Hearts + Minds Knowledge Round up:

Co-Creating Civic Connections for Indigenous and Black Young People in Peel

By Esrah Akasha, Shamas Berantuo, Alex Hansen, Yasmin Hashi, Michella Mark, Fallon Melander & Abigail Salole

Dedication

For our ancestors who started this journey,
our co-conspirators who are on this journey with us,
and everyone who will see the work of this journey through

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Thanks to Wendy Wang, who wrangled our reference section and Susan David, who compiled the text of this paper into this spiffy design.

Along the way, important members of our group (one non-profit leader and two co-researchers) left the project when they moved away or when they moved on to other priorities. We are grateful for their many contributions and the way they helped shape this project.

As a collective, we also want to thank each other for the time, brilliance, authenticity and care that we show one another.

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PART 1: Beginnings

Getting Started

In Spring 2022, when Abigail Salole and Fallon Melander received the news that our proposal was funded, we were pleasantly surprised and quickly exchanged excited e-mails with many exclamation marks!!! After a few months, the Hearts + Minds project began in earnest by deepening our relationships with non-profit project partners. In this initial phase, we developed a shared understanding of the principles underpinning our work and documented them in our basis of unity.

In January 2023, the project experienced a surge of energy, excellence, and thought leadership when we welcomed six Indigenous and Black co-researchers into the fold. As a newly formed group, we co-constructed the conceptual foundation for this project by engaging in dialogue with guest speakers about our varied lived experiences, articles, books, podcasts, art, and music.

Instead of a literature review that focuses on examining academic sources to understand the current state of knowledge on the topic, we created a process for a **knowledge round-up** – to gather and present insights from various sources, including non-academic sources, that we will build on throughout the project. While we certainly reviewed academic literature (and valued doing that work), we also wanted to document our own voices and lived experiences as part of the writing process and not be so bound by conventions.

Before we share how and why we did this work, we discuss background research on social capital and non-profit organizations from the entry point of academic and community-based research. From here, we define the parameters and context for this knowledge round-up.

Backgrounder: Key definitions and parameters

This research project focuses on the civic connections of Black and/or Indigenous people in Peel Region in Ontario.

The Regional Municipality of Peel is one of the most diverse regions in Canada, with a population of more than 1.5 million people. Despite this diversity on Treaty lands, anti-Black racism has been declared a crisis in Peel and the recognition of Indigenous young people is almost non-existent. We acknowledge that the Region of Peel will dissolve by 2025. This is not a process that will occur overnight, and we believe that the conversations regarding non-profit services post-dissolution in the cities of Mississauga, Brampton and Caledon can help set the context to re-imagine how Indigenous and Black young people are served in the area and beyond.

While we will generally use broad and fluid definitions of "young people", we will focus our attention on organizations that serve young people aged 12-29.

We know how we use words matters. In this paper we mostly use the word Indigenous to refer to First Nations, Inuit, Métis people. When we are referring to a specific First Nation, we use the name of that First Nation. We use the word Black to those who identify as African-Canadian, people of African descent, Caribbean-Canadian and others. We appreciate that there are different opinions about the words Black and Indigenous and we will learn and listen to these voices along the way. You'll see us alternate between 'Black and Indigenous' and 'Indigenous and Black' to signal how the coupling of these terms ought to be dynamic and how one group is not more important than the other. We aim to honour Black and Indigenous identities and not conflate the diverse experiences of identity and culture of these groups. This includes a wide range of intersectional identities (e.g., Cree, Anishnaabe, Yoruba, two-spirit, woman, gender-queer, working class, etc.). We also aim to foster relationships rooted in solidarity while acknowledging that differences can coexist. We are not striving for sameness.

Social capital and non-profit organizations are entangled in social science literature (c.f. Bryce, 2006; Lim et al., 2023). In the next sections, we situate our study by disentangling the scholarship on social capital and non-profit organizations with particular attention to conceptual connections for, about and with Indigenous and Black young people.

Social Capital

While the earliest sociological studies (see, for example, Durkheim, 1893) focused on social relationships, more recent studies are trending towards a focus on social capital – defined broadly as the resource, benefits, and advantages that individuals and groups can access through their social networks and relationships (Coleman, 1990). Social capital highlights the value of social connections and the potential benefits that arise from them, such as information sharing, support, and opportunities. Simply put, social capital hinges on how people interact - the more social capital there is, the stronger the community is. The concept draws attention to social dimensions of life and how it is lived in specific places (Mignone, 2003). How well, for example, do individuals get along? Are they actively making their community better?

A recurring theme from the limited social capital research about young people is that social capital is not equally available to all young people. The Peel Region Social Capital Study (Procyk & Dinca-Panaitescu, 2021) points to rising income inequality and an increasingly precarious labour market that sharply impacts young people's quality of life and makes it difficult to participate in activities like voluntary associations. Importantly, the youngest group of respondents (18-24) in this research were less likely to report a strong sense of belonging to the community in which they live. Involvement in most types of groups or organizations increased with income levels, financial security, and education, which reinforces the literature on voluntary association participation and income. This research - the only study of social capital in Peel Region - was limited by low rates of participation from racialized persons, and its authors call for "more in-depth, detailed qualitative research with respondents in Peel and especially with those from within the communities most impacted by anti-Black and anti-Indigenous racism" (p. 58).

Normative ideas about social capital and how personal social capital can be improved often exclude and/or pathologize Indigenous and Black young people who face barriers to participation that more privileged young people do not. Indeed, shared life experiences of Indigenous and

Black young people are often tethered together in discourses and a calculus of "over and under representation." For example, Indigenous and Black youth are **over**-represented in jail, school discipline, child welfare agencies and racist police carding (Maynard, 2017; Salole & Abdulle, 2015). Black and Indigenous youth are also **under**-represented in post-secondary education, government, and leadership roles in both the non-profit and for-profit sectors (Liebenberg et al., 2019). As a result of this social inequality, civic participation and social capital in Canada and the Peel Region is highly unequal, resulting in what some researchers call a "social capital gap" (Gaby, 2017; Toronto Foundation and Environics Institute, 2018). It is this gap that we are interested in examining, addressing and intervening in.

To address this gap, it is important that efforts to engage young people are politically enabling, participatory and affirming of their identities (Fernández & Langhout, 2018; Logan et al., 2017; Phan & Kloos, 2023). When young people are approached as change agents, they can foster what Ginwright (2007) refers to as **critical social capital** which emphasizes collective dimensions of community change. "It centers on how racial identity and political awareness serve as an important community and social resource." Critical social capital, the author notes, is facilitated by intergenerational advocacy and "sustained by cultivating an understanding of personal challenges as political issues" (p. 404). Ginwright's research on new forms of social capital for Black youth in urban communities directs attention to how youth contend with social abandonment and intense surveillance. The author writes:

> **Rather than view social capital as perfunctory relationships and connections to resources, critical social capital in Black poor communities must contend with fostering a critical consciousness, building a strong racial identity, and developing political optimism and expectations about community change. (p. 407)**

In general, social capital research and frameworks are limited by focusing on the individual level, as well as narrow ideas about stronger communities. Moreover, since there is so little social capital research that centres on the wisdom of Indigenous and Black communities, there is lack of recognition of the role grassroots efforts, community organizing, and the cultivation of shared responsibility can play in building social capital (Fernández & Langhout, 2018).

