

Braiding Together Indigenous Wellness, Trauma- and Gender-Informed Approaches in the Substance Use Field

Trauma, Gender and Substance Use Webinar Series



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Facilitated by:

Lorraine Greaves
Sr. Investigator, CEWH

and

Nancy Poole
Director, CEWH

The Trauma/ Gender/ Substance Use (TGS) Project

- Financial assistance provided by Health Canada
- 2 year knowledge exchange project
 - Partner with CCSA and people working in the substance use field from across Canada to collaboratively develop:
 - Evidence based guidance
 - Training
 - Public health messages
 - Knowledge products (fact sheets, resource lists etc.)
- Gender informed and transformative principles integrated with TIP principles

TGS Project Goal

- To guide the further integration of trauma informed, gender informed and gender transformative practices into substance use prevention, health promotion, treatment, harm reduction and policy in Canada

Agenda

1. **Introduction**
2. **Video: Mind Chatter (3m)**
3. **Carol Hopkins**, Executive Director, Thunderbird Partnership Foundation
4. **Dr. Renee Linklater**, Director, Aboriginal Engagement and Outreach, CAMH
5. **Dr. Brenda Restoule**, Chair, First Peoples Wellness Circle
6. **Tammy Rowan**, Program Director, The Mothering Project/Manito Ikwe Kagiikwe
7. **Video: The Mothering Project (9m)**
8. **Dawn Lavand**, Outreach Worker, The Mothering Project/Manito Ikwe Kagiikwe
9. **Discussion**



