria. You may contact me if you have further questions by phone at [telephone number] or email at [email address]. You may contact Dr Loppie at [telephone number] or [email address].

Purpose and Objectives

This intervention research project aims to explore social learning spaces and the impacts of White Settler (WS) Racial Caucusing (RC) where Indigenous-specific racism (ISR) is examined, addressed, and colonial violence is interrogated and interrupted. Caucusing is an educational approach that can be embedded within the Cultural Safety learning journey to address ISR. This focuses on learning about whiteness, bias, stereotyping, power, privilege, and settler colonialism. By using a mixed method design, I will explore how and to what extent caucusing motivates WSs to address ISR and action Indigenous anti-racism (IAR) behaviours.

The guiding research question is:
In what ways do participants' colonial thoughts, beliefs, and behaviours change as a result of WS RC?

Importance of this Research

The literature recommends that the heavy lifting of cultural safety (CS) and Indigenous anti-racism (IAR) be on the shoulders of dominant settler society, leadership, and educators. There is limited research on what IAR educational programs exist to address ISR and much variation on how institutions interpret Indigenous Cultural Safety (ICS). The uncertainties, inconsistencies, and a lack of directional consensus in how CS should be implemented allows racism to continue. The literature demands that white institutions, white and settler teachers/students learn about colonization, colonial policies, health inequities, racism, whiteness, bias, stereotypes, power, privilege, and systemic racism. RC is used as a part of a scaffolded ICS learning journey to address these demands. RC provides space for racial affinity groups to come together to do the important self-reflection and reflexivity on how their racial positioning and their understanding of ISR informs their bias, stereotypes, and ways of being. RC provides a space and a layer of

education for white people to go to engage in self-reflection, reflexivity and understanding of whiteness and not burden IP. RC curriculum comes out of the US and has never been decolonized. This research will use decolonized racial caucus content with WS.

Participants Selection

White staff and faculty within UVIC's Faculty of Human and Social Development (HSD) are invited to participate in this research. Months before we begin the learning and from a publicly available list, I emailed potential participants with an invitation to the study, a description of the project, my contact information, and the option of a phone, walking or coffee/tea meeting. This relational approach provides space for participants to ask questions and provide me with an opportunity to support their understanding of the RC approach and explore my role as a researcher and facilitator.

What is involved

We hope to engage 10-20 faculty and staff within HSD at UVIC campus (location TBA) to engage in a six-month, six monthly session WS RC. The contents of the sessions are developed and designed to support transformational, decolonizing learning frameworks. Each monthly 2.5-hour session will be in person (COVID precautions and we will transition to online (zoom) if recommendations come from public health and UVIC CD plan). These sessions are centered around food and relationships building. Sessions will focus on: White Racial Identity Development, ISR, colonial narratives, systemic racism, stereotypes, biases, white supremacy culture, settler and white privilege, democratic racism. Participants will be encouraged to (1) explore who they are and their social location (2) their understanding and relationships with white settler privilege (3) internalized racist superiority, biases, and stereotypes (4) systemic racism (5) whiteness individually and systemically (6) colonial narratives and democratic racism. Once participants agree to be a part of the project, a communication plan will be laid out around expectations. Agendas will be sent out three weeks prior to each session to allow for enough time to prepare. We will ensure that participants can connect with me outside the regular sessions. Each participant will be paired with a buddy who they can reach out to and connect with for support between sessions. With any COVID-19 concerns, participants will be advised if they have or may have come into contact with an individual who has tested positive for COVID-19. Contact information for participants will be stored in a separate file from research data in the event that follow up is needed.

This intervention study will be facilitated by research applicant Fiona Devereaux, RD, MSc Candidate and Indigenous Anti-Racism facilitator at Island Health and co-facilitated by Oonagh O'Conor or Sonya Gracey. Both potential facilitators have Graduate degrees and are white settlers and work to address Indigenous-specific racism in their professional and personal lives. Oonagh works as an Indigenous Anti-Racism facilitator at Island Health and previously at San'yas for the last 10 years. Sonya Gracey works as a leader for Her Way Home and worked on IH's Indigenous Cultural Safety strategic plan and facilitates White Settler Racial caucuses.

If you consent to participate in this project, your participation will include:

- Participation in six, monthly – 2.5-hour learning WS RC sessions (6 x 2.5 = 15 hours)
    - Location - UVIC, after work with food and nourishment
    - 1-2 hour of preparation between monthly sessions
- Pre- and post-intervention surveys (n=2 @ 30 mins each)
- Post-session surveys (6 @ 5-10 mins each)
- Participant journals in session (6 @ 10-15 mins each) uploaded to anonymously to survey monkey within post session survey.
- Total time commitment over six months is approximately 30 hours.