Non-profit Organizations

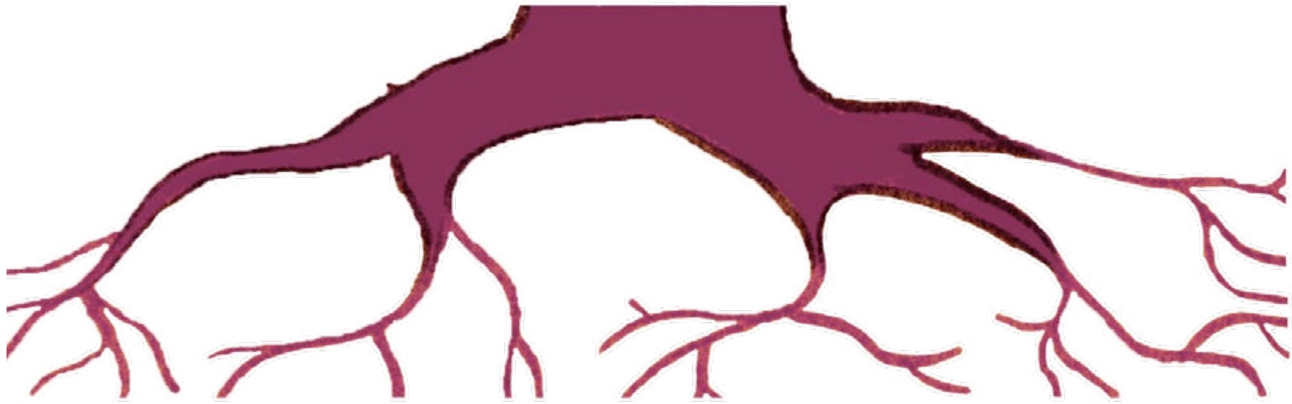
Non-profit organizations are neither statutory nor profit maximising. They are collectively and variously called the third sector, non-profit sector, or civil society. This sector is notoriously difficult to define and contains a "bewildering variety of organizational forms, activities, motivations and ideologies" and has been characterized as an "inherently messy ... loose and baggy monster" (Kendall & Knapp, 1995. p. 66). While there is no widely agreed-upon definition for this sector, there is more shared agreement that these types of organizations undertake activities that contribute to democracy and social capital (Phillips, 2006).

Over the last several decades, non-profit organizations have gained an "almost mythical conception ... as problem solvers" (Villadsen, 2009, p. 217) for a range of social problems, including crime, poverty, unemployment and social isolation. For example, non-profit organizations are often understood as filling a gap in offering youth-centred spaces. Non-profit organizations are in the position to offer a more youth- centred space away from the confines of home and school, since ostensibly public spaces are often designed to discourage informal, non-commercial socializing and are influenced by gendered, class-based, adult-centric standards as well as cis-heteronormative whiteness (Fine et al., 2000; Kidman et al., 2021). Fine et al. discusses the importance of 'free' spaces outside of school, home and work for political education and resistance, including recuperative spaces for relaxing. Non-profit spaces are, of course, not always 'free' in this way. Rather, non-profit programming does not always challenge neoliberal discourses of productivity as self-worth and continuous self-improvement and tends to instruct young people to conform to dominant ideas of personhood and citizenship (Fine et al. 2000; Goddard & Myers, 2018).

Non-profit organizations are hindered by precarious funding regimes while being expected to do more with fewer resources and managerial forms of accountability (Baines et al., 2014). Some community organizations serve as a buffer to what Wacquant (2001) calls the penal state – a reference to how the typical neoliberal state is oriented toward punishment for the most socially and economically marginalised people. For example, youth-serving non-profit organizations have been entangled in the punishment, regulation and control functions of the youth criminal justice system since its inception (Salole, 2022).

Critiques of non-profit organizations include how they perpetuate and are implicated in what feminist scholars have called the **"non-profit industrial complex"** (INCITE, 2007). A key aspect of the non-profit-industrial complex is its strong alignment with the status quo and its self-replicating tendencies that prevent more meaningful change. Regulation of non-profits "make it impossible" for community groups and non-profits to receive funding for advocacy-based work (Kuyek, 2011, p. 129). These strictures foster a non-profit culture that can be characterized by outcome-based rationales and inequitable distribution of resources that are tied to hierarchies of power - not more collaborative models (INCITE, 2007). These critics understand non-profit organizations as sites of "manufactured care" that are "practicably built to sustain all manner of inequities" (Abdillahi, 2022, p. 13).

Little is known about how Indigenous and Black communities experience non-profits as service providers and community builders in Canada. There is, however, evidence that Black and Indigenous communities face disparities when accessing non-profit services. For example, early findings from Ciann Wilson's **Proclaiming Our Roots** project with mixed Indigenous-



Black communities across Canada demonstrates how Indigenous-Black people distrust service providers and report a low level of service from them. In response to this low level of service, research participants intentionally seek services "from multiple providers simultaneously, so they had access to all the information and resources they felt they needed or were missing when accessing only one provider" (Wilson, 2021). These findings suggest that in response to inadequate services, Indigenous and Black communities are burdened by more work to fill a gap.

Mutamba's (2022) research also found disparities and barriers to volunteering for Black, Indigenous and racialized people. The two most significant barriers to volunteering cited in this research were personal references and police checks. Here, having a personal contact vouch for a potential volunteer's good standing in community and police checks can perpetuate systemic biases and inequalities faced by Black and Indigenous communities.

Indigenous and Black-led non-profit organizations are often disadvantaged in this competitive funding context, with funding that fails to keep up with ever-increasing demands (Lasby, 2023; Pereira et al., n.d.). When it comes to honouring reconciliation, there is also evidence that reconciliation is exploited as a funding source by settler-led non-profits at the expense of Indigenous-led organizations (Jewell & Mosby, 2020). Despite not having the resources that white-led non-profit organizations do, Indigenous and Black-led organizations (as well as those led by people of color) act with more intentionality and commitment in leading equity initiatives (Imagine Canada, n.d.). That Indigenous and Black-led organizations approach their work distinctively was a theme in our conversations. For example, guest speaker Lorena Garvey talked to us about the special role Friendship Centers play in cultivating leadership and belonging of Indigenous young people.

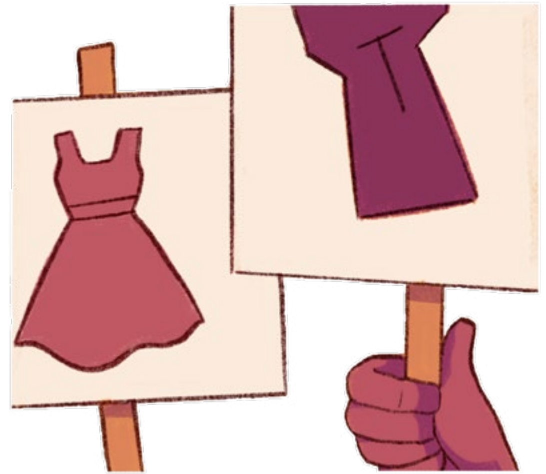
Our initial research on non-profits also pointed to distinctive approaches required to meet the needs of Indigenous people. This literature describes how the value system in mainstream non-profits is incongruent with traditional Indigenous world views like shared wisdom and protection of the land (see for example Dallaire, 2022).

As noted above, the relationship between non-profit organizations and social capital is both intricate and contested. Calls to attend to social capital often hide unequal resources and burdens. While non-profit organizations are thought to play a crucial role in generating and

leveraging social capital, it is important that these claims be considered carefully. Claims cannot accurately apply all non-profits, especially in relation to to Black and Indigenous communities. Social capital may limit how we understand the strengths and structural conditions affecting Indigenous and Black communities. As such, we crafted a narrower, bespoke focus to guide the inquiry for this knowledge round-up, as discussed in the next section.

