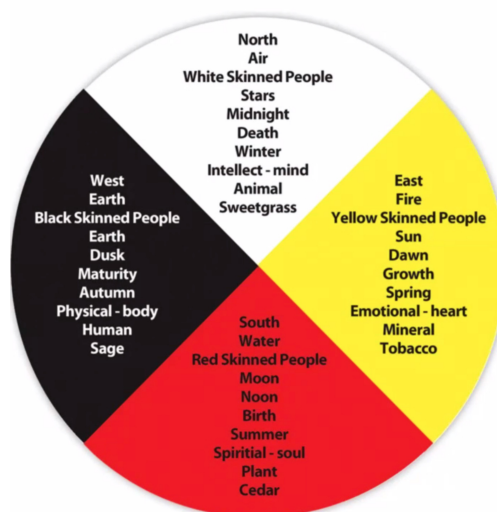


1

Medicine Wheel Teaching – Multiple Visions

- The medicine wheel teachings encompass multiple approaches and understandings.
- The wheel is used as a teaching tool today, although land-based wheels are still used in sacred ceremonies in many places.
- The point is understanding the value of balance in your life, in your nutrition, your physicality, your emotions and your mental well-being – and how you do this in your day to day living.

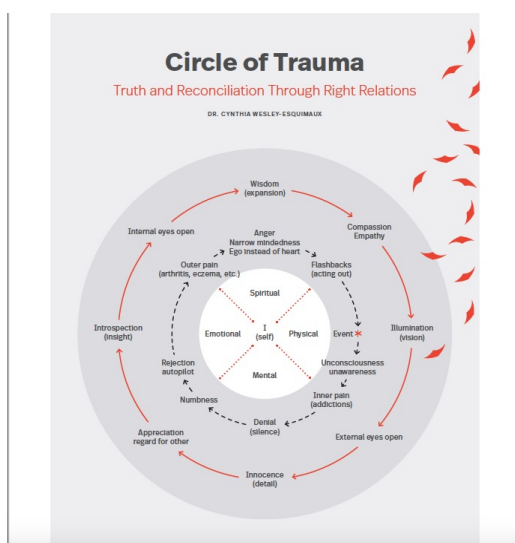


2



3

Systemic Trauma as a foundation for Illness

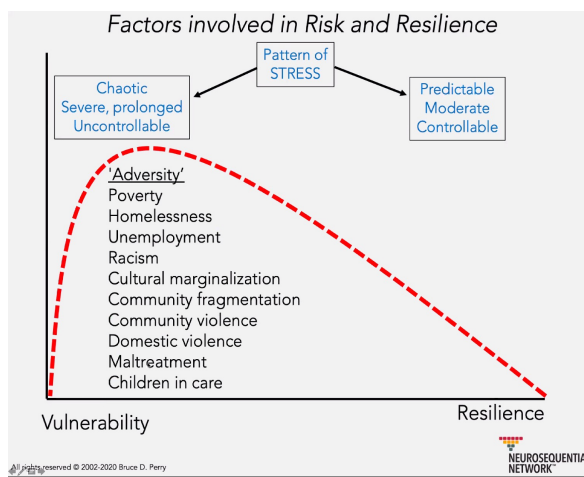


- When balance is lost because of internal or external forces – we still use the wheel, but the teachings are different.
- We have flipped the script to “what happened to you?”, and how we recognize and mediate the impacts on our life, our choices in sustenance, our relationships, education, the use of harmful substances, finding forgiveness, and letting go.

4

Chronic Stressors lead to Systemic Disorders

- Indigenous peoples are working together to create land-based strategies and solutions to address what have become intractable challenge to their governments, families, youth coming out of child welfare interventions.
- Recognition of “stress patterns” in programs I teach such as the “wise practices” program at the Banff Centre in Alberta.



5

What about navigating in the larger world?

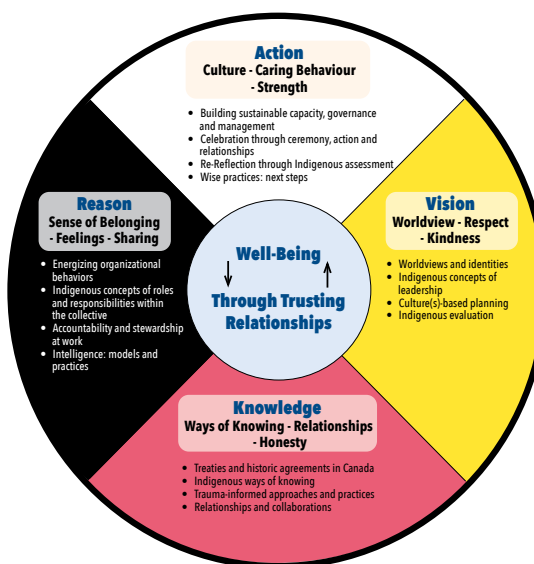
We must find ways to express our hurts and let them go – refill the empty feeling spaces with new approaches.

Creating and expressing a new vision for change and expecting good to follow.

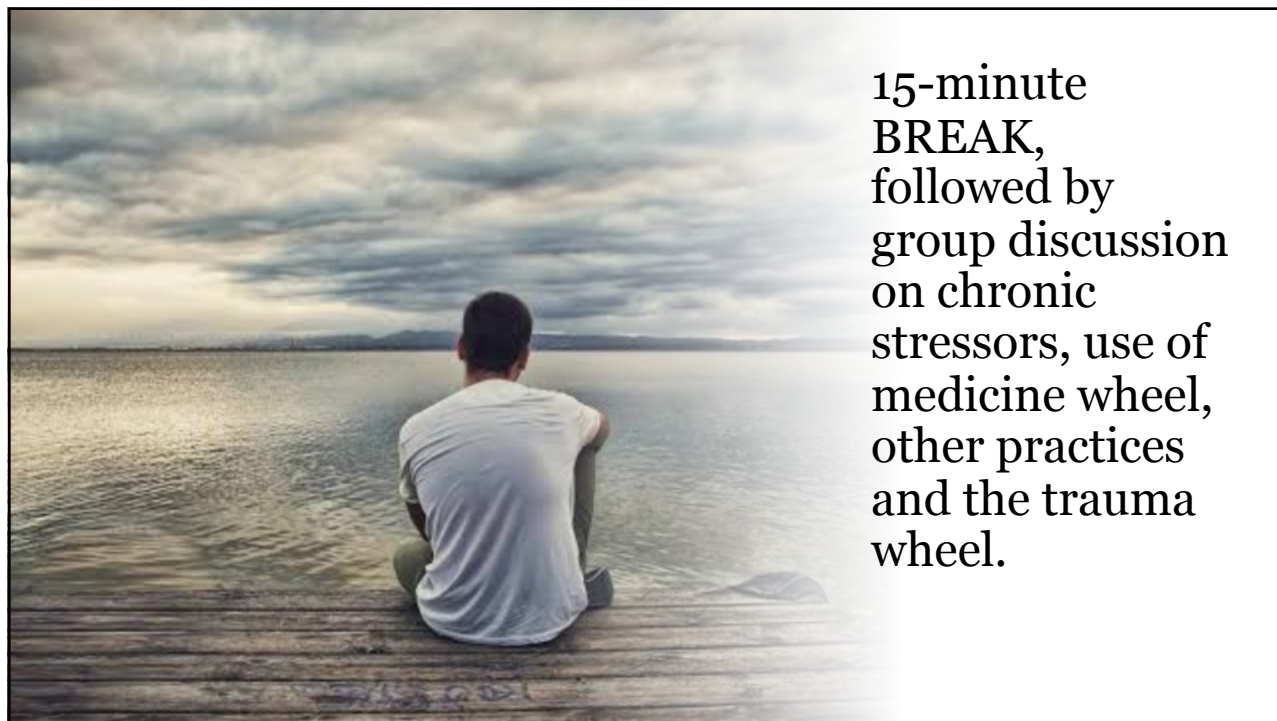
Gathering knowledge from everything and everyone – learning how to “deep listen” to the world and people around us.

