

## Appendices

### Appendix A: General handouts

#### Land Acknowledgment Template

Please begin every D&I facilitator workshop with a land acknowledgment. While a template has been provided to facilitate this, it is recommended that the acknowledgment be personal to the situation. In addition to the template, further reflection questions have been provided in order to help the facilitator reflect on what else might be included.

For support in identifying the specific Nations, Peoples, or Treaties that should be referenced, please use the following resources:

1. Visit <https://www.whose.land/en/>.
2. Contact a local Friendship Centre
3. If you reside in a city with a university, [this resource](#) created by the Canadian Association of University Teachers lists the land acknowledgments for particular cities.

#### **Suggested Phrasing:**

We would like to begin today by acknowledging that we are meeting on the traditional and ancestral land that has been inhabited by (*insert Nation or Peoples names – e.g. the Musqueam; the Algonquin*). This land is subject to (*insert any applicable treaties or agreements*)

We are grateful for the opportunity to meet and learn on this land, given the enduring presence of Indigenous peoples on this land both recorded and unrecorded, and given the ongoing work of GGC to build relationships and connections to Indigenous communities.

#### **Further considerations for crafting a personalized land acknowledgment:**

1. Acknowledge that we all have different stories of what brought us to this land.
2. Acknowledging that we are guests on the land
3. Explore what are we trying to accomplish when we acknowledge the land
4. Recognize our responsibility to the people to whom this land belongs.
5. Encourage people to consider what being on this land compels us to do

## Glossary of Terms – GGC Diversity and Inclusion Modules

The following glossary provides definitions for some of the terms used in the Diversity & Inclusion resources. This is not an exhaustive list, but rather an introduction to some of the key concepts and related terms you may encounter throughout GGC resources. Please note that many of these terms are subjective, and are rooted in social, historical, and political contexts. D&I department has generated these definitions in the context of GGC.

**Ableism:** The practices and dominant attitudes in society that devalue and limit the potential of persons with disabilities, including intellectual, physical, or psychiatric disabilities. Ableism is grounded in the assumption that people with disabilities need to be 'fixed,' that disability is inherently wrong, or that disability is something a person must 'overcome' in order to be a part of mainstream society. Ableism can exist on an interpersonal, structural, or systemic level.

**Asset Based Approach/ Asset Based Community Development (ABCD):** An approach that recognizes that meaningful social change will only occur when people and communities have the opportunities to facilitate, control, and manage their own futures. ABCD focuses on community strengths and assets rather than on deficits and problems.

**Assumption:** A willingness to accept something as true without question or proof. Assumptions about other people, social groups, and communities are enabled by societal and cultural conventions, by laws and policies, and by media and messaging. Assumptions are often part of our belief system and are used to interpret the world around us. However, when we make assumptions about groups of people, and do not question those assumptions, they can be harmful, and prevent us from critically engaging with the people around us in an open and non-judgmental way.

**Bias:** A tendency, inclination, or prejudice toward or against one thing, person, or group of people compared with another, usually in a way that is considered to be unfair. Some biases are *unconscious* or *implicit*, meaning that we hold them without our conscious mind being aware of them. These are messages we receive from social institutions such as media, education, and our families.

**Colonialism:** Colonialism is the process through which a country works to establish or keep authority over other people or land, specifically by having its own people settle on the land and push out or otherwise dominate the Indigenous people who already live there.

**Confidentiality:** Basically, it means that information shared within a relationship will not be shared outside that relationship. However, the process of confidentiality and relationship require information sharing between Guider and girl + parents/guardians. It cannot happen when the girl and her caregivers do not have all the information they need to be in a confidential relationship. A good confidential relationship requires, honestly, openness, clarity, and mutual ethics.

**Critical programming:** refers to GGC programming which touches on social issues such as poverty, marginalization and oppression, identities, etc. These are different than programs that centre around camping, STEM, etc.

**Debriefing:** a meeting to discuss any residual thoughts or feelings after an incident or conflict situation. Debriefing ensures that all ethical considerations have been taken and all actions are evaluated for efficacy. Typically, the debriefing occurs separate to any troubleshooting meetings. It should not take place during the process of problem-solving and decision-making or too late after the process.