Narrowing our Focus: Civic Connections

Since the social capital research field is so vast and we had some ambivalence about the usefulness and relevance of social capital as a concept for Black and Indigenous young people, we chose to focus on **civic connections**[1] – an element of social capital that interfaces with non-profit organizations. We were introduced to civic connections by Procyk and Dinca-Panaitescu (2021). They explain how,



> **Civic connection enables people to work together collectively to accomplish goals, creates a floor for social supports for those who need them through volunteering and donations, and contributes to healthy democracy through civic or political engagement (p. 39).**

By narrowing in on civic connections (not social capital), we aim to focus on the relationality aspect of social capital in particular to deepen our understanding of collective vitality and the role of youth-serving non-profit organizations[2] . Our inquiry focused on rethinking and challenging existing forms of civic connections where non-profit organizations feature prominently (e.g., volunteering, social service delivery, non-profit program participation).

We approached our work with deep appreciation that "damage-centred research" (Tuck, 2009) is not politically enabling. This type of research often "does nothing to contest the order of power, how they got that power, and their influence over our lives" (Tuck, n.d.). Our project is not about how Indigenous and Black young people's civic connections measure up to other groups. Instead, we are interested in what forms of community connections are valued by and meaningful to Indigenous and Black young people. What more expansive forms of civic connections can be made possible for and between Black and Indigenous young people?

While the impacts of colonialism and white supremacy negatively affect Black and Indigenous peoples in diverse ways, these groups have much in common. Indeed, Black liberation and Indigenous sovereignty are inextricably linked. By coupling Indigenous and Black young people (including people who are both Black and Indigenous) we do not mean to conflate Indigenous and Black identities. Indeed, we think it's of the utmost importance to acknowledge and affirm a wide range of intersectional identities (e.g., Cree, Anishinaabe, Yoruba, Afro-Latinx, Somali,

1 We write civic connections in the plural to show how there are many opportunities for connections.

two-spirit, women, gender-queer, trans, disabled, working class, Muslim, etc.). As we centre our attention on strong connections between Black and Indigenous people, we do not mean to gloss over anti-Black racism and anti-Indigenous racism in Indigenous and Black communities – racism should always be addressed.

This knowledge round-up addresses the question: **What ought to be prioritized by non-profit organizations for meaningful civic connections for Indigenous and Black young people?**

The answer to this question is our Hearts + Minds theory of change mapped out in the second part of this paper. Before we explain how we developed this theory of change model, we share a story to move away from abstractions and bring a more personal perspective of civic connections.

Storytelling

Sheldon's fictional story is based on gaps and power relationships that are important to recognize to understand community connections.

Sheldon (he/him) is 17 years old from Asubpeeschoseewagong (Grassy Narrows) First Nation in Northern Ontario. He is active in some of the grassroots responses to mercury poisoning in his Ojibway nation. He frequently cares for his younger brother while his mom is at work and checks in on his aunt daily. His grandma recently passed. Even though she went to residential school, she still knew the Ojibway words for river, tree and no.

When Sheldon's high school teacher asked him about community service hours that are mandatory for graduation in Ontario, he didn't even think about the hundreds of hours he spent making flyers and putting up posters about rallies at Queens Park in Toronto. He also didn't think about all the many hours he spent caring for his family. Sheldon loves his aunt but he worries about her. When she has a seizure, she feels dizzy and tingly for days.

Months away from graduation, after being advised by his teacher that he risked not graduating from high school if he did not complete 40 hours of community service, Sheldon stopped attending community meetings and visiting his aunt so he could volunteer at a food bank.

Sheldon didn't talk much to the other volunteers at the food bank during his shifts. Even though he went to the food bank on seven separate days for seven volunteer shifts with the same volunteer supervisor, Lori, she never seemed to remember his name or backstory. She kept mistaking Sheldon for someone doing community service hours for the youth criminal justice system.

2 Procyk and Dinca Panaitescu (2021) describe civic connections as being comprised of three elements: 1.) Participation in various types of groups and organizations; 2. Giving back in the form of volunteering and donations and 3.) Civic or political engagement. For the purpose of this knowledge round-up, we focused on participation in non-profit organizations and "giving back" in the form of volunteering and civic engagement.

Hearts + Minds Questions

- How does requiring Sheldon to complete community service hour perpetuate social injustice?
- What's missing in Sheldon's experiences of mandatory community service hours at the food bank?
- What are some community connections that could be more meaningful to Sheldon?

In Relationship: Constructing our Knowledge Round-up

The book Rehearsals for Living by Black scholar-activist Robyn Maynard and Michi Saagiig Nishnaabeg scholar, writer and artist Leanne Betasamosake Simpson played a special role in this project. It felt quite timely that this book was released at about the same time as the funding announcement for this project. To sustain a common vocabulary and entry point, co-researchers and community partners received a copy of the book. A welcoming e-mail from Co-directors to incoming co-researchers explained:

> **We selected this book to read in this formative stage because we liked how it wasn't a textbook or a guide – more a collection of stories and memories that show how relationships rooted in solidarity are beautifully human and world-changing. We loved how the authors urge readers – like us – to think deeply and act intentionally. As the two authors note, we cannot think our way out of wicked problems. The state will not develop programs rooted in liberation, sovereignty and decolonial thought. This is why we are doing this project. Everything comes back to community-building, to finding your people, and rallying around a cause. And that's exactly what we'll be doing.**

In the early days of the project, we curated a list of articles, podcasts, exhibits and projects for us to review, and we participated in dialogue circles to consolidate learning and themes. We met in person and often virtually. More than meetings focused on dialogue, we also had shared experiences (virtually, in person and hybrid). These shared experienced included: attending an all nations pow-wow, various book and research launches, a visit to Indspire on Six Nations, community theatre and other various community events centring on Indigenous and Black thought and life. We also chatted back and forth via a WhatsApp group and e-mail.

We invited Black and Indigenous guest speakers to meetings to engage in dialogue and share their wisdom about the connections between Black and Indigenous communities. Our guests were Moyo Mutamba, Lorena Garvey, Jayda Marley and Rye and Shyra Barberstock. We also learned a great deal from our collaborators at Indspire when we visited them at their office at Six Nations.

We took the approach that knowledge is formed in relationship with each other. While we read and learned from others, this document was cumulative over the course of months. We started

meetings with conversation and then focused on building mutual understanding on key areas. Everyone will have their own relationship with ideas and form their own conclusions, but there were specific aspects that we had shared agreement on. While the external resources were important, we also relied on our lived experience, dialogue, critical consciousness and the long history of Black and Indigenous resistance and oral tradition. Thematic analysis, found in narrative approaches and conversation method (Kovach, 2010), helped us to explore connections and tensions across our lived experiences and observations.

All our names are on the cover of this report because we see this work as being co-created by all of us through our time and dialogue together. Even though this knowledge round-up belongs to all of us, roles and responsibilities helped to distribute the work. Abigail authored much of the knowledge round-up and compiled the different elements from the other co-researchers. Each co-author reviewed the manuscript, and we discussed revisions and edits. Fallon also reviewed submissions and drafts from the rest of the group and helped to weave a narrative throughout the document. Alex wrote the hip-hop section. Esrah, Yasmin and Michella wrote the narrative and captions for the model. Esrah wrote the comic (forthcoming). Michella designed and illustrated the model, comic strip and some of the other illustrated artifacts here. Shamas created our flagship poem. Yasmin researched and synthesized some key sources throughout this document. Yasmin also led the research and writing on the section on joy and healing.