Indigenous Wellness

Carol Hopkins

WELLNESS

TRANSFORMATION

ENERGY

CARDIO

MOVE

HEALTHY

ENDURANCE

SUCCESS

BODY

POWER

MOTIVATION

WEIGHT LOSS

LIFESTYLE

REGENERATION

EAT

EXERCISE

WALK

PLANNING

ASSESSMENT

NATURAL

BEAUTY

VITAMIN

CALORIES

BALANCE

ORGANIC

FRUIT

GOALS

RUN

ACTIVE

TRAINING

IMPORTANT

RESOLUTION

FITNESS

PERFORMANCE

FOOD

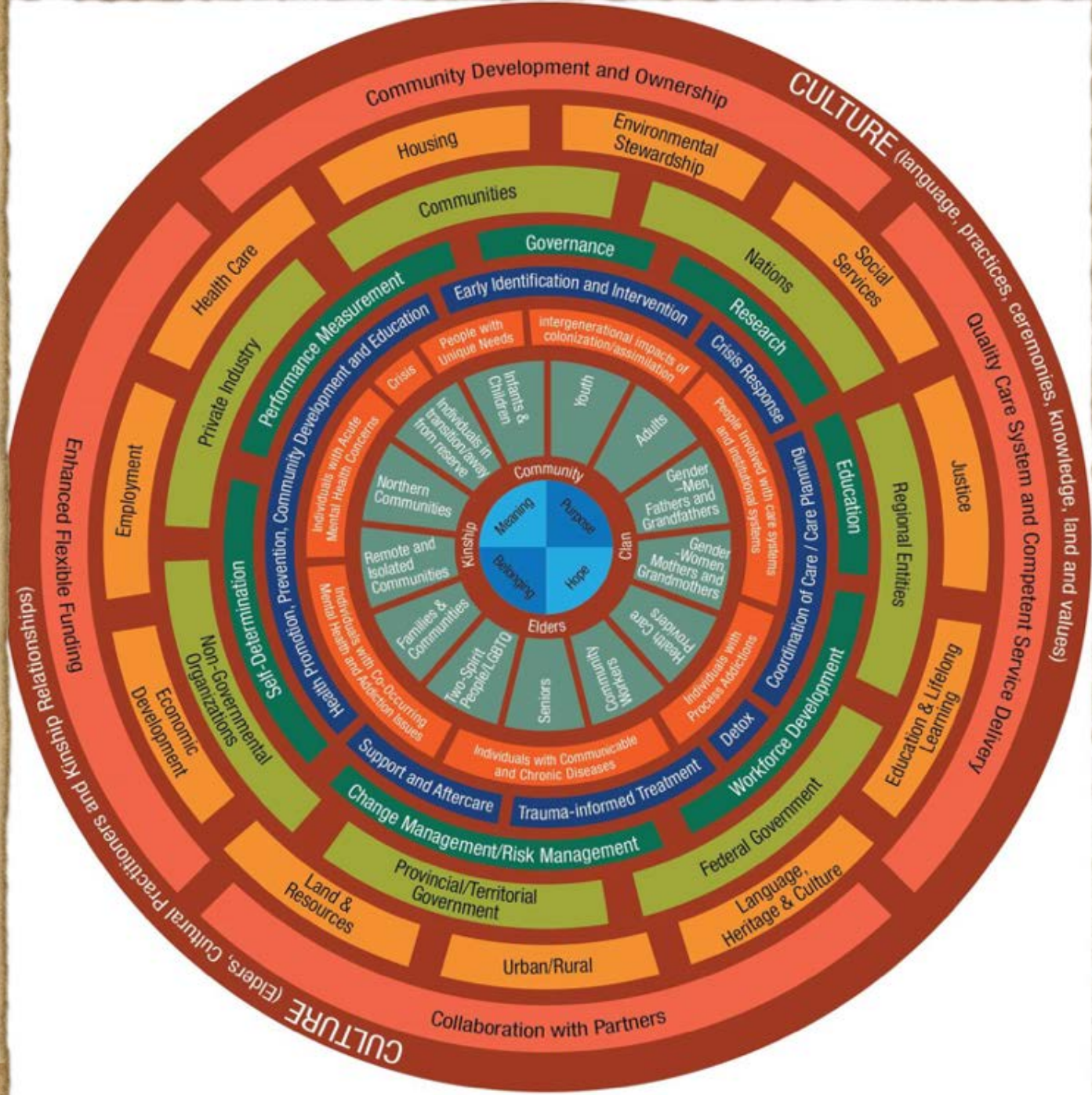
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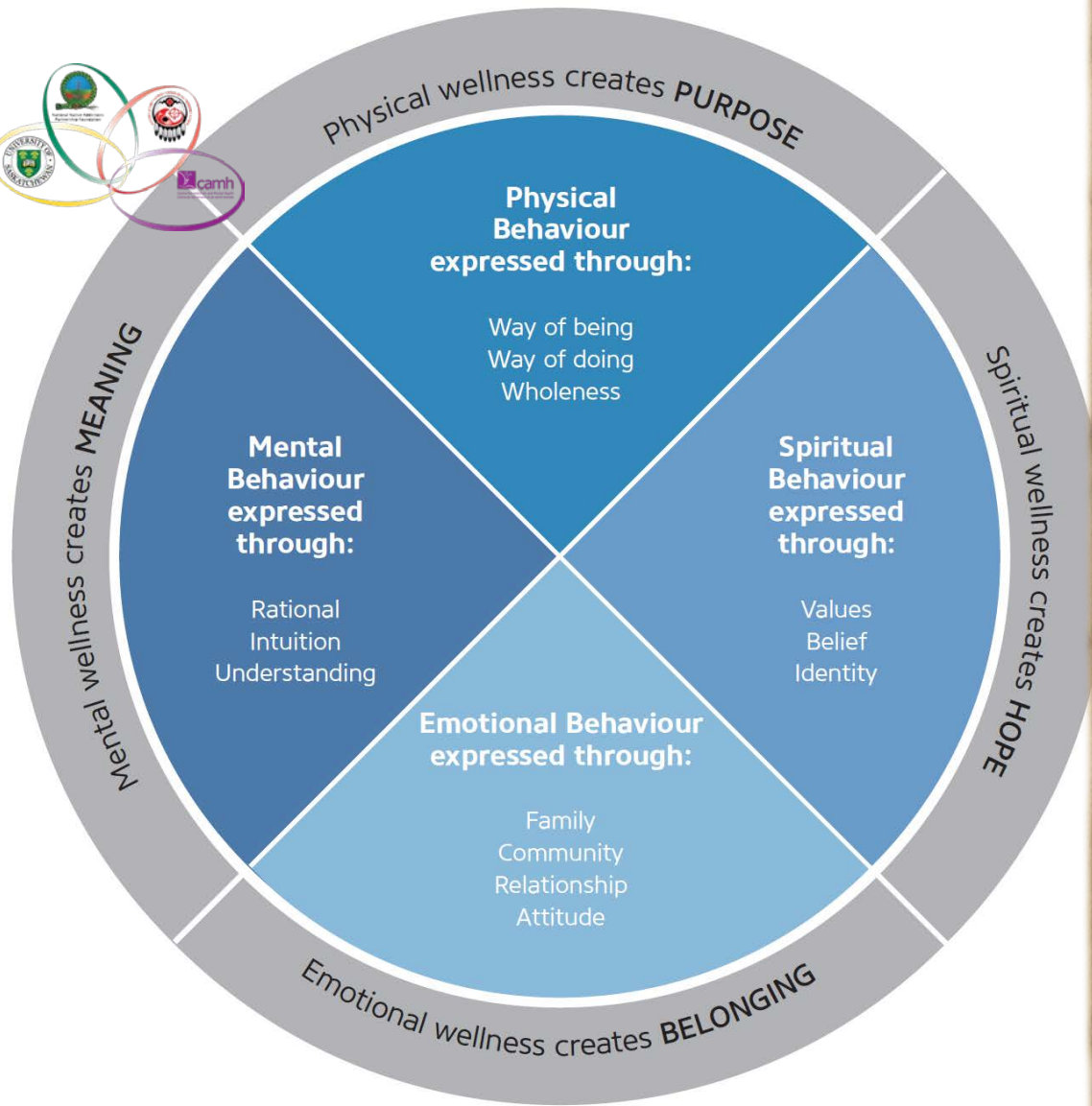
MARATHON