**Diversity:** is the term used to describe the incredible range of human differences. It includes, but is not limited to, race, ethnicity, gender, gender identity, sexual orientation, age, social class, physical ability or attributes, religious or ethical values system, national origin, and political beliefs.

**Empathy:** The awareness of the feelings and emotions of other people. It is how we as individuals understand what others are experiencing as if we were feeling it ourselves. Empathy requires us to work across difference, tune into emotional cues, and to listen without judgment.

**Equity:** The practice of ensuring everyone has access to the same opportunities. Equity recognizes that advantages and barriers exist, and that, as a result, we don't all start from the same place in terms of our access to mainstream society and its various institutions (health, education, politics, etc.). Equity recognizes that people's needs vary, and that supports and services for people may vary in order to meet those needs.

**Genocide:** Genocide is a term used to describe violence against members of a national, ethnic, racial, or religious group, with the intent to destroy that group. While examples of genocide are often physical violence, *cultural* genocide refers to the destruction of institutions and practices that allow the group to continue as a cultural group. Acts of genocide can include land seizures, forcible movement of entire populations, banning of spoken or written languages, spiritual acts being forbidden and leaders being persecuted, and families being disrupted in order to prevent the cultural values from passing on to future generations.

**Homophobia:** The expression of hatred, fear, intolerance, disapproval, or disgust towards gay and lesbian people. Homophobia often leads to discrimination and violence against people that are, or are perceived to be, homosexual. Homophobia is frequently used as an umbrella term to include biphobia (towards bisexual people), transphobia (towards trans and gender diverse people), and other attitudes of oppression against LGBTQI+ people in general. Homophobia can be individual and systemic.

**Identity:** Describes the characteristics that determine who a person is as well as the ways we may define and categorize ourselves and other people. There are different dimensions of identity such as race, sexual orientation, ability, income, etc.

**Inclusion:** means that all young people are recognized as having inherent worth and dignity. It also means identifying, understanding, and actively removing barriers that exist for certain groups of young people in our society. An attitude and approach that seeks to ensure that every person, regardless of ability or background, can meaningfully participate in all aspects of life.

**Intersectionality:** A term coined by critical race scholar Kimberlé Crenshaw to describe how multiple aspects of a person's identity may be met with multiple forms of systemic oppression, while other aspects afford the same person a certain amount of privilege and opportunity. When multiple forms of oppression *intersect*, isolated forms of oppression will look and feel different from person to person. For example, sexism towards Black women takes a different form than sexism towards White women, because Black women also experience racism.

**Marginalization:** The process by which an entire social group is prevented from or limited in full participation in society (i.e. pushed to the fringes or 'margins' of society). Marginalized groups are often devalued or 'othered' by mainstream culture and are often subjected to various forms of oppression.

**Mitigation:** The intentional effort to prevent and reduce the negative impact of something. I.e. Bias Mitigation is the practice of actively working to diminish the negative effects of our biases on our decision making and interactions.

**Oppression:** The use of power to marginalize or disempower an entire social group or category, often while further privileging the social group perpetrating the oppression. Oppression can look like exploiting land, labor or resources, limiting a group's access to services that enable them to fully participate in society, depriving a group's ability to make decisions about their living or working conditions, or valuing a dominant group's culture, norms, and characteristics over other social groups. Violence, as well as the policies and structures that condone violence, is also a form of oppression.

**Power:** In this context, refers to the mobility, influence, authority, and agency afforded to a particular person or group of people by virtue of their social location. Power is granted through social structures and conventions. Power can be used in solidarity with others (i.e. someone with more power in a particular situation can use their power to support someone with less access) or can be used to oppress others (i.e. someone uses their power to diminish or silence marginalized people).

**Privilege:** A set of benefits, usually unearned, given to a group of people who fit into a specific social group.

**Racialization:** The ongoing process where non-white people are assigned social status, social power, and social value based on physical and cultural attributes such as skin colour, hair texture, and other physical features; as well as place of origin, religion, and other non-Eurocentric traits.