In the spirit of collaborative inquiry and design, we presented a draft of our Hearts + Minds model to a group of over 100 registrants for our virtual launch in May 2023. Esrah collated this feedback on the model (see Appendix B) which was used to refine our model. This model is the cornerstone of this knowledge round-up and featured in part two.

PART 2: The Hearts + Minds Model: Civic Connections - Centring Indigenous and Black Young People in Non-Profit Practice

In this second part of our knowledge round-up, we present a model that showcases what we've learned about prioritizing civic connections for Indigenous and Black youth. Maynard and Simpson write about the many ways that Black and Indigenous communities are "collectively positioned on the very forefront of the unfolding catastrophe" (2022, p. 9). From this togetherness at the "end of (this) world" (2022, p. 9), new models of practice and possibilities emerge. Black and Indigenous authors critique how Indigenous and Black thought has been separated in scholarship and call for "...creative storytelling to build worlds where Black and Indigenous people have a future" (King, 2019, p. 143).

Like the separation of Native and Black studies, we have also observed how Black and Indigenous young people and their ideas are kept separate in non-profit spaces. This partitioning of Indigenous and Black people in social services limits the cross-pollination between Indigenous and Black youth and denies their commonalities. This arrangement also means that Afro-Indigenous young people are forced to choose between Indigenous and Black spaces. There are many important benefits to Indigenous and Black-specific programming in non-profit spaces; we want these to thrive. We also believe more expansive intersectional approaches might offer more opportunities for Black and Indigenous youth to build civic connections together.

We are not the first to imagine the benefits of "co-located" programs for Indigenous and Black young people. For example, in 2018 the **Making Sense of Movements project** project engaged Black and Indigenous young people in thinking about racism in their high schools and about the meaning of significant social movements in their own lives. In a second example, **Canadian Roots Exchange** launched an Indigenous and Black solidarity program in 2022. The program centres on global Indigeneity, anti-Blackness, teaching Black History Month on reservations and exploring what solidarity among Indigenous and Black communities can look like. These projects gesture toward new understandings and concepts in approaching how to nurture civic connections between Black and Indigenous youth, and why these connections are vital.

Queerness is a throughline in this model. Tatiana Kalaniopua Young, a Kanaka Oiwi

Maoli scholar says, "Queering is transforming poison into medicine" (as cited in Wilson, 2021)[3]. Notably, Indigenous and Black peoples have been able to transform a great deal of poison into medicine because they have been served an unjust share of the poison of social injustice. At times, this ability to overcome challenges and survive is called resilience. While we agree that Black and Indigenous people's (including our family members and ancestors) survival was predicated on their creative ability to survive despite settler colonialism and white supremacy, this resilience framing can be problematic when it individualizes (or makes private) social and systemic problems. To address social problems, expansive and new ways of thinking and doing are necessary.

j. skelton (2022), in their co-research exploring the desires of 2SLGBTQ children, shares this sentiment by rejecting the inherent constraint of reform models and calls for imagining "delicious possibilities" untethered from oppressive conditions (p. 27, with reference to Moten and Hartman, 2006). Our Hearts + Minds model, introduced in the next section, is similarly rooted in delicious possibilities and inspired by making sustainable change through radical visions of social change.

Hearts + Minds Model: A pedagogical theory of change for civic connections

> **I don't want the conversations about theories of change to be prescriptive, but pedagogical. In wanting for these conversations to flourish, I don't want our theories of change themselves to be more accurate in their estimation of causation. There can be many unknowns in our theories, many sites of wonder. (Tuck, n.d.)**

Tuck's (n.d.) short essay on the importance of theories of change inspired this pedagogical model on community connections. This model is not a fulsome or linear account of how to make change happen. Instead, our hope is that it may provoke or spark conversation and, as Tuck describes, even wonder about theories of change that have Indigenous and Black young people at heart. While there are obvious limitations to the non-profit model of addressing inequities and longstanding harms, we still believe non-profits can be used to support more radical visions of social change. This model addresses *the how and the why* of civic connections for Indigenous and Black youth with the view that more conversations with Black and Indigenous young people and non-profit organizations can help these connections flourish and take root in action.

We are at the beginning of this research project. We are also on the verge of talking with those who work in youth-serving non-profits to learn more about the environment in which they work. Soon thereafter, we will talk and work alongside Indigenous and Black youth as participants and co-researchers. Their voices and meaningful engagement are of the utmost importance to us.

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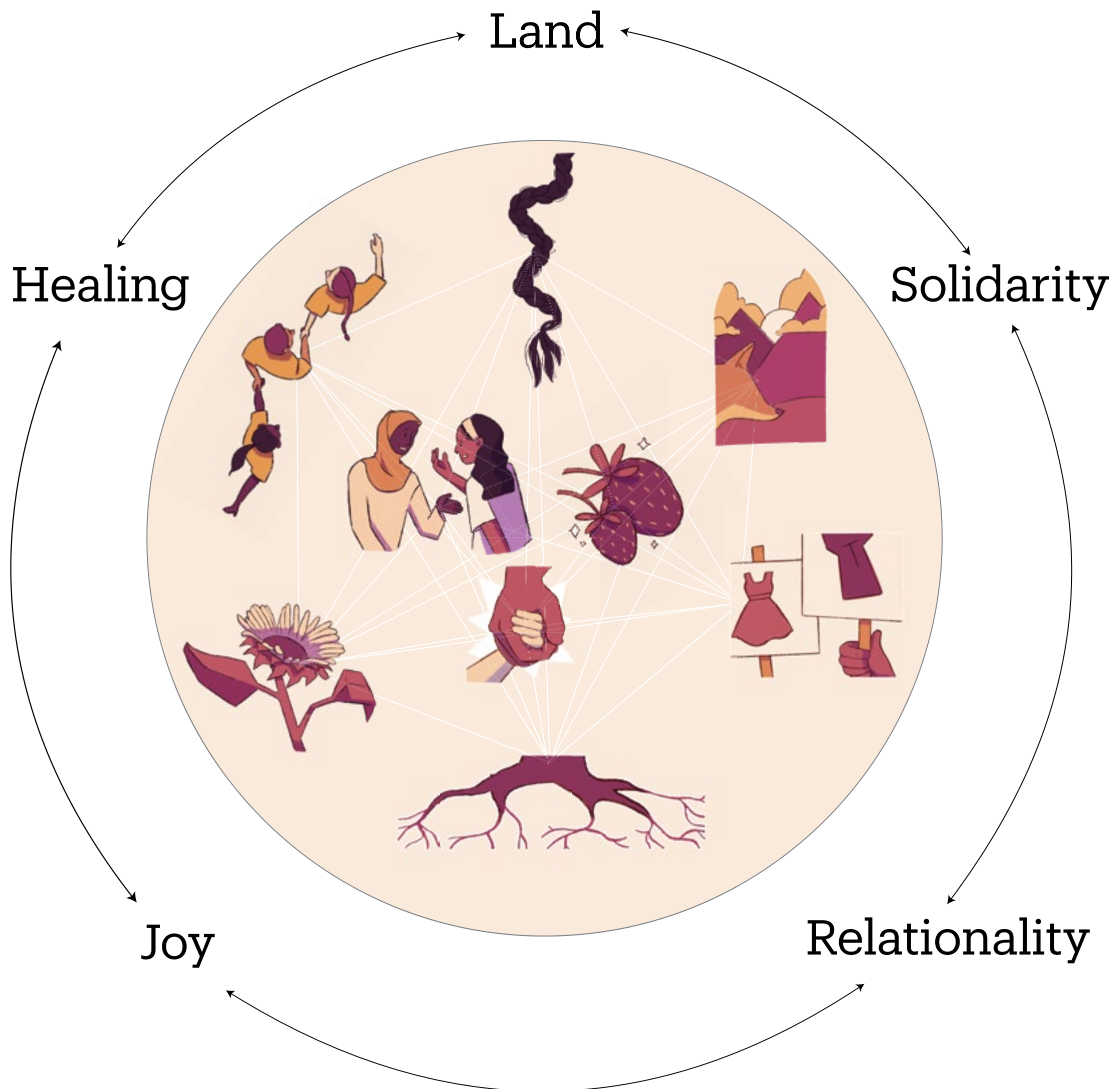
3 hooks made a similar observation when she wrote, "queer as in 'bring about the self that is as at odds with everything around it and has to invent, create and find a place to speak and to thrive and to live'" (2014).