Pre/post surveys and post session surveys will be shared through the UVic-licensed version of SurveyMonkey that is freely available for all UVic students, faculty, and staff.

Inconvenience

I will try and find a time and location to make attendance as easy as possible for participants. I will use doodle poll and access the time and dates that work for the group. Dates will be set months ahead of time to ensure people can plan and prepare around the six dates.

Risks

There is some potential emotional, psychosocial, and social risk to participation. Learning about race, racism and whiteness can be a stressful process and it can also be one of the most life-giving learning journeys. There is the possible risk of emotional discomfort and stress from the learning process. We will be learning about ourselves so the focus is on our thoughts, beliefs, and behaviours so that can be uncomfortable for participants. We have set up this learning to be social and collective and the facilitators will model vulnerability and humility by sharing their feelings of discomfort, resistance and stress while learning new material. Effort will be made to care for the needs of participants by setting the table with food, tea, a comfortable setting, and collective learning.

Benefits

The potential benefits of your participation in this research include greater understanding of Indigenous-specific racism, colonization, settler colonialism, systemic racism, greater insight into who you are, where you come from, your internalized bias and stereotypes. You will have a place and collection of people to bring situations or concerns you are having and be able to talk them out. We will create a safe place to be able to share and talk about race and racism and how whiteness shows up in the systems we work in, how we were socialized and in ourselves.

Compensation

As a small way to thank you for time, you will be given a small homemade offering at the end of the sessions. (e.g., homemade tea, lip balm or salves). Compensation through a gift of gratitude at the final session will also be offered because it acknowledges and recognizes the value of the participant's knowledge, experience, and time.

Voluntary Participation

Your participation in this research must be completely voluntary. If you do decide to participate, you may withdraw at any time without any consequences or any explanation. If you do withdraw from the study, your data will be used only if you give permission.

Researcher's Relationship with Participants

I might have a limited relationship with potential participants and for a small number, it may be collegial. For instance, I might know some participants through my previous studies at UVic.

On-going Consent

To make sure that you continue to consent to participate in this research, I will invite participants to each of the six sessions. The participants continued attendance will be taken as continued consent. If a participant cannot attend one session due to another commitment, their participation will continue if they rejoin at the next session.

Anonymity

As each participant will create an alias or ID number for themselves, all survey data and journals will be anonymous.

Confidentiality

The participants confidentiality and the confidentiality of the data will be protected and respected as much as possible within a group intervention study. There are limits to confidentiality as participants will be drawn from one faculty Human and Social Development, within UVIC. Participants may know each other and work together. WSRC commonly works with teams. We will request confidentiality be maintained and honoured within all sessions as discussions about participants work or workplace could reveal identity or identify non-participants. This study is through group sessions so group ground rules and a commitment to confidentiality will be expressed and recommitted at the beginning of each session. Verbal acknowledgements of agreement will be accepted.

All participants will have pseudonyms and any identifying information will be excluded in the dissemination of results. I will alter any specifics of events or information that could identify a participant or persons mentioned by participants. All information about participants (for example, consent forms) will be kept in a locked cabinet at researchers' residence or on a password protected computer that is protected by the University of Victoria firewall. Only the researchers will have access to this information.

Dissemination of Results

It is anticipated that the results of this study will be shared with others in the following ways: Defended Thesis will be shared directly back to all participants and research will be written up and offered for publication and presentation at conferences, educational events and community forums.

Disposal of Data

Data will be stored for a period of one year after the completion of the study. After that time, paper records will be shredded, and electronic data will be permanently deleted from the server. Once the final report is completed, all survey data will be destroyed by permanently deleting the project from the UVic "Netdrive file storage": https://www.uvic.ca/systems/services/storagebackup/netdrivefilestorage/index.php

Contacts

You may verify the ethical approval of this study, or raise any concerns you might have, by contacting the Human Research Ethics Office at the University of Victoria ([telephone number] or [email address]).

Consent

Your signature below indicates that you understand the above conditions of participation in this study and that you have had the opportunity to have your questions answered by the researchers, and that you consent to participate in this research project.

_____	_____	_____
Name of Participant	*Signature*	*Date*

Please retain a copy of this letter for your reference.