**Racism:** Refers to the fear, hatred, discriminatory attitudes, or derogatory beliefs of racialized individuals or communities, based on assumptions deriving from perceptions about race and skin colour. Racism occurs when expressions of racial bias or prejudice are expressed from a *more powerful or privileged location* and is directed at an individual or group in a less privileged social location.

**Resilience:** The mental and emotional strength to cope with stress and hardship. Marginalized people are often required to build up their resilience as a necessary skill for coping with the various ways in which societal systems, structures, and institutions actively and implicitly harm them. Resilience is something that can be practiced and fostered.

**Safety (Physical, Emotional, Cultural):** Safety is a person's feeling of being protected and trusting that they will not be harmed. In GGC we focus on the following:

Physical Safety: To be protected from physical harm.

Emotional and Mental Safety: To be able to express emotions or ideas and fully participate in a particular setting, trusting that they will be accepted, and will not experience negative consequences for those expressions.

Cultural Safety: Fostered through actions which recognize, respect, and nurture the unique cultural identities of each individual. Cultural safety requires us to consider the social, political, and historical contexts of inequity in order to better serve people from different communities.

**Safe Space:** A supportive environment where people can feel respected, share their personal stories and emotional experiences, try new things, take risks, and make mistakes, and can be their most authentic selves with the people around them. A safe space must be actively fostered and constantly practiced by everyone sharing the space.

**Self-Care:** The deliberate practice of knowing your needs and desires, taking responsibility for them, and living your life in a way that honors them. Good self-care practices help us build healthier relationships with the people around us and enable us to better support others in our work.

**Social Determinants of Health:** the broad range of personal, social, economic and environmental factors that determine individual and population health. The main determinants of health include:

1. Income and social status
2. Employment and working conditions
3. Education and literacy
4. Childhood experiences
5. Physical environments
6. Social supports and coping skills
7. Healthy behaviours
8. Access to health services
9. Biology and genetic endowment
10. Gender
11. Culture
12. Race / Racism

Find more info at: <https://www.canada.ca/en/public-health/services/health-promotion/population-health/what-determines-health.html>

**Social location:** Your place or position in history and society in relation to what is dominant in society and our privileged identity. All people have a social location that is defined by their gender, race, social class, age, ability, religion, sexual orientation, geographic location, etc. Some aspects of your social location may change over the course of your life, while others are fixed.

**Solidarity:** Solidarity (sometimes called allyship) is the practice of taking action against the oppression of groups that you do not belong to in order to build stronger communities for ourselves and for each other. Solidarity work is not just for people whose identities are all privileged in society, but it can take on many forms. For example, immigrant and refugee communities can work in solidarity with Indigenous communities; Muslim communities can work in solidarity with Black communities, etc.

**Stereotypes:** A widely held, often fixed, and oversimplified image or idea of a particular person or thing. For example, it is a stereotype that all women are “nurturing,” “soft-spoken,” or “bad at sports.” Stereotypes are often the result of fixating on only one aspect of a person’s identity, while ignoring the complexities associated with a particular group of people.

**Transphobia:** The expression of hatred, fear, intolerance, disapproval, or disgust towards trans people. Transphobia often leads to discrimination and violence against people that are, or are perceived to be, trans. Transphobia can be individual and systemic

**Trauma/Harm:** is the mental, emotional, social, developmental, economical, and generational impact that programming can have on a girl. It is the effects of oppressive practices and

systems - language and action – that continue to force people of color, gender minorities, and other historically marginalized peoples to experience pain and suffering, barriers and challenges, as well as limitations and exclusion from spaces where they should be treated with fairness, respect, and dignity; and privileged as equal to all others. Because different events are viewed and experienced subjectively, one person's experience of trauma will differ from another's.

**Trauma Informed Approach:** An approach to working with people that requires awareness of the prevalence of trauma, and tailoring of interactions in order to ensure that the people being supported feel safe, are empowered to make their own choices, and trust that they will not be re-traumatized. A trauma-informed approach is relevant for any setting because the impact of trauma can show up in people's daily lives.