Finding a sense of belonging even if it is only and solely to ourselves.

Taking the kind of action that returns positive and powerful dividends.



6



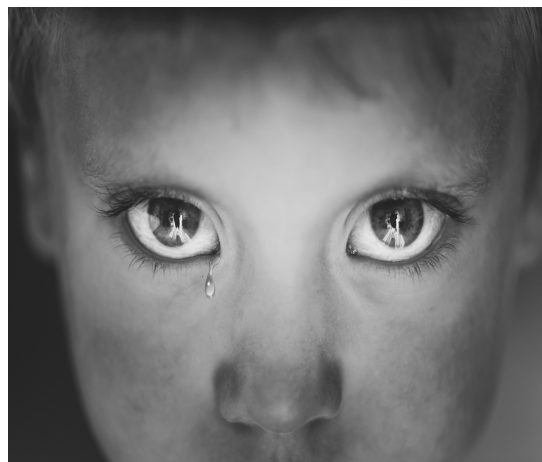
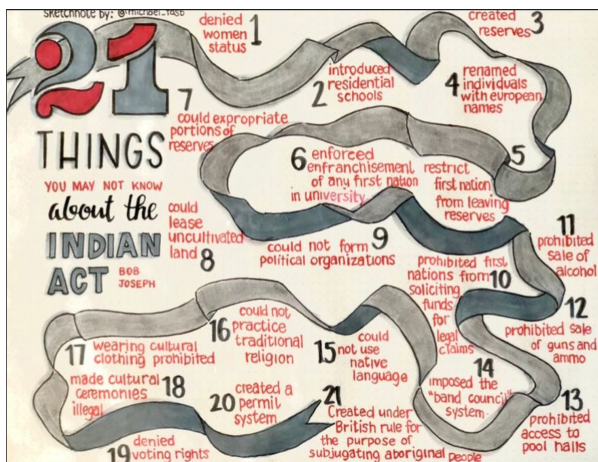
15-minute
BREAK,
followed by
group discussion
on chronic
stressors, use of
medicine wheel,
other practices
and the trauma
wheel.

7



8

Contact, IRS & Indian Act Legacy created intergenerational effects across Canada



9

WHAT IS KNOWLEDGE TRANSMISSION?

HOW AND WHY DO THE ACTIONS OF OTHERS
CREATE INSPIRATION OR BARRIERS?

IF YOU WANT TO TRANSMIT/GAIN
KNOWLEDGE WHAT ARE YOUR FIRST STEPS?

ASK YOURSELF: WHAT KNOWLEDGE DO I
HAVE TO TRANSMIT/LEARN AND WHERE DOES
IT COME FROM?

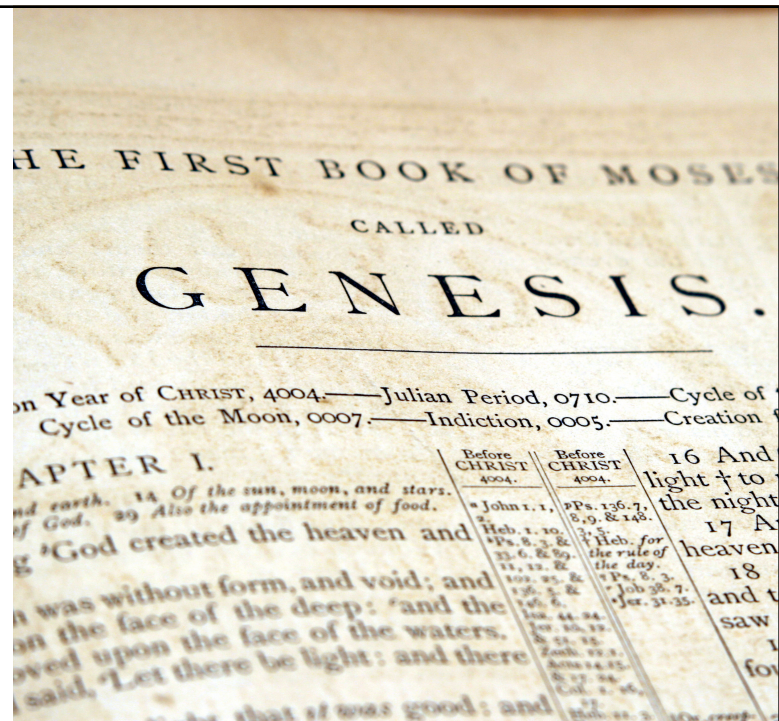
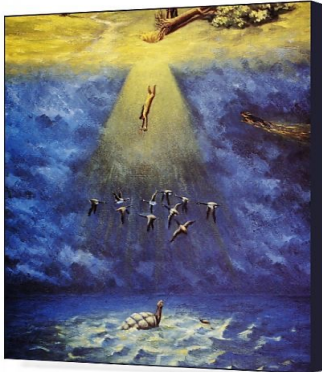
IS THIS TRANSMISSION SUSTAINABLE?

WHY DOES IT MATTER?



10

WHAT HAS HISTORY
DENIED us WHEN IT
COMES TO RE-STORYING
RELATIONS with
Indigenous PEOPLES?



11



Translating to “Bear Rock,”
“Bear Lodge,” or “Bear
Tipi,” Devil’s Tower was
originally named “Mato
Tipila” to reflect the sacred
histories conveyed in many
Native American cultural
narratives.

However, in 1875 during a
scientific expedition to the
Black Hills, Colonel Richard
Irving Dodge showed the
first use of “Devils Tower”.

12

What are our tools for knowledge transmission?

Our tools are not always tangible – but what we think and action in our lives always has meaning...

Elders and seniors, in our families provide us with lived knowledge and experience – listen! What are our children telling us?

