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DAY 1 - MAY 12, 2025

8:30am - 4:00pm

Empowering Ourselves to Strengthen Our Future



PRESENTED BY
**Cynthia
Wesley-Esquimaux**
Ph.D.

DAY 3 - MAY 14, 2025

8:30am - 4:00pm

De-Colonizing Services & Programs in Education & Mental Health



PRESENTED BY
Suzanne Methot
BA., B.Ed.

DAY 2 - MAY 13, 2025

8:30am - 4:00pm

Healing Through Spirit: Integrating Indigenous Healing Practices in Education and Mental Health



PRESENTED BY
Varleisha D. Lyons
Ph.D., OTD, OTR/L

8:30am - 4:00pm

Culturally Affirming & Strength-Based Narratives to Promote Healing



PRESENTED BY
**Shanelle Brillion Bath
& Denise Findlay**
M.Ed., CPCC, ACC

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THE TRUTH ABOUT ACEs

WHAT ARE THEY?

ACEs are
ADVERSE
CHILDHOOD
EXPERIENCES

The three types of ACEs include

ABUSE



Physical



Emotional



Sexual

NEGLECT



Physical



Emotional

HOUSEHOLD DYSFUNCTION



Mental Illness



Incarcerated Relative



Mother treated violently



Substance Abuse



Divorce

HOW PREVALENT ARE ACEs?

The ACE study* revealed the following estimates:

ABUSE

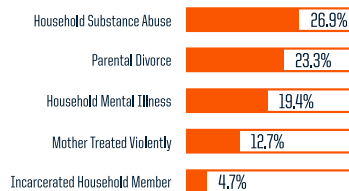


NEGLECT

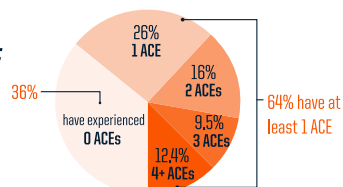


percentage of study participants that experienced a specific ACE

HOUSEHOLD DYSFUNCTION

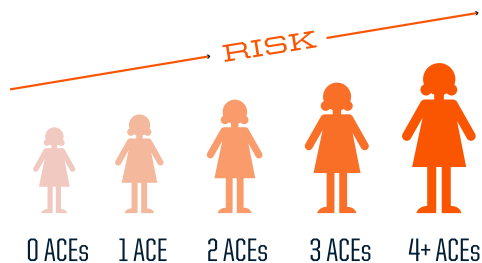


Of 17,000 ACE study participants:



WHAT IMPACT DO ACEs HAVE?

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



Possible Risk Outcomes:

BEHAVIOR



Lack of physical activity



Smoking



Alcoholism



Drug use



Missed work

PHYSICAL & MENTAL HEALTH



Severe obesity



Diabetes



Depression



Suicide attempts



STDs



Heart disease



Cancer



Stroke



COPD



Broken bones

Adverse Childhood Experiences Revised Questionnaire

California Surgeon General's Clinical Advisory Committee



Our relationships and experiences—even those in childhood—can affect our health and well-being. Difficult childhood experiences are very common. Please tell us whether you have had any of the experiences listed below, as they may be affecting your health today or may affect your health in the future. This information will help you and your provider better understand how to work together to support your health and well-being.

Instructions: Below is a list of 10 categories of Adverse Childhood Experiences (ACEs). From the list below, please place a checkmark next to each ACE category that you experienced prior to your 18th birthday. Then, please add up the number of categories of ACEs you experienced and put the *total number* at the bottom.

Did you feel that you didn't have enough to eat, had to wear dirty clothes, or had no one to protect or take care of you?	
Did you lose a parent through divorce, abandonment, death, or other reason?	
Did you live with anyone who was depressed, mentally ill, or attempted suicide?	
Did you live with anyone who had a problem with drinking or using drugs, including prescription drugs?	
Did your parents or adults in your home ever hit, punch, beat, or threaten to harm each other?	
Did you live with anyone who went to jail or prison?	
Did a parent or adult in your home ever swear at you, insult you, or put you down?	
Did a parent or adult in your home ever hit, beat, kick, or physically hurt you in any way?	
Did you feel that no one in your family loved you or thought you were special?	
Did you experience unwanted sexual contact (such as fondling or oral/anal/vaginal intercourse/penetration)?	
Your ACE score is the total number of checked responses	

Do you believe that these experiences have affected your health? **Not Much** **Some** **A Lot**

Experiences in childhood are just one part of a person's life story.
There are many ways to heal throughout one's life.