**Trigger Warning:** A "trigger" is a reminder of a past traumatic experience, and provokes a negative emotional response. The trigger may not harmful, but it is something within the environment or content of an activity/meeting that reminds someone of past trauma. Trigger warnings lessen the possible ways in which a person may be "triggered" by content that could remind them of their traumatic experience. The warning allows them to mentally prepare for the challenge of confronting potentially triggering material, or to avoid the possibly triggering material altogether.

## **Our Approach and the Core DNA**

Our approach integrates the personality and relationship attributes of Girl Guides of Canada's core DNA: welcoming, imaginative, courageous, enthusiastic, collaborative, trusted and belonging. These commitments form the foundation on which the D&I department conducts its work:

### **Humility**

In Guiding, we step back in order to welcome and provide space for the experiences and voices of marginalized people. We build a sense of belonging by recognizing that the people we aim to support are experts on their own lives and experiences. When we're challenged, we listen and acknowledge – and when we've made a mistake, we actively work to grow and change.

### **Accountability**

We're open, honest and transparent about why and how decisions are made. We take responsibility for following through on our commitments to creating equitable and inclusive environments. And we're accountable to the process, not just to the end result.

### **Collaboration**

The work of diversity and inclusion can't be accomplished in isolation or with a singular focus. We work with people who are affected by our actions and decisions, so we actively seek their input. We engage with thoughts, ideas and approaches that are different from our own, in order to imagine, facilitate and realize new possibilities. We build relationships with individuals, communities and organizations based on respect, mutuality and trust.

### **Courage**

When it comes to supporting diversity and inclusion, we're committed to doing what's right, even when what's right may not be easy. We don't shy away from difficult, discomforting or unsettling conversations, because we trust these conversations will move us in a positive direction. We resist simplistic solutions to complex problems, and directly confront systems of inequity wherever we find them.

### **Integrity**

We consciously and consistently make decisions that will move us towards a more inclusive culture. We recognize that trust is earned – not given – and we work to earn trust by ensuring our commitments are demonstrated with tangible actions. We take ownership over our impact on others, and invite them to join with us along on the same journey.

## Principles:

The work of Diversity and Inclusion at Girl Guides of Canada calls on us to:

1. **Address inequity in systems and structures, not in people.** The work of diversity and inclusion must address the conditions that marginalize people, not perceived deficits in people themselves.
2. **Work with, not on, marginalized communities.** We have a lot to learn from the identities and experiences of the people we want to serve. Inclusive spaces must be built alongside and in solidarity with marginalized people.
3. **Practice patience in relationship building.** Relationship building takes time and requires us to center the needs of the people we want to build relationships with. Making space for what is important for marginalized communities enables us to better serve those communities.
4. **Create a culture of learning.** Inclusion work requires an openness to different ideas, perspectives, and worldviews. It also requires accepting that mistakes are inevitable; what matters is that we admit to our mistakes and take steps to learn from them.
5. **Work toward sustainability.** Any actions taken to build equity must ensure equity in the long term. The long-term impacts on marginalized people must be considered in everything we do to serve marginalized people.
6. **Do no harm.** People's feelings of safety are not compromised in order to produce a product or achieve an outcome. People are prioritized first, good process second, and product last.
7. **Make evidence-informed decisions in building leading practices.** Leading practices are formed when we take best practices and apply them to the unique context of Guiding. Quantitative or qualitative research, as well the stories and lived experiences of marginalized people, are all forms of evidence.