FOCUS

RESOLUTION

SPORT





Indigenous Wellness Framework[©]

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Applying the Framework: Conceptual Shifts

From	To
<i>An examination of deficits</i>	<i>The discovery of strengths</i>
<i>Use of evidence absent of Indigenous world view, values and culture</i>	<i>Indigenous Knowledge sets foundation for evidence</i>
<i>A focus on inputs for individuals</i>	<i>A focus on outcomes for families and communities</i>
<i>Uncoordinated and fragmented services</i>	<i>Integrated models for funding and delivery of services</i>







“Never grow a wishbone.....where *your*
backbone ought to be.” Clementine Paddleford

Carol Hopkins,
Executive Director

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Braiding together Indigenous wellness, trauma- and gender- informed approaches in the substance use field

Presenter:

**Renee Linklater - Director,
Aboriginal Engagement and
Outreach**



What is trauma?

- ❖ an emotional shock that may have long-lasting effects (Collins English Dictionary, 2006)
- ❖ In traumatic situations, all those integrated components of the embodied response—arousal, attention, perception and emotion—tend to persist in altered and exaggerated state long after the specific danger is over (O’Neill, 2005)
- ❖ Trauma is not a disorder but a reaction to a kind of wound. It is a reaction to profoundly injurious events and situations in the real world, and indeed a world in which people are routinely wounded (Burstow, 2003)



Soul Wound

- ❖ a wound to the soul of Indian people that is felt in agonizing proportions... Once the core from which soul emerges is wounded then all emerging mythology and dreams of a people reflect the wound (Duran, 1990)
- ❖ spiritual injury, soul sickness, soul wounding, and ancestral hurt

