

Frequently Asked Questions

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Indigenous Anti-Racism and Gender Diversity Consulting & Project Management Services

Do you self-identify as an Indigenous and/or non-binary person?

No. I am a non-Indigenous Canadian and cisgender woman, with blood ancestry from various parts of Western and Eastern Europe, including Spanish-Irish, English, German, Ashkenazi Jewish, Swedish, and Norwegian ancestral communities. I grew up estranged from my cultural heritage, in the foster care system in Victoria, British Columbia, Canada. For more of my story, and what lead me to dedicate my life and career to professional Indigenous Anti-Racism and Gender Diversity work, visit the [My Story](#) page.

Is it appropriate for you to be doing Indigenous Anti-Racism and Gender Diversity consulting and project management as a non-Indigenous and cisgender person?

Yes, however, I carefully assess and determine the most appropriate work in which I should engage. Organizations in Canada cannot expect Indigenous peoples alone to do all of this immense, long-term, and important work. Many Indigenous peoples who are already contributing to Indigenous Anti-Racism initiatives in personal and professional capacities are overburdened with demands for their time and energy. Transgender, Two-Spirit, and other non-binary people and experts are also in high demand for their time and participation and are also sometimes overloaded with responsibilities and demands for their mental and emotional energy. There is so much heavy lifting that non-Indigenous and cisgender experts can do to advance this important work. It is essential to ensure work methods are accessible, relevant, and safe for people with lived experience to contribute their voices, perspectives, and expertise in a more meaningful way that respects and makes the most of their valuable time and emotional energy.

Colonization and ongoing colonialism are human rights violations, harms, and barriers caused by non-Indigenous peoples, and therefore must be dismantled in large part by non-Indigenous peoples. Transphobia and gender discrimination are perpetuated by people outside of gender-diverse communities, and must be addressed in large part by cisgender people. In order for Indigenous Anti-Racism, and Gender Diversity access and inclusion to advance, organizations and society at large need non-Indigenous, and cisgender peoples to step forward and use their positions of privilege and influence wherever possible to act as agents of change and advance this urgent and crucial public safety work.

I carry privilege in the communities that I serve. I am extraordinarily thoughtful and careful about how I move in these spaces, and my priorities are always to create and maintain accessible, relevant, and safe spaces into which I invite Indigenous, and non-binary peoples and experts for meaningful consultations and knowledge sharing.

Indigenous and/or gender diverse peoples and communities bring an essential lens informed by lived experiences, cultural knowledge, and worldviews. I work with Indigenous health professionals, community leaders, Elders, Knowledge Carriers, visual artists, ceremonialists, and other members of the public on a variety of large scale Anti-Racism projects. I coach my clients in how to safely engage Indigenous team members, members of the Board, members of the public, and professional subject matter experts in accessible, culturally relevant, and safe spaces for meaningful project work that is impactful.

Where I am asked to design gender diversity access and inclusion projects, I work directly with Kingsley Strudwick, Lead Consultant at Ambit Gender Diversity Consulting. Kingsley's expert knowledge from his professional and personal lived experiences contribute to my drafting of policies, articles, and other items which then also go to Kingsley for final review. Gender diversity education supports my clients in fostering better informed discussions and decisions, and I support my clients in contracting with Kingsley for meaningful staff and Board education.

Is your work in Indigenous Anti-Racism, and your work in Gender Diversity access and inclusion, connected?

Yes. The gender binary arrived on the lands that are now commonly called Canada by way of colonization. Gender-diverse peoples including transgender, Two-Spirit, gender fluid and non-binary peoples have always existed on these lands. Part of colonization and ongoing colonialism today involves the attempted erasure and invalidation of Indigenous gender identities, knowledge, and perspectives. Indigenous Anti-Racism is incomplete without Gender Diversity access and inclusion. With all of my clients, I bring this lens to my Indigenous Anti-Racism work, and further encourage the development of specific standalone projects which strongly increase Gender Diversity access and inclusion in all spaces, systems, and services.

If you still have questions, please contact Robin Adams via email:

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