## **10 Commitments for Building an Inclusive Guiding Movement**

1. **I will inform myself in order to know what I do not know.** I recognize that I'm least likely to recognize the inequities that afford me my own privilege. I will practice recognizing the conditions that privilege me, particularly if those same conditions marginalize others.
2. **I will prioritize people first, process second, and product last.** I will not compromise peoples' feelings of safety in order to produce a good product or outcome.
3. **I will not reduce diversity and inclusion to cultural celebrations or activities.** I will not reduce culture to a few isolated aspects such as food, clothing, song, dance, or crafts. Although these things can be a part of engaging with culture, they do not in of themselves make Guiding inclusive.
4. **I will engage in difficult or uncomfortable conversations to further the work of inclusion.** I will not shy away from difficult, discomfoting, or unsettling conversations, because I trust these conversations will move our Guiding community in the right direction when practiced with compassion for everyone involved.
5. **I will work to change the structures and systems that affect marginalized communities, not marginalized communities themselves.** I know that if Guiding is experienced differently by marginalized people, it has nothing to do with an individual's individual's mindset, culture, or grit. I recognize that the source of social problems is not within marginalized communities and individuals. Instead, my responsibility is to address structural inequities within Guiding to ensure everyone feels privileged and valued.
6. **I will situate a person's Guiding experience inside the larger sociopolitical context.** I will work to understand the bigger context of societal inequity. Even if I do not have the power to end systemic oppression, I recognize that oppression has real impacts on a person's experience in Guiding. I commit to understanding those impacts.
7. **I will resist simple solutions to complex problems.** I am committed to doing what is right when it comes to building an inclusive Guiding community, even if what is right is not easy and simple.
8. **I will take ownership over my impact.** I recognize that my good intentions do not excuse behaviors that further marginalize or oppress people around me. I will work to be aware of my impact, and when necessary, reflect, apologize, and do better.
9. **I will stand beside or behind marginalized communities, not in front of them.** I have a lot to learn from the identities and experiences of the people I want to serve and will strive to build inclusive spaces alongside and in solidarity with them.
10. **I will work for equity at the expense of equality.** I recognize that equity is not about valuing every perspective. I will not promote perspectives I know to be harmful or oppressive for the sake of 'equality.'

## **Appendix B: Module 1 Handouts**

### **The 5 Pillars: Tips for Guiders**

#### **Safe Space Strategies:**

1. Begin with a safe space statement that all members can understand and access. Include a definition, a strategy, actions, language, responsibilities, and accountabilities. This will require all members to contribute their voice to the discussion. Write it down and display it in your meeting space. Periodically evaluate or revise it as a unit.
2. Inform and remind the girls that their voices are valued, and their strengths and needs are central to the planning and success of activities. It might be helpful to design a poster as a group on how and why they should exercise their power through voice.
3. Organize the space where you meet so that the physical environment includes images, materials, and resources that reflect diversity and ensure that diverse perspectives are obvious.
4. Co-create a safe climate for difficult topics and ensure girls understand that this is a part of growth. In this climate issues such as racist comments, stereotyping and biases are addressed and discussed with the girls encouraged to share and examine their perspectives, values, and beliefs without fear of judgment or rejection. Mutual respect, acknowledgement of mistakes/wrongs and restorative dialogue turn negative incidents into learning opportunities. Difference becomes fearful and difficult when handled as taboo. An open and honest, growth mindset approach allows room for apologies, forgiveness, and awareness-raising.
5. Encourage choice and decision-making verbally and speak openly about the options that are available, Also, give girls the opportunity to problem-solve.

#### **Growth mindset and learning:**

1. Communicate the value of active engagement, diverse perspectives, and honest feedback in your inclusive unit.
2. Revise any content or material to ensure it is inclusive and will communicate the right values and messages to all girls.
3. Consult with other Guiders, seek resources, and make use of supports, such as the D&I department in all aspects so that everything you present is advancing the aim of a diverse and inclusive unit. Be intentional about your words and actions, making sure they do not cause harm or reinforce biases and misinformation.
4. Take time before and after meetings to reflect on your own needs and strengths. One way you can do that is through journaling. Be comfortable with not-knowing and be open to learning. You will not always have the answers but reflective practice; self-awareness, and a drive to learn will make it possible for you to model to the girls how to handle not-knowing, shortfalls, and mistakes.