Our theory of change will evolve as we learn more from our research participants. We see this knowledge round-up as preparation for that work.

We have poured what we have learnt so far here, chaff and grain together, and trust our readers to keep what is worth keeping for them.

Figure 1: Civic Connections Model for Black and Indigenous Young People



Caption: Illustration of is a series of nine illustrations in a circle with the words land, solidarity, relationality, joy and healing around the outside. The illustrations are of: protest signs, holding hands, two people talking, a braid, strawberries, the roots of a tree, a mountainscape with a fox, aerial view of three people walking and holding hands, and a sunflower. More descriptions of the illustrations in this model are in Appendix A of this document

Our theory of change model maps out five elements that are foundational to community connections for Indigenous and Black young people: Land, Relationality, Solidarity, Joy, and Healing. These five elements require each other to keep the model in balance. Not all elements will always be required in equal measure. Each element works in harmony with the others, and one is no more important than another. The model helps us to consider the complex interplay between these five elements. Following an introduction of each of the five elements, we include questions and practical tools that honor ways that this element can be invited into non-profit practice.

Land (and all non-human living things)

Land has always been integral to Indigenous worldviews and orients to ways of understanding and appreciating all non-human living things. Indigenous peoples have a unique relationship with the land. Leanne Simpson describes these worldviews as a series of webs or relationships: "It is a web of connections to each other, to the plant nations, the animal nations, the rivers and lakes, the cosmos, and our neighboring Indigenous nations" (Simpson, 2019, p. 8).

For generations and across continents, colonization and imperialism have forced Indigenous and Black communities from their ancestral lands. Anishinaabe-Ukrainian writer Patty Krawec (2022) writes about how the land is "our first relationship" and how this relationship needs to be restored. When Black and Indigenous people are separated from land, all that is left is race. She explains, "In order to gain access to the land of my ancestors, the colonists needed to separate us from it, to make it not-ours. Settlers needed to make us Indian instead of Anishinaabe, which is why these broad terms can be so fraught. To enslave Africans, enslavers needed to separate them from their land, and in that way the ancestors of my friends stopped being Igbo or Yoruba and became Black" (p. 69).

All uninvited guests on Turtle Island have a moral imperative to insist on learning Indigenous knowledge and ways of being, and of creating a more just and sustainable future for the original caretakers of this land. For Black communities removed from their ancestral homelands, maintaining and building connections to land has been fraught with violence, placelessness and discrimination (Maynard and Simpson, 2022). As such, settler colonialism and white supremacy are distinct yet foundational and interlocking to the society that we live in.

Non-profit practice without a decolonial lens and without an emphasis on the central place of the land bears little relevance to current or hoped-for futures for Indigenous and Black youth. It is crucial for non-profit organizations to attend to the ongoing environmental devastation affecting our shared resources – the earth, air, water, and the interconnected relationships between plants and animals that sustain us all.

Honouring land in non–profit practice

- How can non-profit organizations learn from Indigenous ways of knowing, being and doing? Get started by checking out this **decolonization** homework from the Catalyst Project. How can this learning be shared, known and acted upon?

- What role does land and all non-human living things play in non-profit programming and services with Black and Indigenous young people? One way to honor the land is through land-based teaching methods. Learn more by reading **McDonald's (2023) research**.
- How are Black and Indigenous communities involved in decision-making processes regarding land use and conservation efforts? Learn more about Indigenous engagement and partnerships by looking at this **toolkit**.
- How are initiatives that advocate for environmental justice and land rights for Indigenous communities supported?

Solidarity

Land based politics "can be a generative means of nourishing Black and Indigenous politics of solidarity" ...We imagined the synergistic potential of Black land politics and Indigenous land politics towards liberated lands and bodies" (Maynard and Simpson, 2022, pp. 32-33).

As noted above, solidarity between Black and Indigenous communities is bound up and can be nurtured by the land. State violence, gendered violence, the school-to-prison pipeline, the child welfare system, the missing and murdered, and erasure are examples of issues that Black and Indigenous communities have been identifying as linked. Recognizing the interconnected struggles for Black liberation and Indigenous sovereignty means forging a shared politic that is not transactional and "not contingent on reciprocity" (Maynard and Simpson, 2022, p. 175), but instead a choice rooted in ethics of care and possibility for Black and Indigenous life.

For us, solidarity is about taking action in ways that show a deep appreciation for the struggles of Indigenous and Black youth. We like the language of inviting and welcoming Black and Indigenous communities to be 'co-conspirators' to each other.

Non-profit organizations can cultivate solidarity between Indigenous and Black communities by learning about the relationships between these two groups, including recognizing and affirming the intersectional identities of Black and Indigenous people (e.g., Afro-Indigenous, two-spirit and Black trans folks). It is of the utmost importance that non-profit solidarity with Indigenous and Black communities be consensual and not performative. While solidarity often encourages people to come together for sustained broad change and does not always encompass individual cases of discrimination, special efforts are necessary to protect the individual rights of Black and Indigenous young people by equipping and supporting them to enforce their rights while challenging institutions to uphold them.

Honouring solidarity with Indigenous and Black youth in non-profit practice:

- What have you learned about solidarity between Black and Indigenous communities? You can learn more from this Black and Indigenous solidarity **panel** hosted by Professor Tasha Beeds or the resources in our reference section.

- How might you cultivate consensual solidarity with Black and Indigenous communities and between Black and Indigenous communities? You can learn tips of showing solidarity by reading this **handout** from Indigenous Action.
- How does your non-profit organization confront anti-Indigenous and anti-Black racism? Is there recognition of the entanglement of white supremacy and settler colonialism?
- How does your organization build on ideas of Black and Indigenous leaders, focusing on creating new possibilities that respect the rights and autonomy of Black and Indigenous people? You can **learn more** by reading this blog post from Amnesty International.
- Does your non-profit programming equip Black and Indigenous youth with knowledge about their rights? (e.g., housing, criminal justice, health care, education and privacy rights). You can learn more about these rights from resources created by **Justice for Children and Youth**.

Relationality (or kinship with people)

Just as relationships with land can lead to belonging and knowledge, so too can relationships with people. People learn and grow through care and discourse and relationships with others. Instead of a neoliberal insistence that individualism and efficiency matter most, relationality centres on non-hierarchical, reciprocal and non-transactional relationships. We learn, grow and be through each other – people. We are accountable to each other, and in the words of Saadiya Hartman, "we who become together" (2018, p. 234).