Historical Trauma

- ❖ Historical trauma is trauma that is multigenerational and cumulative over time; it extends beyond the lifespan. Historical trauma response has been identified and is delineated as a constellation of features in reaction to the multigenerational, collective, historical, and cumulative psychic wounding over time, both over the lifespan and across generations." Yellow Horse Brave Heart-Jordan (1995)

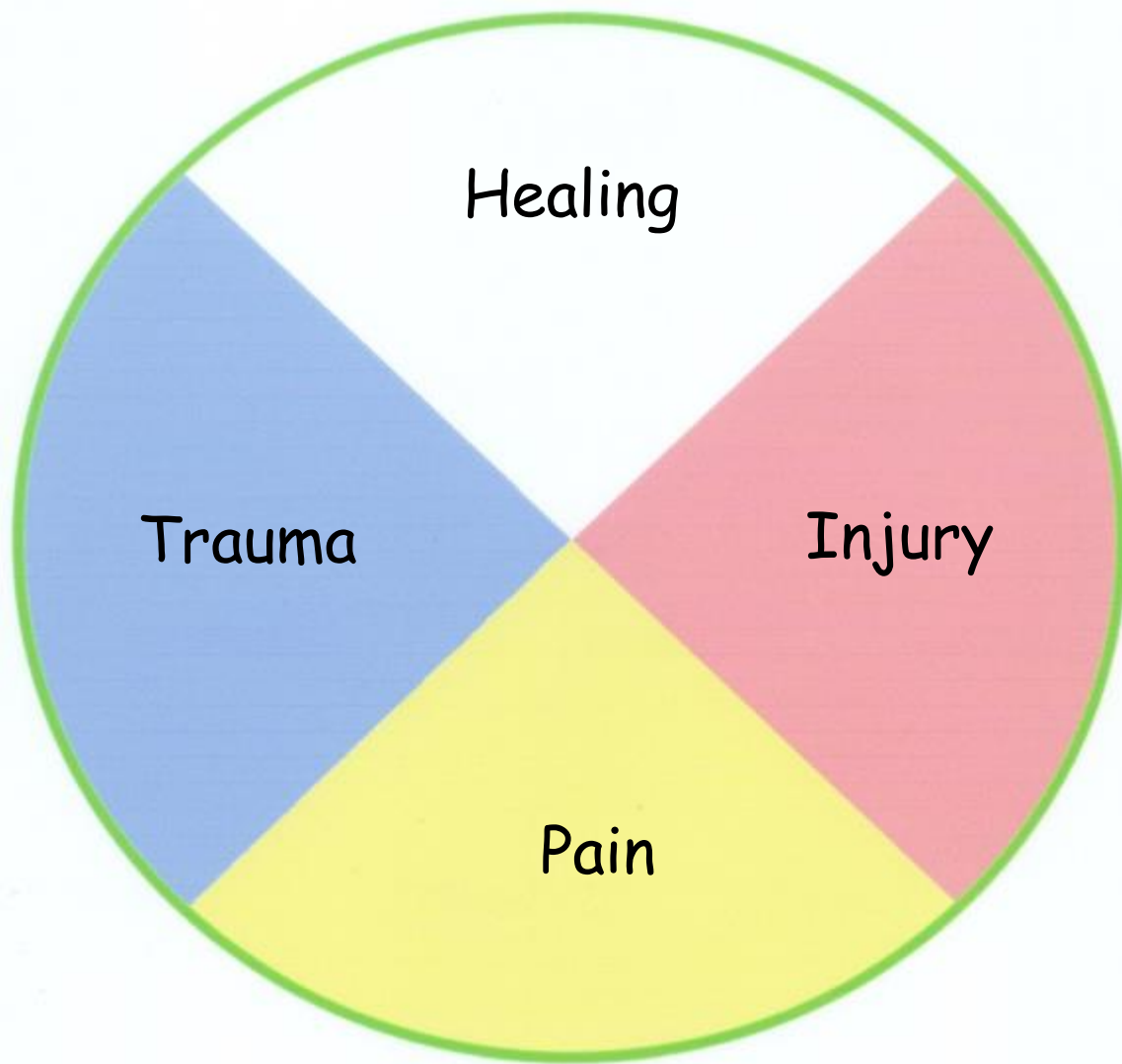


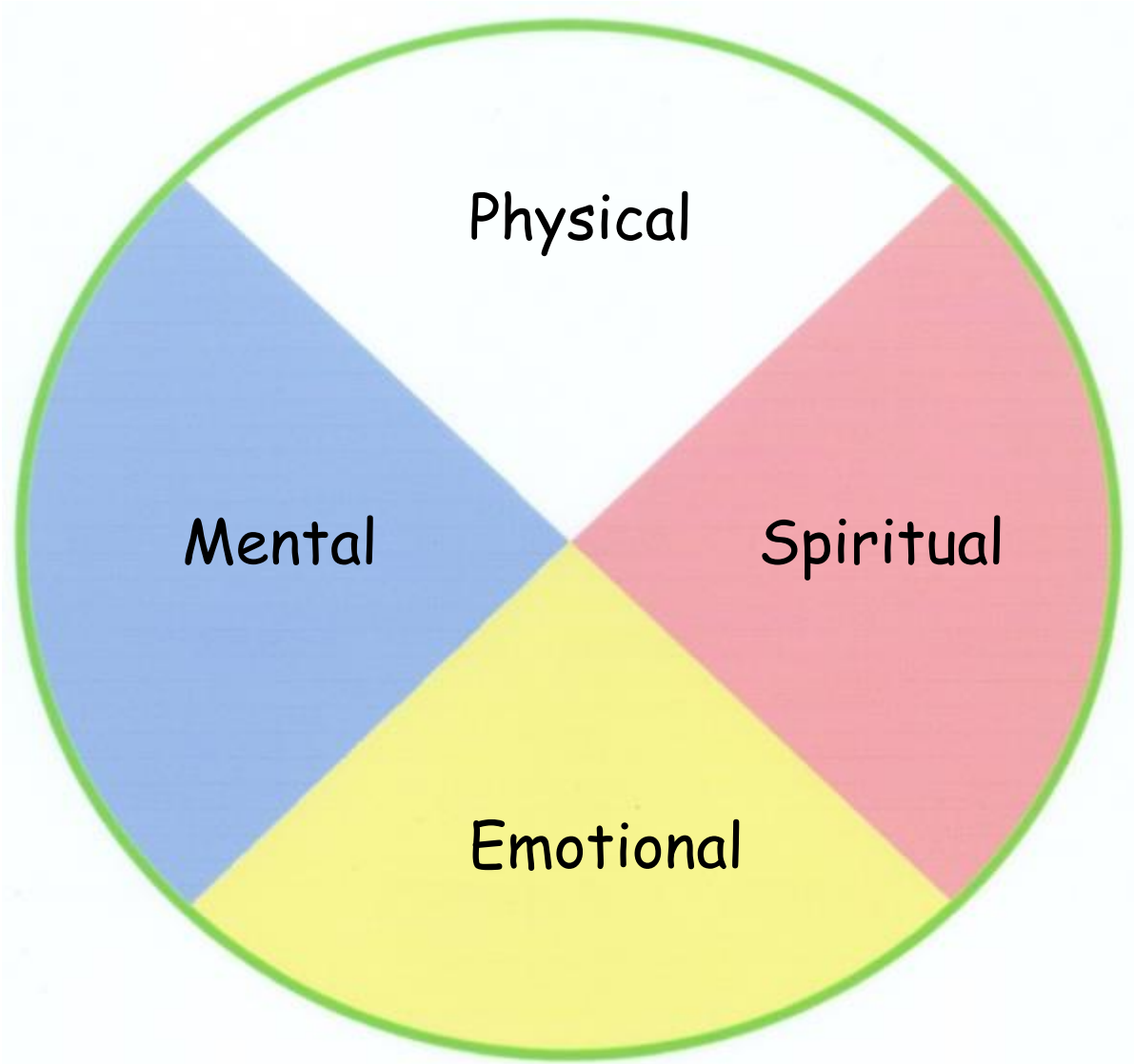


How does trauma effect our families and communities?