5. Be intentional about your own learning so that you have sufficient knowledge about diversity, equity, and inclusion, social justice, and diversity topics. For example, you can google a topic such as social and cultural contexts feminism. Share your journey of growth with the unit and other Guiders so that your unit develops a culture of active learning.
6. Identify assumptions and biases that affect your ability to provide all girls with an equal opportunity to engage and lead. One way to do this is to write down your reflective thoughts on whatever assumptions and biases you have relied on to Guide. For each point you make, also write down a way to challenge this and then follow through by performing each challenge.
7. Initiate and facilitate discussions about topics related to social justice and diversity. Verbally encourage students to compare, critique, evaluate, and use their own experiences as bases for understanding and action.

### **Positive Identity Strategies:**

1. Model and celebrate positive identities as girls and women.
2. Celebrate milestones, personal achievements, diverse special days and holidays. Provide coaching and support for girls to lead these events.
3. Verbally acknowledge and utilize the individual strengths of girls and provide challenges and opportunities to practice and master new skills and competencies.
4. Plan activities that address biases, stereotypes, inaccuracies, and marginalization. You can do this by taking note of how race, gender, socioeconomic status, and sexual identity play out within your unit. Also note how and why trauma might have been experienced and how re-injury might occur in the unit. Use these notes to plan activities that broaden the girls' knowledge and understanding of diverse identities. Also, use your notes to plan for activities that help girls experience each other through positive, relationship-building collaborations.
5. Model and exhibit authenticity and caring to all girls by being responsive to their needs. For each activity, write down your desired impact and communicate it to the girls.
6. Evaluate your relationship with each of the girls and be open with them about what kind of a relationship you are building. This empowers them to be reciprocal.

### **Leadership and Communication Strategies:**

1. Make goals, objectives, and desired outcomes clear by explaining them and modeling them to the girls.
2. Develop and use a variety of delivery methods that encourage girls to think critically and problem-solve. Give adequate time for girls to think through information. Use examples that allow diversity of experience and thought.
3. Encourage girls to share from their experiences and prior knowledge so that they can contribute to meaning-making and knowledge construction.

4. Make it possible for every girl to participate in a way that empowers her agency and voice. You can do this by asking for a wide range of viewpoints and opinions.
5. Use a variety of evaluation strategies to encourage girls to give their feedback on activities.
6. Be aware of your own verbal and non-verbal messages and those of the unit. Ask for clarification on non-verbal cues so that you are not working off assumptions.
7. Build rapport with the families and communities from which the girls originate and communities in the unit's locale. Create opportunities for girls to lead in partnerships and community-focused activities.
8. Establish and maintain confidentiality by providing equitable access to information to girls, their families, and wider communities.

### **Community and Relationship-Building:**

1. Actively initiate and build relationships with girls' families based on trust and respect.
2. Provide opportunities for girls to build empowering and inclusive relationships amongst themselves.
3. Attend community events and functions within the local community, make sure you are seeking opportunities for girls to experience diverse cultural events that will enrich their knowledge of difference.
4. Discuss and support opportunities for girls to lead outreach within their communities.
5. Acknowledge and show appreciation for families, community leaders, and communities that contribute to any events or activities. Create opportunities for girls to acknowledge and show appreciation to community partners and contributors.