The thoughts and conclusions contained in books remain important even after the people writing those books have died – you get to peek into their minds and harvest ideas and knowing...consider this a special gift!

Our actions speak more loudly than our words do, what are your actions shouting out?

Speak – with clarity and love – have the courage to share with and listen to everyone – be mindful because your words have life – they leave your mouth and live in the minds of others – ask yourself – what am I planting and what will grow here even when I am gone?

13



5-minute Break and then group discussion on critical aspects of the history of IRS, Indian Act legislation, and the continuing resonance of impact – and tomorrow?

14

WHAT ARE THEY?

ACEs are ADVERSE CHILDHOOD EXPERIENCES

HOW PREVALENT ARE ACEs?

The ACS study revealed the following estimates:

| Category | Prevalence |
|--------------------------------------|------------|
| ABUSE | |
| Physical Abuse | 28.2% |
| Sexual Abuse | 10.5% |
| Emotional Abuse | 17.8% |
| NEGLECT | |
| Emotional Neglect | 13.8% |
| Physical Neglect | 1.5% |
| HOUSEHOLD DYSFUNCTION | |
| Parental Divorce | 19.6% |
| Parental Death | 7.4% |
| Household Member in Prison | 10.6% |
| Household Member with Mental Illness | 15.3% |
| Household Member with Substance Use | 15.2% |

WHAT IMPACT DO ACEs HAVE?

As the number of ACEs increases, so does the risk for negative health outcomes

RISK

0 ACEs 1 ACE 2 ACEs 3 ACEs 4+ ACEs

Possible Risk Outcomes:

BEHAVIOR: Use of Alcohol/Drugs, Smoking, Alcohol Use, Drug Use, Marijuana

PHYSICAL & MENTAL HEALTH: Heart Disease, Diabetes, Depression, Suicide Attempts, HIV, Lung Disease, Cancer, Stroke, COPD, Chronic Pain

Of 17,000 ACE study participants:
 21% (3,570) reported 0 ACEs
 28% (4,760) reported 1 ACE
 22% (3,740) reported 2 ACEs
 15% (2,550) reported 3 ACEs
 14% (2,380) reported 4+ ACEs

rwjf.org/aces

Adverse Childhood Experiences

The ACE data comes out of study that ran from 1995 to 1997 and interviewed 17,421 people in the United States – 80% were white (including Latino), 10% were black and 10% were Asian. They were middle-class, middle-aged, and 74% were college educated – these were people with jobs and great health care.

It began in 1985 with a miss-step...a question asked that revealed a secret.

15

Adverse Childhood Experience (ACE) Questionnaire

Finding your ACE Score as the 10/24/06

While you were growing up, during your first 18 years of life:

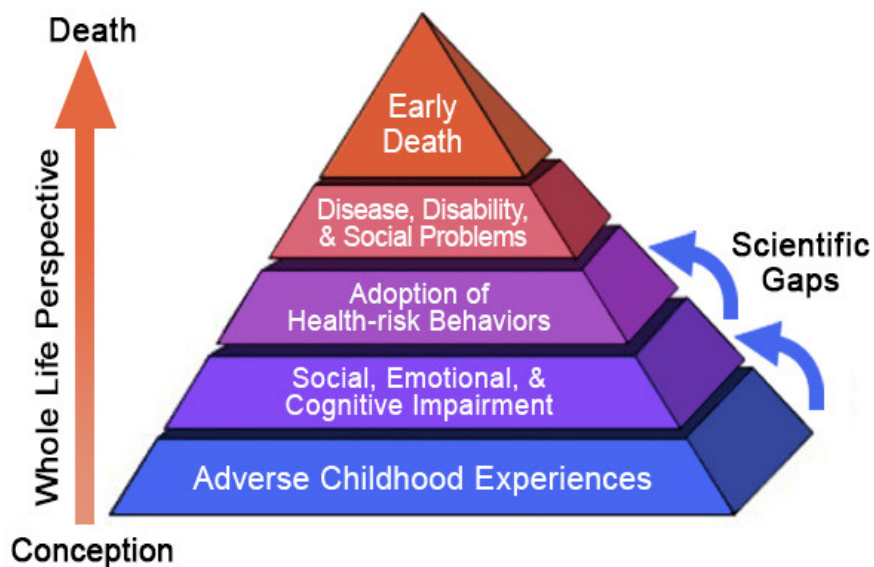
- Did a parent or other adult in the household **often** ...
 Swear at you, insult you, put you down, or humiliate you?
 or
 Act in a way that made you afraid that you might be physically hurt?
 Yes No If yes enter 1
- Did a parent or other adult in the household **often** ...
 Push, grab, slap, or throw something at you?
 or
 Ever hit you so hard that you had marks or were injured?
 Yes No If yes enter 1
- Did an adult or person at least 5 years older than you **ever** ...
 Touch or fondle you or have you touch their body in a sexual way?
 or
 Try to or actually have oral, anal, or vaginal sex with you?
 Yes No If yes enter 1
- Did you **often** feel that ...
 No one in your family loved you or thought you were important or special?
 or
 Your family didn't look out for each other, feel close to each other, or support each other?
 Yes No If yes enter 1
- Did you **often** feel that ...
 You didn't have enough to eat, had to wear dirty clothes, and had no one to protect you?
 or
 Your parents were too drunk or high to take care of you or take you to the doctor if you needed it?
 Yes No If yes enter 1
- Were your parents **ever** separated or divorced?
 Yes No If yes enter 1
- Was your mother or stepmother:
Often pushed, grabbed, slapped, or had something thrown at her?
 or
Sometimes or often kicked, bitten, hit with a fist, or hit with something hard?
 or
 Ever repeatedly hit over at least a few minutes or threatened with a gun or knife?
 Yes No If yes enter 1
- Did you live with anyone who was a problem drinker or alcoholic or who used street drugs?
 Yes No If yes enter 1
- Was a household member depressed or mentally ill or did a household member attempt suicide?
 Yes No If yes enter 1
- Did a household member go to prison?
 Yes No If yes enter 1

Now add up your "Yes" answers: _____ This is your ACE Score

The 10 questions are still being revised to accommodate differing cultures and experiences...