A uniting feature for Black and Indigenous ways of knowing and doing is the importance of kinship and storytelling. This relationality extends past the here and now, both drawing on the wisdom of previous generations and considering future generations. There's a lineage of thoughts, stories, ceremonies and traditions that bind us with our kin and new possible futures. African storytelling ("sheeko sheeko" in Somali or Anansi stories from Ghana) and Indigenous storytelling pass down history, values, and beliefs from one generation to the next. Knowledge and understanding are rooted in relationship, people and place. Thomas King cites Nigerian storyteller Ben Okri in his lecture and book about stories.

> **...we live by stories, we also live in them. One way or another we are living the stories planted in us early or along the way, or we are also living the stories we planted – knowingly or unknowingly - in ourselves. We live stories that either give our lives meaning or negate it with meaninglessness. If we change the stories we live by, quite possibly we change our lives (2003, p. 154).**

The stories we tell and the stories we learn can be transformative. Storytelling can help Indigenous and Black youth develop their own voice and storytelling skills, enabling them to share their own experiences and perspectives with their community. This can be particularly powerful in engaging with peers and across generations.

Black and Indigenous communities should never be abstractions for non-profit organizations – where Indigenous and Black desires are extrapolated. Instead, non-profit organizations and the people who work in them ought to be accountable to Black and Indigenous people through ongoing and meaningful engagement and culturally competent staff.

Honouring relationality with Black and Indigenous youth in non-profit practice:

- Is anti-Indigenous racism and anti-Black racism part of your practice?
- Are there policies in your non-profit organization to address anti-Indigenous and anti-Black racism? Is your non-profit a decent place to work or volunteer? Also check out Afro-Indigenous educator **Shanese Indoowaaboo Steele** talk about centring Black and Indigenous youth and decent work.
- Does your organization regularly examine policies, practices, and partnerships to see if they are reinforcing racial inequities?
- Does programming with Black and Indigenous young people recognize and affirm their identity?
- How does your organization centre strong relationships with Black and Indigenous communities and beyond? Check out the **Blackspace Manifesto** for some quick tips

Joy

Narratives around Black and Indigenous youth tend to be about trauma, violence and pain. This emphasis on trauma is connected to what Tuck calls the "default theory of change" in settler colonial racial capitalism. This theory goes,

> **"if we document the damage, get enough people to pay attention to it, then together our voices will convince so and so (who is in charge) to give up power and resources. This theory of change makes us over-invest in spectacle and empathy as an emotion that leads to change, in the innocence of the powerful, in the rationality of the powerful, and in their power to wield their power over us. It does nothing to contest the order of power, how they got that power, and their influence over our lives. They are the actors, and we are the acted upon. If we can prove our pain to them, they will be made aware, and this awareness will lead them to lessen our pain. We know this is a lie (n.d.)."**

We agree with Tuck. Awareness about the pain and suffering of Indigenous and Black communities does not spur change, nor does it build positive connections for those "who are acted upon".

In contrast, joy plays a vital role in cultivating strong relationships and fostering a sense of belonging. When we gather in moments of joy and celebration, we forge deeper bonds and nurture a shared sense of purpose. Creating spaces where Black and Indigenous young people

can experience unabashed joy invites them to pay attention to what they desire and their embodiment. Audre Lorde writes powerfully about the importance of joy. She explains how,

> **The sharing of joy, whether physical, emotional, psychic, or intellectual, forms a bridge between the sharers which can be the basis for understanding much of what is not shared between them, and lessens the threat of their difference (2007, p. 56).**

Centring, fostering and supporting joy not only invites civic connections, but it fortifies relationships. Importantly, finding joy is not the opposite of being critical or suffering. There can still be trauma in joy. Bettina Love (2019) writes, "Finding joy in the midst of pain and trauma is the fight to be fully human" (p. 119). We also link joy to humour. King (2022) talks about gathering spaces between Black and Indigenous communities and how, "Indigenous communities and Black communities have relied on humor as a particular kind of spiritual force ..."

The importance of joy and the way it can collapse and bridge the spaces between people registered with our experiences as co-researchers on this project. We map Indigenous and Black joy to our humour, creativity and spirituality – all elements that have helped us survive colonialism. As a research team, we forged strong bonds through laughter, creativity and expression. This felt particularly true when we exchanged and shared our creativity. For example, when Sham and Michella shared their poetry and illustrations, we jointly reveled and delighted in their talents – emojis and heart reactions abounded. Similarly, when Abigail shared her creative writing piece in honour of her great-grandmother, the daughter of an Oromo woman and an Italian colonist, the response was warm and celebratory.

We see outlets for self-expression such as hip-hop writing exercises and participating in writing circles, music, dance, visual art, and spoken word not only as a pipeline to joy, but to healing. By embracing creativity, Black and Indigenous people can find an empowering space for mental well-being and personal growth (Chavez-Diaz & Lee, 2015). Healing is discussed more in the next section.

Honouring Black and Indigenous joy in non-profit practice:

- Do you know, share and celebrate positive desire-based stories about Black and Indigenous life? Learn more about **how to build Grassroots Wisdom** from the assembly of Seven Generations.
- Do you refuse damage-based narratives about Indigenous and Black youth?
- Is Black and Indigenous joy celebrated and fostered? You can learn more about Indigenous and Black joy from the many artists and writers who emphasize the importance of it.
- We are joyfully inspired by Black artists **Kleaver Cruz** and the Black Joy Project, **Michelle Grace Williams** and her work on African Diaspora racial literacy and Black Trans activist-artist **Marcus Syrus Ware**. Indigiqueerness is celebrated in this photoseries from the **Path Remembered Project**. Jesse Wente, Anishinaabe writer, broadcaster, and arts leader also talks about Indigenous joy in instructive ways.

Healing

Focusing on healing means creating space for activities that restore collective well-being, which can build agency, voice and action (Ginwright, 2018). By tending to intergenerational and community trauma in ways that are holistic, culturally informed and supportive, healing-centred engagement has the ability to address root causes of trauma.

When racial and colonial trauma are ignored, it is difficult for Indigenous and Black people to remain connected and embodied. For some Black and Indigenous people, spirituality, ceremony and faith will be an important part of their healing. These practices encompass a rich tapestry of rituals that celebrate cultural heritage, Indigenous ceremony, communal healing circles, and the reverent acknowledgment of ancestors. By engaging in these practices, individuals seek to restore harmony, deepen their connection to their cultural roots, and foster spiritual well-being (Chavez-Diaz & Lee, 2015). Healing-centred engagement can build civic connections by providing a foundation of trust, safety, and support that encourages individuals and communities to come together and take collective action. By prioritizing healing and well-being, Indigenous and Black people can feel more empowered to speak up, share their experiences, engage in community care and take action to address social injustices (Chavez-Diaz & Lee, 2015).

In order to support healing for Black and Indigenous people, we must be aware of social harms that affect these communities and divest from systems and institutions that harm them. For example, Black and Indigenous youth do not report feelings of safety around police (Salole & Abdulle, 2016). Black criminologist Kanika Samuels-Wortley's research finds that, "Prioritizing the stories of Black and Indigenous youth provides a narrative that stands in opposition to dominant belief that the police serve and protect all" (2021, p. 1158). As such, to foster safety and healing for Black and Indigenous young people, non-profits ought to refuse to participate in criminal justice systems and processes that result in punishment, and violence for Indigenous and Black young people. More than refusing to participate, non-profit organizations can foster healing by supporting transformative justice to build community safety systems. Transformative Justice is a framework developed in feminist, queer, Black and Indigenous communities that builds community safety systems that can function independently of the criminal justice system (Dixon & Piepzna-Samarasinha, 2020).