## *GGC'S Inclusion Statement*

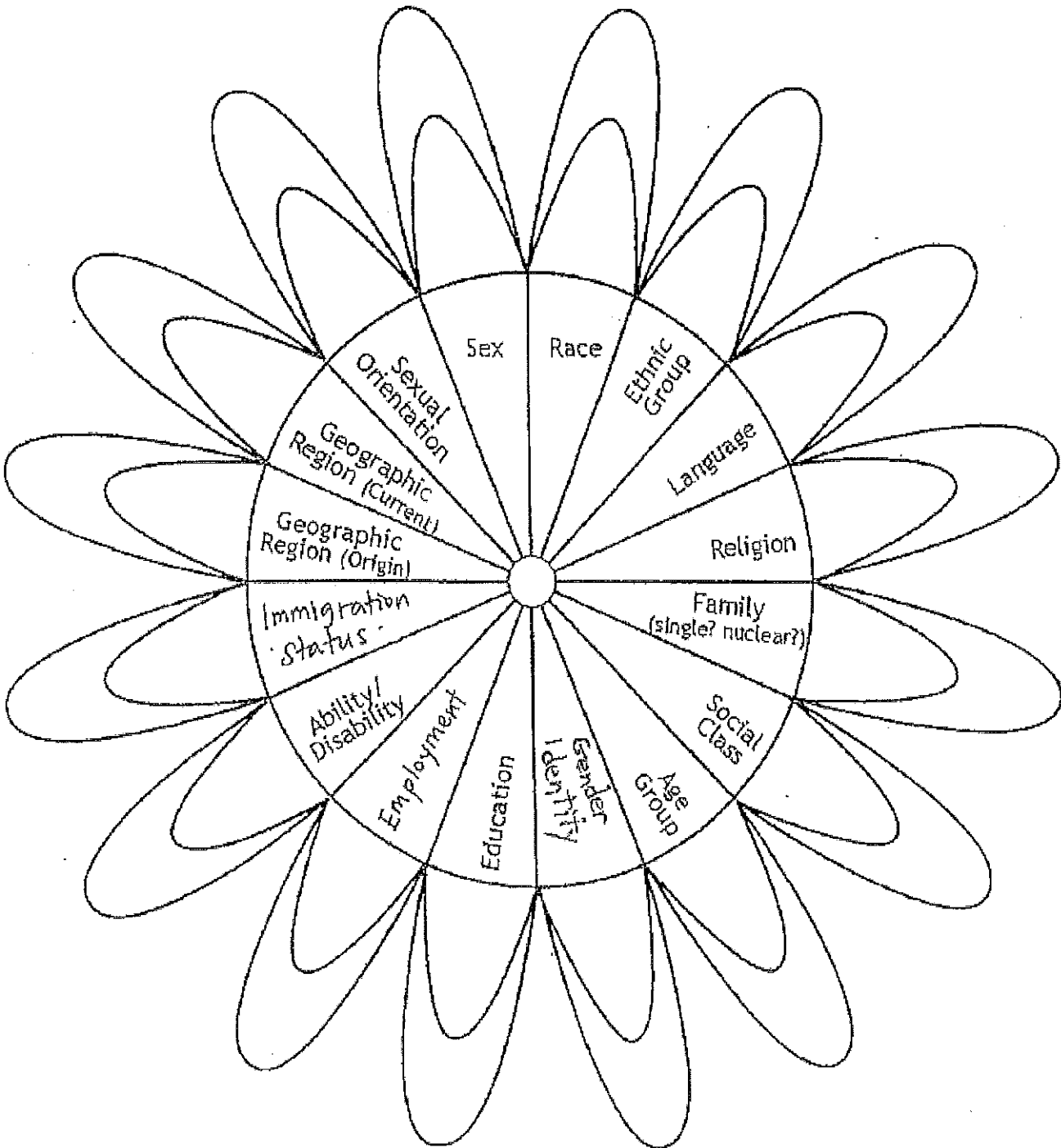
Girl Guides of Canada-Guides du Canada (GGC) recognizes and values the richness of human diversity in its many forms, and therefore strives to ensure environments where girls and women from all walks of life, identities, and lived experiences feel a sense of belonging and can participate fully. This commitment to inclusion means GGC's culture, programming, and practices encourage self-awareness and awareness of others; room for difference; and environments where girls and women feel safe, respected, supported, and inspired to reach their potential.

*Appendix C: Module 2 Handouts*  
*Restorative Practices for Addressing Harm*

Adapted from: <https://www.iirp.edu/news/restorative-practices-and-social-justice>.

1. Honour the voice and wishes of those harmed throughout the process.
2. State boundaries of confidentiality and information sharing.
3. Speak honestly with a view to restoration.
4. Acknowledge and take responsibility for the injury verbally and respectfully.
5. Clearly state and define what has been said/done to cause harm and recognize the impact the words/actions may have both short term and long term.
6. Seek knowledge to inform restorative measures.
7. Reach an agreement and set learning goals or change targets
8. Cultivate trust by focusing on relationship

Power Flower



*Module 2 Scenario*

A new girl joins your group from India. She likes to talk about her Guiding group in India, which she misses a lot. In her unit in India, all of the girls were children of upper-middle class families. The girl's parents were both medical doctors and her grandparents on both sides were also both highly educated professionals.