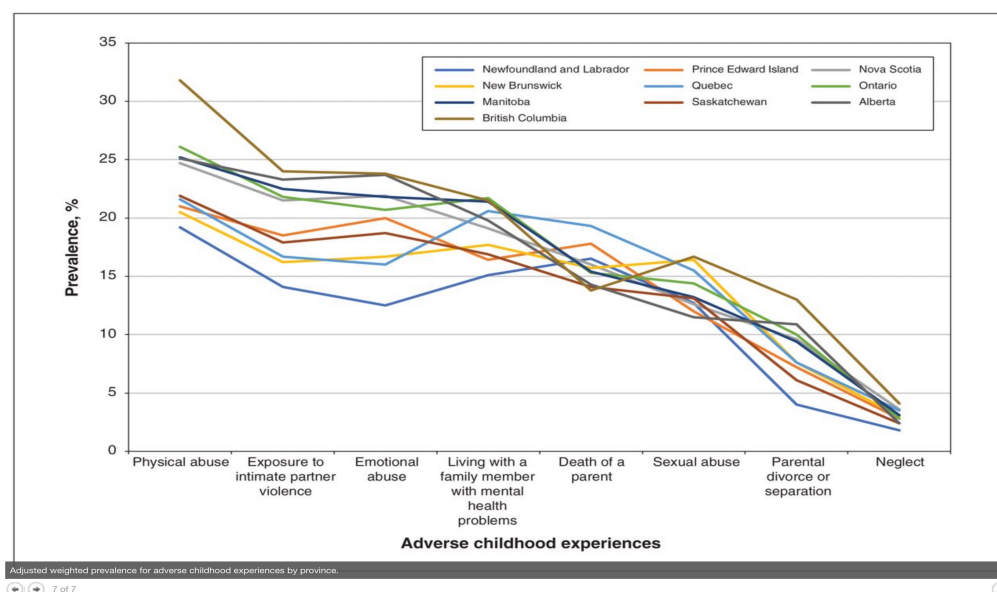
16

Adverse Childhood Experiences and Systemic Disorders




17

All of Canada – Adverse Childhood Experiences?



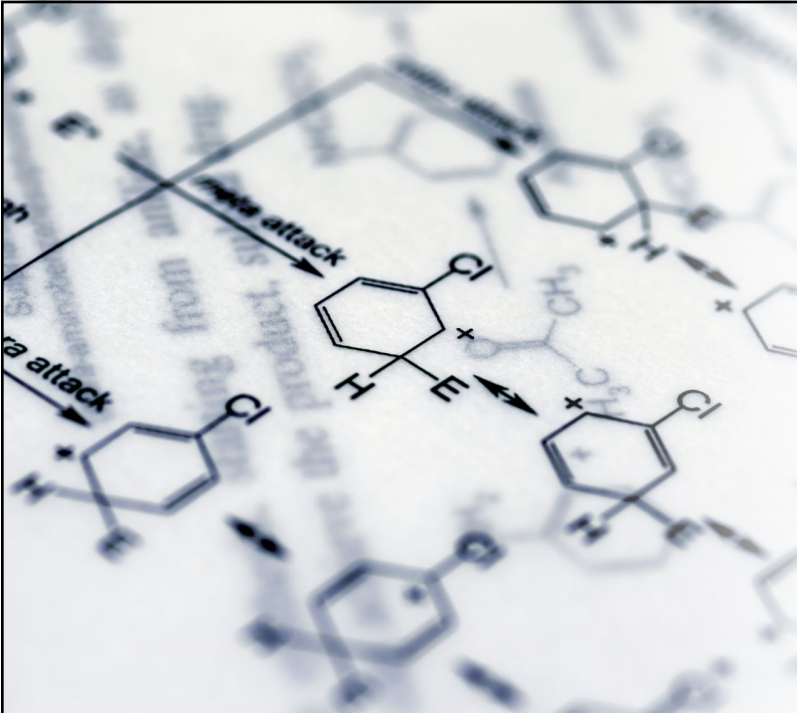
18



What is Epi-genetics?

- **Epi-** is a prefix taken from Greek that means “upon, at, by, near, over, on top of, toward, against, among.”
- Epi-genetics are the factors that bathe peoples’ genes, **literally turning disease and dysfunction ‘on’ or ‘off’.**
- Every illness is influenced by epigenetics – **back to the trauma circle!**
- Nutrition and lifestyle modification will influence signs, symptoms, and disease states by way of epigenetics.
- With consistent support and learning, our families can make habit changes in food, hydration, and physical challenges that will lead to healthier gene expression, which means less of the signs, symptoms and systemic disorders that may now plague them!

19



Genetics and epi-genetics

- We now know there is a “carry-over” or what we have been calling a “legacy effect” from the trauma our people have been subjected to over several centuries – genetic or blood memory – positive and negative.
- Epi-genetics, are the “**tags**” of **genetic materials** that get stimulated positively or negatively as we move around the circle. Your life experiences matter for your physical, mental, emotional and spiritual health...how we raise our children matters for theirs, and so on...science is now telling us this can happen for **14 generations...**
- Scientists can now move or remove those tags.
- We are in an era with the potential for designer babies and changes to our health and life experiences.

20

The resilience questions are meant to prompt reflection and conversation on experiences that may help protect most people (about three out of four) with four or more ACEs from developing negative outcomes. A secure early childhood is helpful, but not necessary. A higher number of positive experiences is not necessarily more protective. The questions have taken on a life of their own and people may have mis-interpreted or misunderstood their experience of risk and resilience, based on the ACE or "Resilience" questionnaires. For more information, he suggests reading this article on ACEs Too High — [Putting resilience and resilience surveys under the microscope](#).

RESILIENCE Questionnaire

Please circle the most accurate answer under each statement:

1. I believe my mother loved me when I was little.

Definitely true Probably true Not sure Probably Not True Definitely Not True

2. I believe my father loved me when I was little.

Definitely true Probably true Not sure Probably Not True Definitely Not True

3. When I was little, other people helped my mother and father take care of me and they seemed to love me.

Definitely true Probably true Not sure Probably Not True Definitely Not True

4. I've heard that when I was an infant someone in my family enjoyed playing with me, and I enjoyed it, too.

Definitely true Probably true Not sure Probably Not True Definitely Not True

5. When I was a child, there were relatives in my family who made me feel better if I was sad or worried.

Definitely true Probably true Not sure Probably Not True Definitely Not True

6. When I was a child, neighbors or my friends' parents seemed to like me.

Definitely true Probably true Not sure Probably Not True Definitely Not True

7. When I was a child, teachers, coaches, youth leaders or ministers were there to help me.

Definitely true Probably true Not sure Probably Not True Definitely Not True

8. Someone in my family cared about how I was doing in school.

Definitely true Probably true Not sure Probably Not True Definitely Not True

9. My family, neighbors and friends talked often about making our lives better.

Definitely true Probably true Not sure Probably Not True Definitely Not True

10. We had rules in our house and were expected to keep them.

Definitely true Probably true Not sure Probably Not True Definitely Not True

11. When I felt really bad, I could almost always find someone I trusted to talk to.

Definitely true Probably true Not sure Probably Not True Definitely Not True

12. As a youth, people noticed that I was capable and could get things done.

Definitely true Probably true Not sure Probably Not True Definitely Not True

13. I was independent and a go-getter.

Definitely true Probably true Not sure Probably Not True Definitely Not True

14. I believed that life is what you make it.

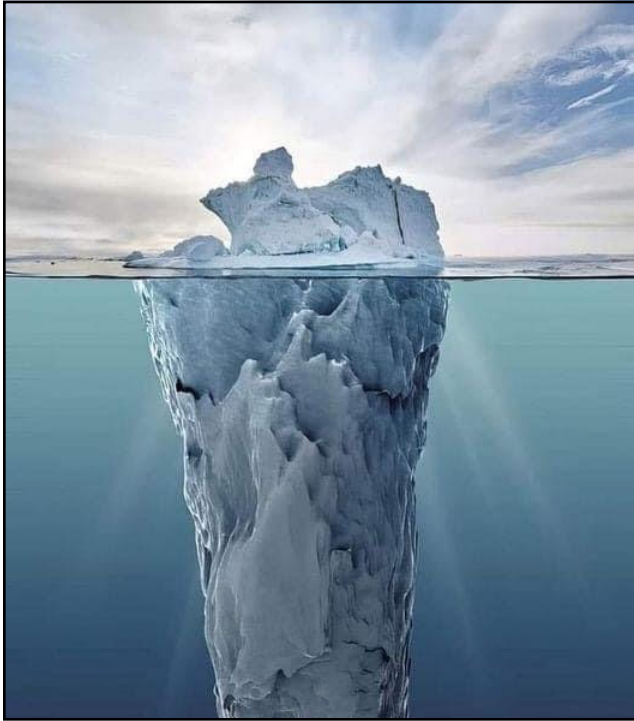
Definitely true Probably true Not sure Probably Not True Definitely Not True

How many of these 14 protective factors did I have as a child and youth? (How many of the 14 were circled "Definitely True" or "Probably True?") _____

Of these circled, how many are still true for me? _____

<https://acestoohigh.com/got-your-ace-score/>
https://acestoohigh.com/2017/02/05/_trashed-4/

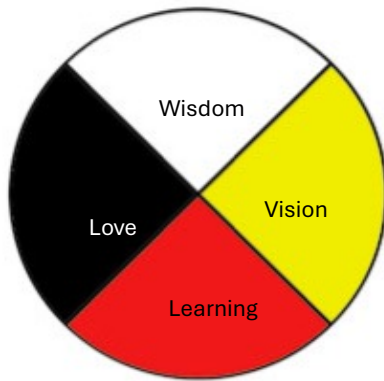
21



60-minute BREAK for lunch and then a group discussion on ACEs, Epi-genetics, and Meta-Cognition – What lays beneath the masks we have created to help us feel safe in a sometimes very unsafe world?

22

How do we find balance in an ever-changing world?



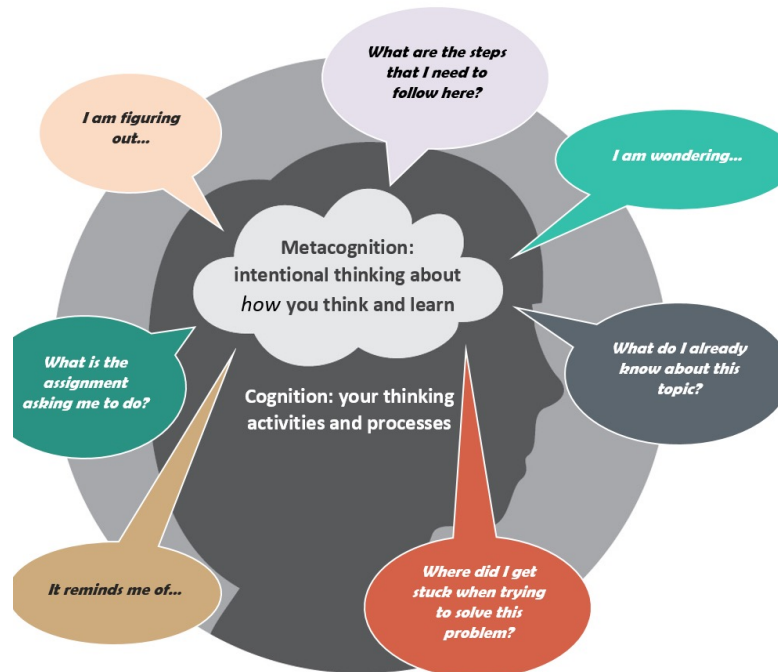
- **Vision** - looking forward to life experiences, no matter context
- **Learning** – a life examined with detail, compassion, hope
- **Love** – relationships bring meaning, negative/positive, connection and belonging
- **Wisdom** – living brings expansion, understanding and a reframing or bracketing of experiences and challenges
- **Physical, mental, emotional, spiritual**

23

WHY DO YOU THINK WHAT YOU THINK?

- EXPLORING YOUR OWN STEREOTYPES
- YOUR BIASES AND BELIEFS
- I KNOW?
- YOUR OUTER LEARNING JOURNEY?
- EMBARKING ON YOUR INNER JOURNEY

n is the process of thinking about one's own thinking and learning.



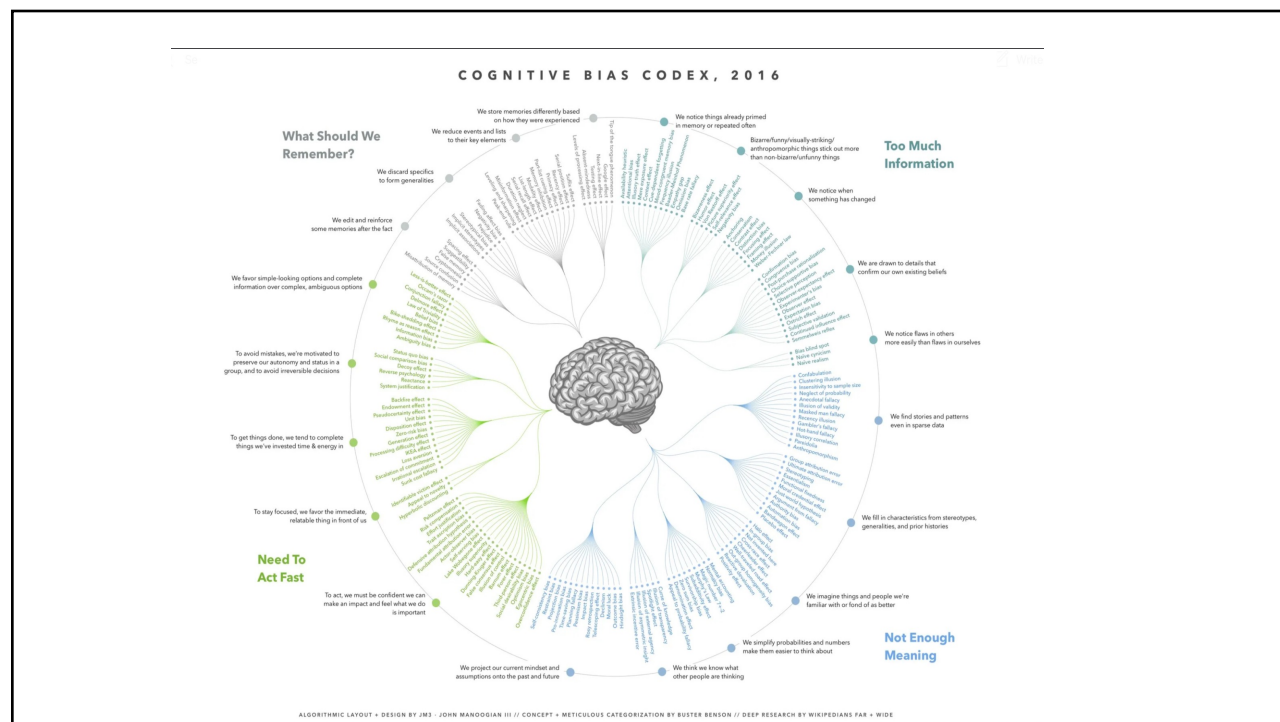
24



What are biases and why do they matter?