Appendix G: Pre- and Post-Survey

Pre/Post Survey

Thank you for taking the time to share your thoughts we us as we enter into a Community of Learning together.
This survey will take about 30 minutes and will provide us with useful information to support our learning and to support a Master's thesis project.

We ask that you complete this survey prior to your participation in the White Settler Caucusing program and then again, after you have completed all six sessions.

1. Please create a pseudonym or private ID number for yourself that you can use for all of the surveys you complete?

Date / Time

Date Time AM/PM

MM/DD/YYYY hh mm -

2. Being mindful to protect your anonymity, please share how you like to introduce yourself?

SOCIAL LEARNING PULSE: The following questions will help us analyze where the group is on their Indigenous Specific Racism learning journey

3. Do you identify as someone who has experiences of oppression or discrimination?

Yes

No

If yes feel free to add anything you are comfortable sharing

4. I recall learning about Indigenous Peoples rights, cultures and history of colonization in....

- ○ my family
- ○ my peer group
- ○ elementary school
- ○ highschool
- ○ university
- ○ work settings
- ○ Other, please share
- ○ I have received limited information about these topics

5. How would you rate your level of engagement with Indigenous Peoples

0 I dont know any Indigenous Peoples

10 I have a vast circle of Indigenous family, friends, and peers

6. Would you consider yourself to be a safe person to Indigenous Peoples i.e. culturally safe (define)

0 Not safe

10 Very safe

7. In relation to your peers and family do you see yourself as

0 Not engaged at all

10 Fully engaged in disrupting Indigenous Specific Racism

8. What feelings do you have as you enter another part of your Indigenous Specific racism learning journey? List as many as you wish

Learning Pulse - The following questions will help us analyze where the group is on their Indigenous Specific Racism learning journey

9. What are your hopes and expectations at this point in your ISR learning journey?

10. What past courses, books, learning, podcasts and resources have you engaged around Indigenous specific racism? How long ago was your engagement with these resources?

11. Please select the option below that best describes where you see yourself on your Indigenous Specific Racism (ISR) learning journey?

- I see the solution to ISR is to remember we are all a part of the human race.
- I feel immobilized by grief, shame and fear about what has happened.
- I see discrimination and racism everywhere and am not sure what to do
- With my IBPOC community leaders, I want to help other white people to better understand ISR.
- I need to change, this our work to do
- I understand my role and responsibility to action change with critical self-reflexivity.

12. Do you see it as your responsibility to address Indigenous Specific Racism?

- Yes
- No
- Unsure
- Please elaborate

13. How do you relate to Truth and Reconciliation and Indigenous Peoples?

14. What are common stereotypes you hear about Indigenous Peoples?

15. How do you relate to whiteness and its impacts on Indigenous Specific Racism?

* 16. Action Pulse - To what degree do you relate or feel connected to the statements below?

	No Connection	Some Connection	Full Connection
Community Pulse: I feel connected to people challenging Indigenous specific racism and colonial dynamics	○	○	○
Sharing Pulse: I feel comfortable sharing my learning journey about white settler privilege	○	○	○
Openness Pulse: I feel comfortable to continuing this learning journey	○	○	○
Reflexivity Pulse: I notice Indigenous Specific Racism in others	○	○	○
Reflexivity Pulse: I notice Indigenous Specific Racism in myself	○	○	○

	No Connection	Some Connection	Full Connection
Reflexivity Pulse: I am mindful of who I am as a White Settler and what that represents	○	○	○
Commitment Pulse: I am committed to interrupting Indigenous specific racism in others	○	○	○
Commitment Pulse: I am committed to interrupting Indigenous specific racism in myself	○	○	○
Relational Pulse: I am aware of racial power dynamics in social spaces.	○	○	○
Relational Pulse: I am aware of power dynamics at play in my work place.	○	○	○
Relational Pulse: I am honest and transparent with my intentions when building relationships and programming alongside Indigenous communities.	○	○	○

	No Connection	Some Connection	Full Connection
Accountability Pulse: I have a group of Indigenous People to whom I am accountable.	○	○	○

17. Action Pulse

I interrupt Indigenous Specific Racism in others

- ○ Never
- ○ Seldom
- ○ Sometimes
- ○ Often
- ○ Always

18. Action Pulse

I interrupt Indigenous Specific Racism in myself

- ○ Never
- ○ Seldom
- ○ Sometimes
- ○ Often
- ○ Always

19. Have you engaged in any social action of solidarity to interrupt Indigenous Specific Racism?

- ○ Yes
- ○ No
- ○ Please elaborate

20. Please list any social action or solidarity actions you have engaged in?

21. What actions do you do to interrupt Indigenous Specific Racism?

22. When I witness Indigenous Specific Racism I.....?

23. When I am confronted about my own Indigenous Specific Racism I .....?

Post Survey Questions ONLY

24. POST SURVEY ONLY - Please write a postcard note to future participants in a White Settler Community of Learning. If you were sharing your experience, what would you want them to know?