Finally, we were inspired by Tricia Hersey's **Nap Ministry** work, which examines the liberating power of rest. Rest is often overlooked in discussions around healing, but it is essential for maintaining well-being. Radical rest involves prioritizing rest as a form of resistance and activism, recognizing that rest is a political act in a society that values productivity and individualism. Empowering radical rest in non-profit organizations means creating spaces where young people can take a break from the demands of daily life and connect with their communities in meaningful ways. It also means rejecting hustle or "girl-boss" culture that seems to value

productivity at all costs. This can involve activities such as meditation, yoga, or simply spending time in nature. By prioritizing rest and self-care, youth can build resilience, resist burnout, and create a sustainable foundation for community building and social change.

Honouring healing of Black and Indigenous youth in non-profit practice:

- Do you make space for healing by encouraging mindfulness, contemplative practice and ceremony for Black and Indigenous young people? Check-out the **life promotion toolkit** from Thunderbird Partnership Foundation for ways to engage Indigenous young people. Contemplate the ways that this toolkit maps on (and departs from) engagement with Black youth.
- How do you facilitate transformative justice? Learn more about transformative justice and the harms of the criminal justice system. **CRIB** is currently engaging in research with Indigenous and Black survivors of homicide victims and service providers. Follow them on **Instagram** to learn more about developments.

Conclusion

Land.

Solidarity.

Relationality.

Joy.

Healing.

These five elements can be approached as pillars and priorities that when upheld can strengthen civic connections for Indigenous and Black young people. We assembled these pillars through deep listening to each other, Indigenous and Black scholars and leaders. We approached our theory of change not by charting inputs, outputs, or causal pathways, but as a pedagogical tool - sharing what we learned about civic connections for Black and Indigenous young people, so that others may engage with us and our understandings.

This Knowledge Round-up is only our best current description of our theory of change – it will certainly evolve as our understanding does. We understand this work as just one node in a much wider network of non-profit leaders, researchers and scholars who are deeply committed to strong civic connections for Indigenous and Black young people.

We conclude this knowledge round-up with a spotlight on hip-hop, since we see hip-hop as a special portal for where and how this model can be enacted on the ground. Our playlist features hip-hop and other types of music that we think make for excellent companions for this Hearts + Minds research project.

SPOTLIGHT ON HIP – HOP

"And it made me think about something recently. It made me think that no matter what, colonization just couldn't take our songs away."

(Gonzalez, 2019)

Listen, I want an explanation,
Why are Mohawks being kicked out of their reservations?
And being put in misery,
You're stealing the land to create sporting facilities.

(Maestro Fresh Wes, Nothing at all.)

Hip-hop, as a cultural and artistic movement, has played a significant role in bridging connections between Black and Indigenous communities – and young people in particular. Hip-hop provides a platform for Indigenous and Black people to connect with their roots and express pride in their heritage. Most of all, hip-hop's imperative to speak directly to power has meant a long history of songs of solidarity between Black and Indigenous communities,

While it can be difficult to account for the material effects of movements, like hip-hop, because it is so ephemeral, it can be useful to narrow in on how hip-hop culture is experienced in the lives of Indigenous and Black young people. In this way, hip-hop is activated "on the ground" by a range of actors. As Marsh (2013) writes,

> Hip hop has become a place [for young people] to begin to dialogue about current crises within communities, including fractures in relationships, social problems including drug addictions, depression, alcoholism, poverty, suicide, crime, cultural trauma and environmental degradation – and the ongoing legacies of colonialism (p. 126).

One important way that hip-hop has become this place is the way it has been institutionalized by non-profit organizations (Malone & Martinez, 2010). In youth programs and projects offered by non-profits across Turtle Island, Black and Indigenous young people engage in the art and culture of hip-hop as a tool of resistance to make sense of their own identities within the context of racism, settler-colonialism and inequality in their everyday world (Bazira-Okafor, 2016; Marsh, 2013). Hip-hop serves as a platform for storytelling, political activism and resistance, and it challenges stereotypes. Hip-hop is continuously transforming and evolving to fit the life experiences of Indigenous and Black youth that combine it with their stories, culture, and styles. "Through their raps, beats, graffiti, and dance, [young people] are telling stories to each other, to their peers, to their families, and their communities about how they understand their politics, acts of resistance and compliance, fears, anxieties, dreams, celebrations, identity, and culture" (Marsh, 2012). Hip-hop also helps to forge strong connections beyond their peers and local regions, but they enter a global dialogue in their own unique and meaningful way.

The Beat Nation project focuses on how Indigenous communities use hip-hop to connect with global youth cultures, and how they resist colonialism for urban Indigenous people. The project celebrates and promotes a sense of reconciliation or "conciliation" by sharing diverse hip-hop voices, celebrating Indigenous culture and identity, and raising consciousness about colonization. The artists use hip hop as a platform to share their stories, address social and political concerns, and create connections within Indigenous communities and beyond. "It's giving youth new tools to rediscover First Nations culture and embrace the traditional within its development" (Beat Nation, n.d.).

There are too many co-creations and partnerships between Indigenous and Black artists to list here in any exhaustive way. We choose to end this section with a mention of one particular song by Mohawk DJ and producer DJ Shub who collaborated with rapper Phoenix Pagliacci on the fiery track "The Social," which connects the ongoing trauma in both Black and Indigenous communities with survival and fortitude. In the Mohawk tradition, "socials" are gatherings that give people an opportunity to see how each person is doing and assess the overall health and well-being of the community and each other (Bain, 2020). We end this section with some lyrics from the "The Social" and begin our playlist in the next section with the same song.

The drum unifies black and red, family ties
The land is our mother, when she dies so do I
If it's worth having, it's definitely worth the fight
And if it's worth losing, at least we can say we tried

Hearts + Minds – Knowledge Round-Up Playlist

DJ Shub – “The Social (feat. Phoenix)”
John’s Coltrane, “Equinox”
Leyla McCalla, The Capitalist Blues
Jeremy Dutcher, Wolastoqiyik Lintuwakonawa
Ethiopiques
Buffy Sainte-Marie & Tanya Tagaq, “You Got to Run (Spirit of the Wind)”
Bob Marley, “Redemption Song”
Angel Haze
Brenda Fassie, “Black President”
The First Lady
Kinnie Starr
Public Enemy, “Fight the Power”
Snotty Nose Rez Kids

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APPENDIX A: Figure 1 Caption

Going clockwise on the outside of the circle and then to centre:

The top centre of the model is an illustration of a **dark-coloured braid**. Braids have deep symbolism in Black and Indigenous communities. In many Indigenous cultures, specific braid styles and patterns are passed down through generations, carrying the history and traditions of the community. Kelley in her epilogue to Maynard and Simpson's book writes,

> Traditionally the work of women, braiding requires touch patience, and deep listening, for it often occurs in communal spaces where stories are shared, lessons passed down, and elders bond with the young. The act of braiding involves gatherings of hair, each strand distinct and autonomous, held together in plaits wrapped and woven together in a protective embrace, creating a mighty force and a thing of beauty (2022, p. 270).

The braid also represents how each element in our model is entangled with other elements; one cannot work without another.