- **Anchoring** bias – we get stuck on the first idea that comes to mind.
- **Availability** bias – we judge on what info comes easily to mind
- **Confirmation** bias – we find evidence to support our beliefs
- **Status quo** bias – the way things are is the way they are supposed to be
- **Blind spot** bias – the inability to see our own biases!
- We do these things to fit into our group, the people we want to think us reasonable and good – no matter the consequences.

25



26

What are our Elders looking for in us?

- The stories the Elders tell prompt us to step outside of our own pain and enter deeply into the experience of another.
- We find compassion through experience, but it takes experience for us to understand and fully embrace compassion.
- Their stories seek to illuminate the “why” and encourage us to listen deeply to the wisdom inherent in traditional lifeways as we work to live fully into our responsibilities, build discipline, and take concrete and productive action...

27

We are promoting a return to the teachings or what we also refer to as the ‘Wise Practices’ of our ancestors...

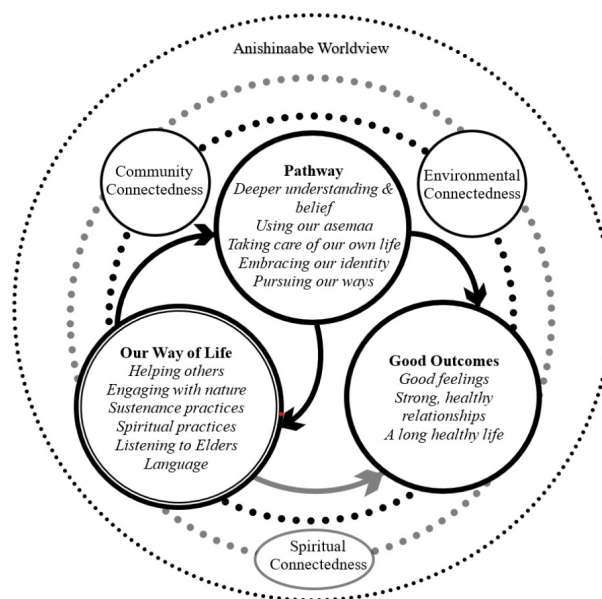
“What I’ve learned from the old people is that our food has always healed us, it’s healed every aspect of ailments, even the psychological ones,” says Elizabeth Moore, about why traditional food in hospitals is so important in Haida Gwaii.



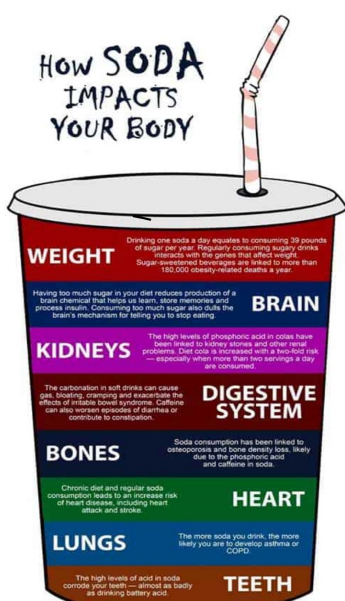
28

Indigenous Determinants of Health according to Elders conceptualizations

These examples are not right or wrong conceptions – they are an expansion of the way our people have thought of or now think of health care and how we express cultural safety, humility and intelligence about the people we care for and the cultures we encounter along the way!

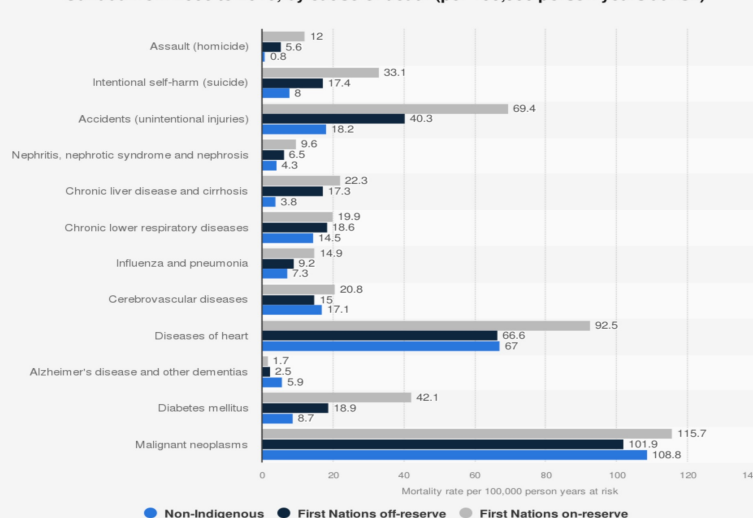


29



502 x 960

Mortality rates among First Nations living on- and off-reserve and non-Indigenous in Canada from 2006 to 2016, by cause of death (per 100,000 person years at risk)



Sources
StatCan; Expert(s) (Jungwee Park)
© Statista 2022

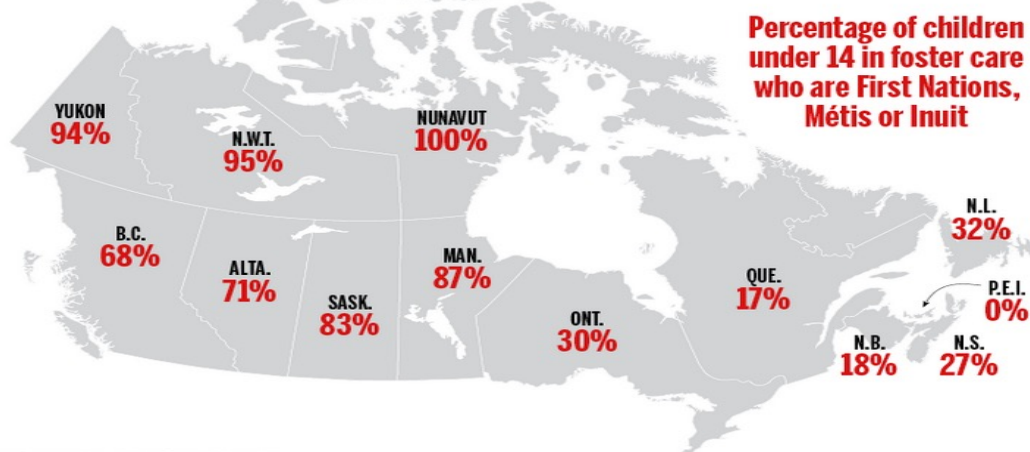
Additional Information:
Canada; StatCan; Expert(s) (Jungwee Park)