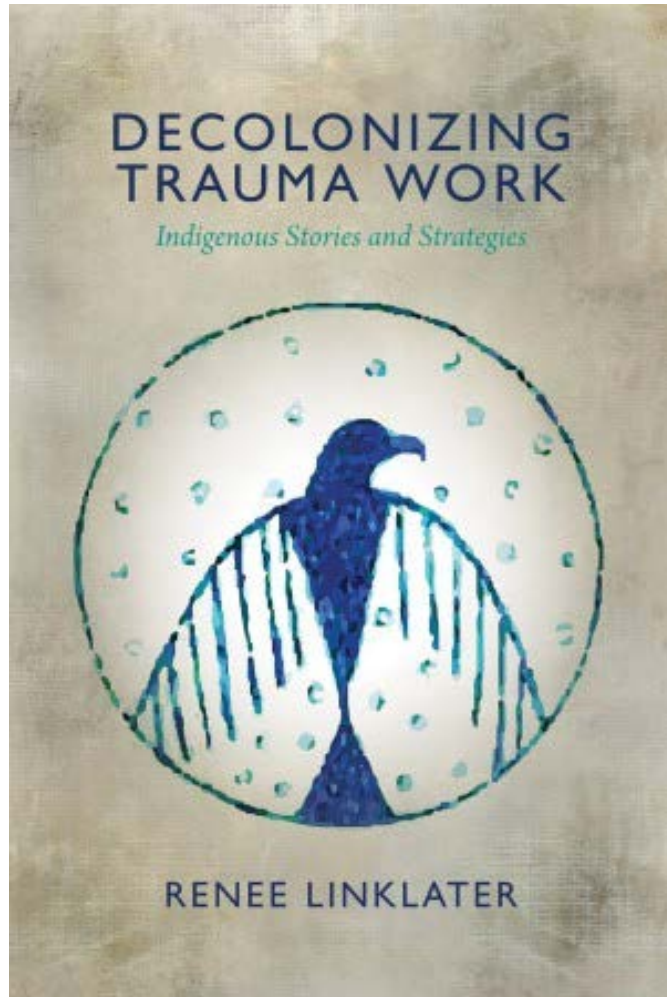


Photo Courtesy of Courtney Milne





Decolonizing trauma work: Indigenous stories and strategies (2014)



❖ Worldviews

❖ Indigenous Approaches to
Wellness and
Wholistic Health

❖ Critiquing Psychiatry

❖ Indigenous Strategies

Indigenous ways of helping

- ❖ Love
- ❖ Being in Creation
- ❖ Respecting different worldviews
- ❖ Honouring the Spirit and spirituality
- ❖ Interconnectedness, Circles, and Medicine Wheel approaches
- ❖ Cultural and ceremonial resources
- ❖ Identity development
- ❖ Relationships – connecting to family and community
- ❖ Teaching and educating
- ❖ Restorative justice
- ❖ Critiquing the use of psychiatric diagnoses and medication
- ❖ Impact of diagnoses on identity
- ❖ Cultural assessment
- ❖ Being open to a different reality
- ❖ Non-pathological frameworks

Wholistic Health

"It's so different for every individual. Like, you can't have a structure and impose it. The individual's issues or challenges will notify me or tell me how I should work with that person."