25. How has this leaning informed your thoughts, beliefs and behaviours around Indigenous Specific Racism?

26. Which aspects of the WS RC supported your learning most?

27. What have you changed (doing more of, less of or differently) as a result of your ISR learning journey so far?

Doing more of	
Doing less of	
Doing Differently	

Appendix H: Post-Session Survey

1. Pseudonym or private ID code?

Date / Time

Date MM/DD/YYYY Time hh mm AM/PM -

2. What are 3 feelings you are experiencing in relation to the material shared today?

Feeling

Feeling

Feeling

3. In what ways was the material shared today related to your personal and/or work life?

4. In what ways might you centre this learning in your work and personal life?

5. What have you changed (doing more of, less of or differently) as a result of your ISR learning journey so far?

Doing more of

Doing less of

Differently

6. Please transcribe or copy your in session journals here. Your journal is unstructured time to write openly about your experience in this learning and unlearning Indigenous anti-racism journey?

7. Please share any other feedback you have about the Community of Learning session and experience?

Appendix I: In Session Journal – 2 Separate Questions

Please take some time to reflect on your learning around Indigenous Anti-Racism learning to date?

Appendix J: Facilitators Journal

Facilitator Journal

Participant	settler	white	LA	Ancestry	comments

Notes

Appendix K: Research Ethics Approval

University of Victoria

Office of Research Services | Human Research Ethics Board
Michael Williams Building Rm B202 PO Box 1700 STN CSC Victoria BC V8W 2Y2 Canada
T 250-472-4545 | F 250-721-8960 | uvic.ca/research | ethics@uvic.ca

Certificate of Approval - Amendments

PRINCIPAL INVESTIGATOR:	**Rob Hancock** (Supervisor)	**ETHICS PROTOCOL NUMBER** Expedited review - delegated	**21-0427**
PRINCIPAL APPLICANT:	**Fiona Devereaux** **Master's student**	ORIGINAL APPROVAL DATE:	30-Nov-2021
		APPROVED ON:	03-Mar-2022
UVIC DEPARTMENT:	**Indigenous Academic and Community Engagement IACE**	APPROVAL EXPIRY DATE:	29-Nov-2022

PROJECT TITLE: **White Settler Racial Caucusing: Explore how and to what extent racial causing motivates White Setters to address Indigenous Specific Racism.**

RESEARCH TEAM MEMBERS:
Oonagh O'Connor - Collaborator, Royal Roads University
Charlotte Loppie - Co-investigator, University of Victoria

DECLARED PROJECT FUNDING: **None**

DOCUMENTS INCLUDED IN THIS APPROVAL:
CoP notes during facilitation.docx.pdf - 11-Oct-2021
Pre and Post Survey CoL Data Collection.pdf - 17-Oct-2021
tcps2_core_certificate.pdf - 24-Nov-2021
Participant Invite Email.doc - 26-Nov-2021
Post session survey.pdf - 26-Nov-2021
Participant Informed Consent (2).docx - 28-Nov-2021

Conditions of approval

This Certificate of Approval is valid for the above term provided there is no change in the protocol.

Amendments
To make changes to the approved research procedure in your study, please submit "Amendments" or "Annual renewal with amendments" form. You must receive research ethics approval before proceeding with your amended protocol.

Renewals
Your ethics approval must be current for the period during which you are recruiting participants or collecting data. To renew your protocol, please submit a “Request for Renewal” form before the expiry date on your certificate. You will be sent an emailed reminder prompting you to renew your protocol about six weeks before your expiry date.

Project Closures
When you have completed all data collection activities and will have no further contact with participants, please notify the Human Research Ethics Board by submitting a “Notice of Project Completion” form.

Certification

This certifies that the UVic Human Research Ethics Board has examined this research protocol and concluded that, in all respects, the proposed research meets the appropriate standards of ethics as outlined by the University of Victoria's policies for research involving human participants.

Dr. Sandra Gibbons
Chair, Human Research Ethics Board

Dr. Matthew Murphy
Vice-chair, Human Research Ethics Board

Certificate Issued On: 03-Mar-2022