statista

30

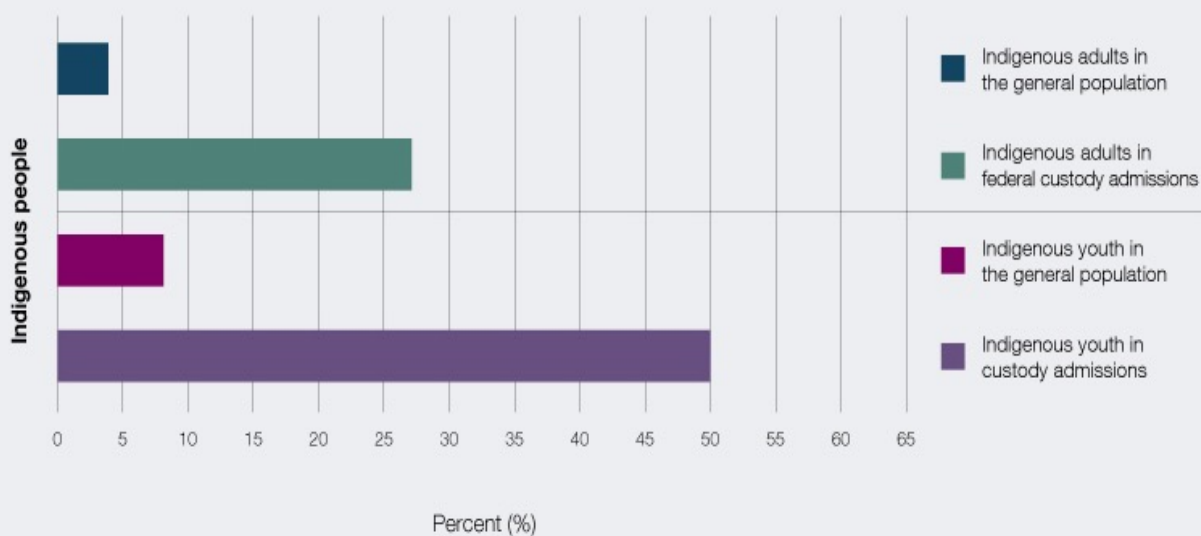
Caught in the system

Indigenous families make up 8 per cent of Canada's population, but First Nations, Métis and Inuit children are disproportionately more likely to be in foster care



31

Indigenous overrepresentation in custody



32

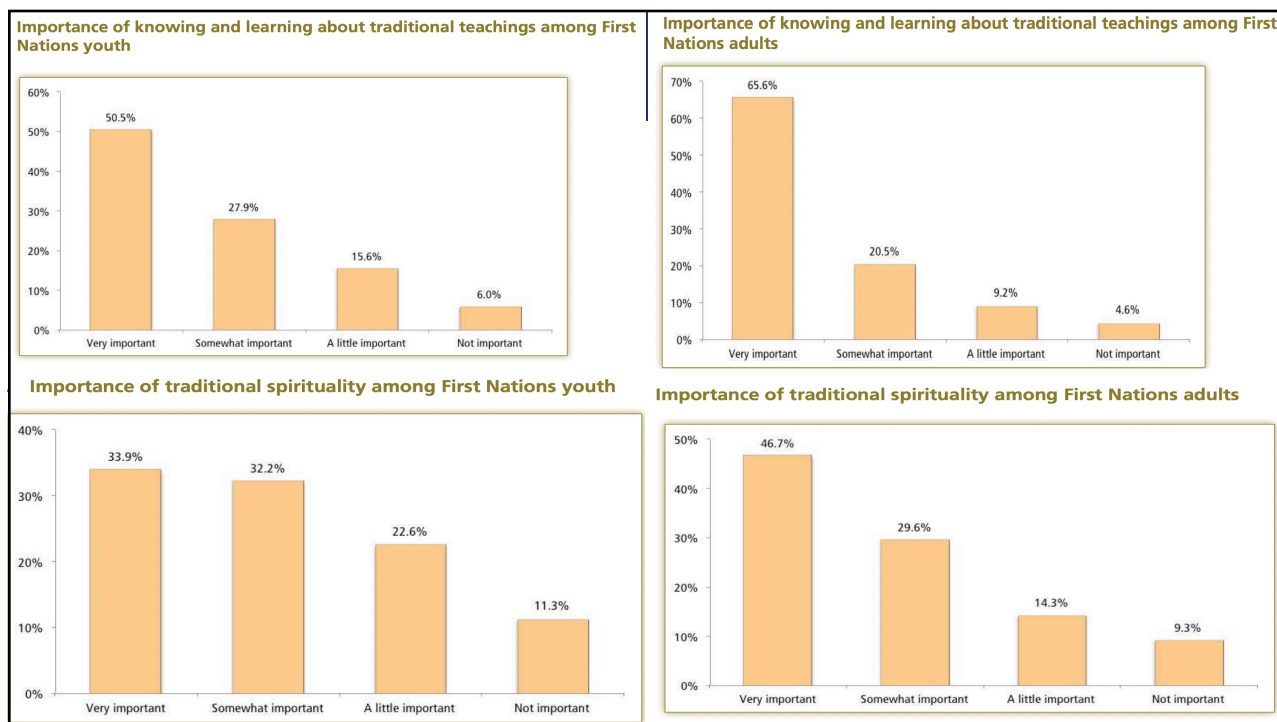


There is a strong movement towards relearning...

- Traditional Foods and Medicines – a recentering?
- Impacts of technology?
- Impacts of addictions?