Darlene Auger – Cree Therapist/Healer/Facilitator/Teacher


For more information:

Renee Linklater, PhD

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Putting the First Nation Mental Wellness Continuum Framework into Practice

Dr. Brenda Restoule

Recap of the First Nation Mental Wellness Continuum Framework

- KEY THEMES:

1. Culture as Foundation
2. Community Development, Ownership and Capacity Building
3. Quality Care System and Competent Service Delivery
4. Collaboration with Partners
5. Enhanced Flexible Funding

Community Interpretation of the FNMWCF

- Anishinabek community identified current approach using siloed approach to care was not improving individual, family and community wellness
- Identified the need to improve internal systems to address the needs of the most vulnerable, those with complex needs or hardest to serve
- Created a culturally defined service integration model of care

Wiidooktaadyang

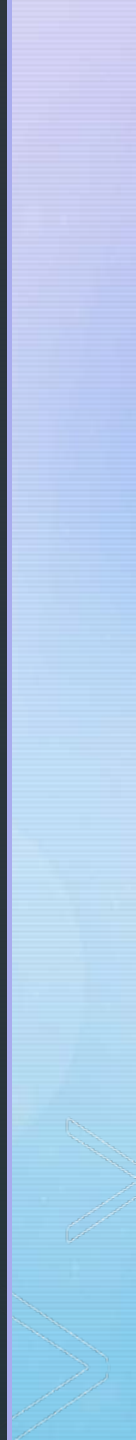
- Meaning 'we take care of one another'. Intended to reflect returning to original values of community responsibility in wellness for all
- Strengths based model that shifts away from outcomes for individuals
- Model created with guidance from Elders, language keepers, political leadership representative, managers across the Indigenous SDOH, senior administration and mental wellness expert
- Review of existing services, feedback from users to the system particularly those who reported poor access, care or outcomes

Paradigm Shift Across the Nation

- Training on the model, its intention, purpose and scope offered to all staff (over 120 staff) that extended beyond those who provide human services. Other departments trained included finance, public works, buildings administration, natural resources and fisheries
- Purpose: all workers may support wellness or identify community need
- Engage managers to challenge and shift policies to support wellness for the Nation and its members

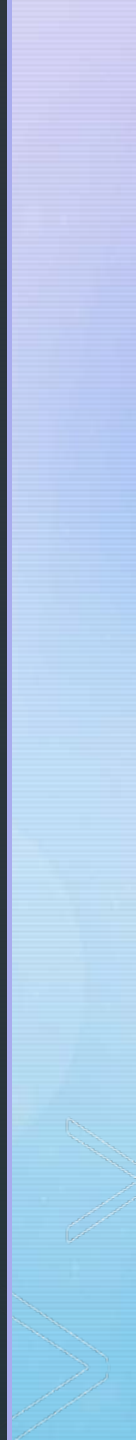


A Case Example

- Jerry, 55 year old male. Family history of trauma, addictions, family violence. Unemployed, addiction, poverty.
 - Providing opportunities, shifting perspectives, identifying needed changes to the current systems
- 



FINAL THOUGHTS

- Challenges staff to shift their perspectives
 - Challenges policies
 - Requires capacity building to improve a quality care system
 - Identifies priorities for the Nation to focus on to address wellness across the community
- 

Mothering Project: Manito Ikwe Kagiikwe Drum Circle



Zoongide'e Kwe

(Zoon-ge-day-ay kway)

Zoon- Strong

Gide'e- Heart

Kwe- Women

Zoongide'e is a complete sentence in Ojibwe meaning s/he has a strong heart, is brave or courageous. Being unafraid to meet their enemy or to fearlessly love unconditionally.

Zoongide'e Kwe: is our collaboration and to us means Strong hearted women who have the courage to fearlessly love unconditionally.

Together we made crowns out of Sage and Cedar wrapped in red ribbon. Red cloth was cut to wrap the drums and to use as skirts.

Sage is women's medicine that repels negative energy. Cedar is a medicine used for protection and to symbolize friendship.

Red is a significant color used in many Sacred Ceremonies and to honor the missing and murdered Indigenous women.

All our songs are prayers. Together we pray for healing and hope in our hearts, homes, and communities.

No drum. No life. Know drum, know life.

Questions?



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