Next is a **mountainous landscape**, with the soft clouds and sun peeking out from behind the peaks, setting a breathtaking and serene backdrop for the profound message it conveys. The inclusion of the fox in the foreground serves as a reminder of the vital role animals play in the intricate web of life. The image symbolizes the interconnectedness of all living beings with their environment. It showcases the harmonious relationship between the natural elements—the mountains, clouds, and sun—and the animals that call this landscape home.

The third image is of **protest signs**. This image captures the unity and interconnectedness of movements. In the foreground, two posters are held high, picketing with conviction. On the left, a haunting dress symbolizes the fight against missing and murdered Indigenous women and girls. On the right, a raised fist represents the struggle for Black liberation. Together, these two posters demonstrate how the battles for Indigenous sovereignty and Black liberation are not separate entities but rather deeply intertwined. It reminds us to recognize and support each other's struggles, acknowledging how our voices can combine in this shared pursuit of justice, amplifying the call for change and fostering a united front against injustice.

The next image is **tree roots**. These roots weave through the earth, firmly anchoring the tree and serving as a sturdy foundation. This representation symbolizes the interplay of essential elements that contribute to a profound impact. As the roots branch outwards, they exemplify the diverse yet interconnected aspects of solidarity, healing, joy, relationality, and land.

Next, on the outside of the circle is a **beaming sunflower**, illuminated by a soothing sunset palette. Bathed in these hues, this joyous sunflower eagerly reaches for the sun, captivating us with its radiant bloom and reminding us to embrace life's brightest moments. The sunflower stands as a symbol of joy and resilience, embracing the vibrant colors of the sunset while staying

true to its nature by gravitating towards the sun. It reminds us to find delight in life's simple pleasures and to seek out the positive energy that fuels our spirits, just as the sunflower finds solace in the embrace of the sun.

Next is an aerial view of **three human figures** joined in a single line, facing forward with determination and unity. They hold hands in front of each other, their arms stretched out, forming a symbolic chain of solidarity. The detailed artwork showcases the diversity of the individuals, highlighting their unique characteristics and backgrounds, while emphasizing their shared purpose. This powerful image captures the essence of community kinship and allyship, embodying the strength that comes from standing together in support and resilience. The aerial view serves as a metaphorical lens, connecting us to the point of view of our ancestors, reminding us of their struggles and triumphs. It signifies the importance of recognizing our shared history and the intergenerational relationality that shapes our present.

Now on the inside of the circle are **two strawberries** symbolizing connections between the land and healing traditions. Their ripe splendor reminds us of the ancestral wisdom and medicinal value found in nature's abundant gifts. In the embrace of the land, these vibrant strawberries embody the healing power of nature, honoring ancient traditions and offering their medicinal treasure as a reminder of the profound connection between the earth and our well-being.

Next are **two hands, one small and one larger**, interlocked to symbolize intergenerational solidarity and support. This image conveys kinship, guidance, and healing that can be fostered through the connection between generations.

The image of **two femmes engaging in conversation** reflects the beauty of human connection and the power of understanding each other's experiences. In this scene, the power of empathy, respect, and genuine interest shines through their interaction. Beyond racial turmoil and political solidarity, Black and Indigenous people have a shared history of resilience and strength, which forms the basis for seeking genuine connections with each other. These communities have experienced the devastating impacts of colonization, oppression, and marginalization, often leading to a sense of empathy and understanding between them.

APPENDIX B: Point Feedback on Model From Launch

Pluses	Opportunities	Issues	New Thinking
What's good about this model? What are some of the benefits or positive features?	**Future thinking. What are the unique features, future pluses? In the future when this idea is working what becomes available.**	**Phrase any concerns, limitations, negatives, or downsides as open-ended questions.**	**Generate ideas to address the issues.**
Reflects what Indigenous and Black young people have in common.	This model might inform program development in non-profits for Indigenous and Black young people together	How to resolve the many differences between Black and Indigenous young people and avoid problematic pan-Indigenous, mono-lithic understandings of Black people.	Respect the differences between Black and Indigenous young people.
When we come together in joy and celebration, we are able to build stronger bonds and to create a shared sense of purpose	This model may provide unique opportunities for Black and Indigenous women - unity, resilience, authenticity, caregivers to connect. It is a different connection point then through a male lens. Also a connection point of advocacy for Black and Indigenous young mothers or caregivers or as survivors of the child welfare system	How to ensure Indigenous and Black women's experiences are not conflated and instead are treated as unique	Foster relationships rooted in solidarity while acknowledging that differences can coexist.
Since it focuses on those who are often the most marginalized, it could make models for approaching young people more equitable for all	This model might allow non-profits to reimagine what community engagement looks like	How to address the mainstream definition of joy that is colonial based and excluding	Opportunities to have a place and space for Indigenous and Black young women only. Also for Indigenous and Black young mothers or caregivers

Pluses	Opportunities	Issues	New Thinking
What's good about this model? What are some of the benefits or positive features?	Future thinking. What are the unique features, future pluses? In the future when this idea is working what becomes available.	Phrase any concerns, limitations, negatives, or downsides as open-ended questions.	Generate ideas to address the issues.
Allows for Black and Indigenous young women to connect as caregivers, mothers, students etc. Especially since Indigenous and Black women are often young mothers and are often targeted by child welfare systems	This model might encourage accurate education for Black and Indigenous youth	How to foster genuine connections between Black and Indigenous youth that is not based in fear and is trauma informed	Hosting cultural festivals or events that highlight the music, dance, and art of Black and Indigenous communities. Celebrating them and relishing joy and their complexity.
What was good about the model was able to show the visuals of what the commonalities look like and mean for the Indigenous and Black youth in the communities along with the differences they both face through the solidarity they have experienced	This model might give not only the community of both minorities what is that make them unique in their engagement with the community but it also gives the community organizations the information on what are the next steps that need to be taken in order to improve for a better equality but fundamental approach for the betterment of their future success	How to prioritize other emotions other than joy -- grief or suffering comes to mind.	Early education on Black/Indigenous communities and representations is extremely crucial in forming bonds
Unites two groups of people who are often kept separate	This model might influence organizations to actively work to combat the guilt associated with feeling joy or resting by prioritizing rest and self-care as essential components of community building and organizing	How might we make sure to leave room for other emotions. Steer clear of toxic positivity	Authentic Relationships beyond hurt

Pluses	Opportunities	Issues	New Thinking
What's good about this model? What are some of the benefits or positive features?	Future thinking. What are the unique features, future pluses? In the future when this idea is working what becomes available.	Phrase any concerns, limitations, negatives, or downsides as open-ended questions.	Generate ideas to address the issues.
Non-linear	More opportunities for collaboration between groups with shared interests	How to take our theoretical model and create action items for non-profits. What does our model look like in practice?	
Approachable	Creating relationships for black and indigenous young people through networking and mentoring and cultivating relationships.	How to create sustainable self-care and healing. You can't feel safe in your joy. You are always waiting for the other shoe to drop	
Isn't centered around whiteness		Solidarity created from trauma-based experiences and/ or generational trauma.	
Reflect on how connections between Black and Indigenous are fostered through solidarity		Solidarity created from fear	
Reflects on shared experiences between Black and Indigenous folk through advocacy and connections.			
Educating Black and Indigenous youth on their histories and how to build quality connections.			
Balancing the positives			
Solidarity in culture - music & more			
Builds meaningful and important connections			

Pluses	Opportunities	Issues	New Thinking
Idea of "running the same race". We're in this together			
Making connections and exploring relationships as more than transactional			
Knowledge sharing and learning from each other			

Sheridan

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