You've noticed that she likes bringing expensive gadgets to the unit. One day, one girl asks for and breaks her iPad. An argument follows in which all of the avatars accuse the new girl of being a show off. Then someone says she knows this girl's father drives a cab, so all of these stories she's telling must be lies.

The girl says she feels like the other girls don't like her just because she speaks with an accent and she's not Canadian.



## **Module 2 Scenario – Facilitator Discussion Guide**

A new girl joins your group from India. She likes to talk about her Guiding group in India, which she misses a lot. In her unit in India, all of the girls were children of upper-middle class families. The girl's parents were both medical doctors and her grandparents on both sides were also both highly educated professionals.

You've noticed that she likes bringing expensive gadgets to the unit. One day, one girl asks for and breaks her iPad. An argument follows in which all of the avatars accuse the new girl of being a show off. Then someone says she knows this girl's father drives a cab, so all of these stories she's telling must be lies.

The girl says she feels like the other girls don't like her just because she speaks with an accent and she's not Canadian.

### **Group 1 – What identity factors are at play in this situation?**

- Think cultural and organizational background
- Surface-level (race; ethnicity; religion- if she wears specific religious attire; gender; immigration status)
- Deep-level (language abilities or ESL; social skills; special needs; guiding culture from country of origin; adaptability)
- Incorporate intersectional lens to reflection on girl's identity.
- Answers should be in relation to the identities of the Guiders, other girls and the unit's identity, and the organizational identity of GGC.

### **Group 2 – What impact might this conflict have on the new girl? The unit? The individual girls?**

- Consider the incident itself - actions and language used
- Possible emotional, mental, social, messages both verbal and non-verbal that may impact the newcomer, the girls as individuals, the unit, and Guiders.
- Consider subsequent actions taken by various members to resolve the situation – were they immediate, were they planned, what were the objectives?
- Analyze for risk of harm to the newcomer, the individual girls, the unit, and Guiders at each stage of the incident.
- Think long term and short term.
- Think of any biases or assumptions, stereotyping or racialization that might have occurred.

### **Group 3 – How can you use the 5 pillars to help the girls resolve this situation?**

- what is the Unit's Safe Space Statement and how can it be used in this situation?
- How can Guider's encourage a growth mindset in problem-solving?

- How can the situation be used to encourage a positive individual, and group identity for all members?
- How can the girls be encouraged to lead in conflict resolution?
- How can this be used as an opportunity to learn more about the newcomer's community in relation to other individual and GGC communities?
- Also, consider self, environmental, and social awareness.

**Group 4 – In a private conversation with this girl and her parents, what questions would you ask and what GGC cultural values and norms would you emphasize?**

- Most important – do not treat the girl as a problem to be fixed.
- Language used must be inclusive and appreciative of diversity.
- Confidentiality must be discussed – will the meeting be recorded in any form? Who else will know about this meeting and what is discussed? If there are notes made and an incident report written, how can the girl or parents access it? How will the rest of the unit be informed of the results or goals set in this meeting? Will there be follow up meetings or expectations?
- Guider must also explain what they hope to get out of the meeting and encourage the girl and parents to feel safe, so using the safety statement as a starting point is also good.
- Emphasize girl-driven and D&I approach.
- Follow Restorative practices approach to structure the discussion.
- Possible questions should focus on understanding what harm was done to the newcomer by what actions or language. This is not about accusing or blaming, rather establishing a mutual understanding of events with a view to restoration and growth for all affected members.
- Ask what the girl and parents might want to see and experience going forward and what they see as helpful to her integration.
- Also, how she and parents and their wider communities might contribute and participate in the process of integration.
- Name and explain how and why the unit will help with the process and provide clear supports and resources that are available to the girl and her parents in finding out more information and getting the help they need