33



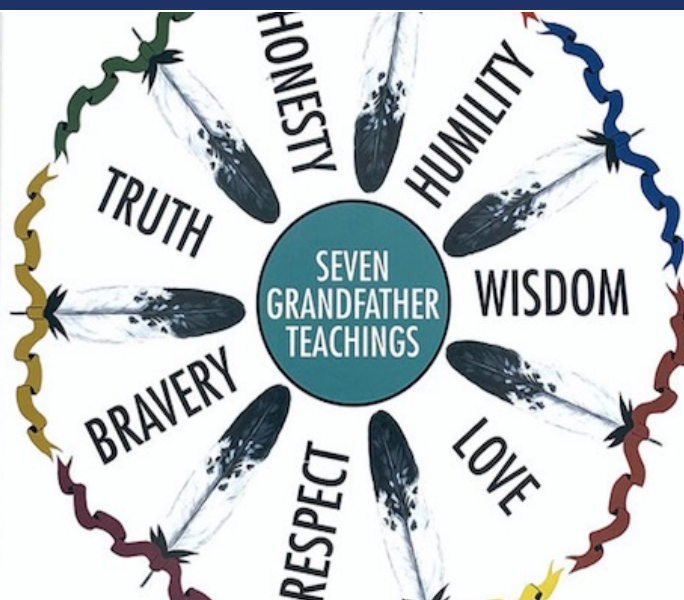
34

15 Minute BREAK

Group discussion on Traditional foods, contemporary diets, connections to child welfare, incarceration, learning and healing

35

The Seven Values or Sacred Teachings – Grandfather/Grandmother



36

The Seven Values or Ancestral Teachings

ZOONGIDE'EWIN (COURAGE/BRAVERY)

- We embrace change with COURAGE and will take healthy risks for the collective good.
- We are clear on our shared objectives and our limitations.
- We support innovation within our values framework.
- We are not afraid to challenge a conventional diet and begin an elimination process of hyper-processed foods and caffeinated, soda, and other unhealthy liquids.

MANAAJI'IDIWIN (RESPECT)

- We have RESPECT for everyone at all levels, including ourselves.
- We carefully choose the words we use to describe ourselves and those around us.
- We give time and space to elders and knowledge keepers in our lives, so we are guided in our return to the teachings and can reinstitute wise practices in food security, governance, health care, and child and family well-being.

37

The Seven Values or Ancestral Teachings

DABASENDIZIWIN (HUMILITY)

We show HUMILITY by acknowledging we are not better than anyone else and seeing the value of everyone's gifts.

We value and leverage the perspectives and expertise of all people.

We appreciate our gifts but do not lift them above others.

We speak words of kindness no matter the age, culture, or gender of the recipient we are addressing.

GWAYAKWAADIZIWIN (HONESTY)

We show HONESTY by accepting who we are, knowing when we need help, by admitting & correcting our mistakes, and being responsible for our actions.

We feel safe to share our mistakes and seek input about potential solutions from our family, friends, and colleagues.

We know we are not perfect.

We do not define ourselves by our hurts, and we recognize we are not the only ones who have been harmed.

38

The Seven Values or Grandfather Teachings


DEBWEWIN (TRUTH)

- We speak only the TRUTHs we know and will be sincere in all we say and do.
- We admit when we are not sure and seek clarification from others before making assumptions.
- We understand our perceptions and interpretations may be faulty and seek to not judge without asking first for clarity.
- We know there are more truths than our own, and do not judge anyone for their truths.

ZAAGI'IDIWIN (LOVE)

- We LOVE and care for each other with kindness and compassion.
- We recognize when someone is having a difficult day and ask how we can support them at work or at home.
- We ask what love would do when faced with a challenge.
- We understand humanity as seeking love, inclusion and acceptance and offer love over exclusion or hatred.

39



The Seven Values or Grandfather Teachings

NIBWAAKAAWIN (WISDOM)

- We value and share our own WISDOM and see and recognize the wisdom of others.
- Our conversations invite participation of all in creating solutions.
- We encourage and grow our expansiveness and deep listening ability – we listen to the natural world and natural law and adjust our lives to offer respect.

40

Wisdom

Transforming
policy and practice

The Seven Values or Grandfather Teachings

- Arriving at an expansive and inclusive view of the world.
- These teachings and stages are not exclusive or final and each one has something that enhances and illustrates the others – they are launching points!
- In order to understand the underlying principles of wisdom, we look at wise practices, those things Indigenous peoples have done for millennium that continue to have good utility today.
- It is important to understand how these values can be expressed as tools for change, where they might impact community mores, and how they potentially transform unhealthy behaviours in First Nation, Metis and Inuit communities today, and the rest of Canadian society.
- We might also ask how they can move medical practices and primary care into a collaborative and inclusive experience.

41

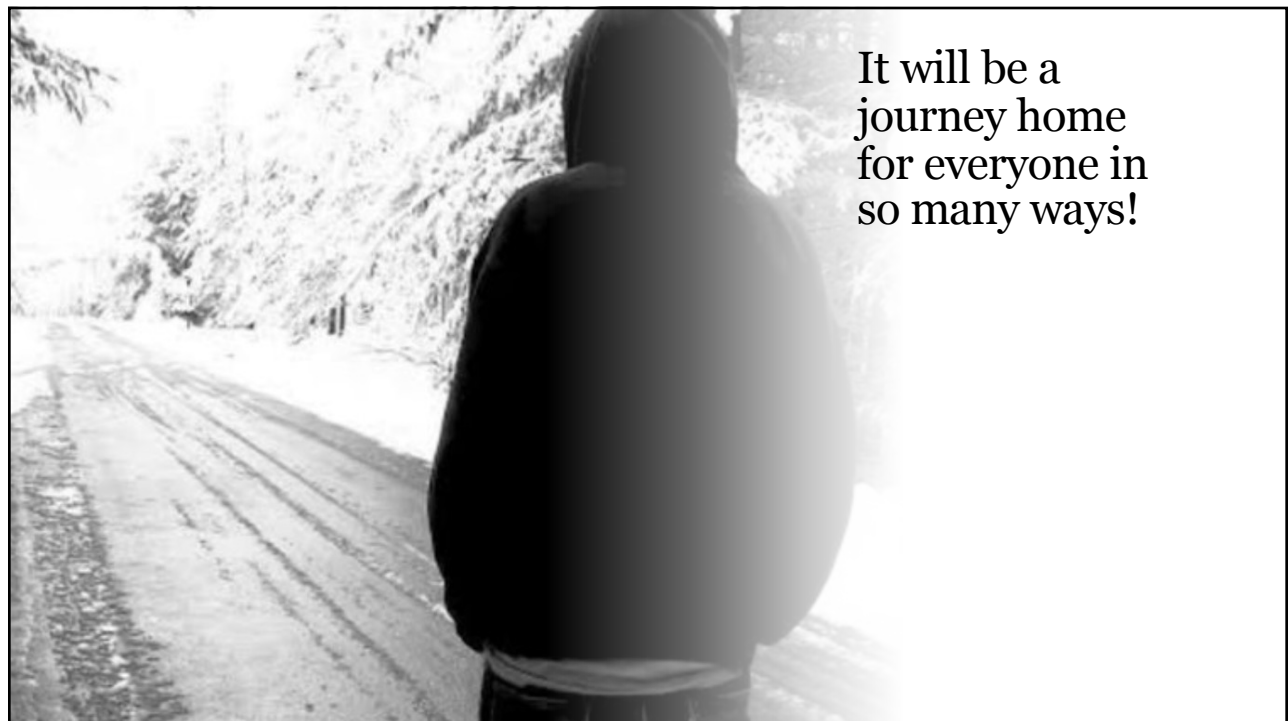


5-minute BREAK and then group discussion

42



43



44



45