Please let us know if you have questions about privacy or confidentiality.



Community Asset Mapping 2.0 -First Nations

A guide to planning and facilitating a community asset mapping session

Acknowledgements

This community asset mapping guide was prepared by:

Meaghan Irons, Western University student as part of the City Studio: Women in Civic Leadership Political Science 3320E course at King's University College.

Leslee White-Eye, Structural Readiness Coordinator, First Nation with Schools Collective

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Project Contact Information

Leslee White-Eye
Structural Readiness Coordinator
lesleewhiteye@outlook.com

Dr. Brent Debassige
Director of Aboriginal Education & Associate Professor,
Western University
bdebassi@uwo.ca

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Introduction

Every First Nation community, holds within it, treasures; some unknown, some purposely hidden, some for all the world to see in its pursuit of fulfillment and well-being.

Whether we have the good fortune to pursue post secondary education in Mohawk language acquisition at Six Nations Polytechnic, attend a men's bundle teaching workshop at the Woodland Cultural Centre at M'Chigeeng First Nation, or scroll the long list of student names memorialized on the Mt. Elgin Indian Residential School Monument at Chippewas of the Thames First Nation, all of these First Nation community assets, if leveraged and thought of strategically in a larger education community plan could assist education and community leaders to go further quicker in the restoration and preservation of a different way of life, an alternate view of history, and a different way of doing and believing about education for its families.

While each First Nation community faces incredible erosion of ideas, beliefs, world views, knowledge of the 'old' ways; there are beacons of light, of purpose, of intent in actions of individuals, small groups, leaders, and in strategic community planning efforts to stop the depletion. Now its just a matter of coordinating these efforts into a collective call to action for education transformation.

One does not have to look much further than their own backyards in their own communities to see the efforts. There are human, natural and built resources at every turn. Sagamok looks to Elder Myna Toulouse (human) to teach quillwork or gaawyikaajigan (cultural) at their annual July Anishinaabemowin language camp (cultural-built), Walpole Island seeks the Anishinaabemowin language advice of Reta Sands, Jennie Blackbird, and Elizabeth Isaacs (human-cultural) to translate a species-at-risk resource (knowledge-cultural) and parents of Oneida Nation of the Thames look to one another and Standing Stone Elementary staff to plan for the annual Grade 6 Home Land (social-cultural) trip whereby students visit their Oneida relatives in the United States to reconnect to their history and cultural lineage.

There has never been a more pressing time to harness and think strategically about First Nation community collective efforts to preserve, rebuild, and further grow our community assets to teach a different story, grow a different Indigenous citizen - one proud in their heritage, identity, namesake and ability to contribute to the world and their communities.

We believe one way to think strategically about this is through community asset mapping.

What Are Assets?

Assets are the attributes of your community including land, knowledge, skills, programming, education and infrastructure that a person, group or entity possesses, that serve as a source of strength to oneself and others in the community. Assets are attributes that you want to sustain for future generations.

A case in point is Wikwemikong's 14 km trail called Bibamikawe (infrastructure-built) found in the heart of Manitoulin Island forests (land-natural) offering environmental and natural medicine information posts (knowledge-cultural) for families seeking a way to get outside and hike (skills-social). One can see quickly how Wikwemikong's trail becomes an outdoor classroom to help address the community's family well-being and education goals from an Anishinaabek perspective.

Another example of an asset is Mississaugas of New Credit First Nation's land claim settlement (social) and trust (financial). As a result of the land claim settlement, countless additional assets such as historical research papers (archives-built), trust management practices (governance-social) and community engagement processes (civic engagement-social) are now available to the community to further meet their community's financial, economic and treaty education goals.

Strategically leveraging community assets or strengths such as those found at Wikwemikong and Mississaugas of New Credit starts with community asset mapping. Community asset mapping offers community members a way to see community assets in a new light to be built on with intention as places of strength.

What Is Community Asset Mapping?

- A process where community members collectively create asset diagrams by identifying and providing the information about their own community's assets
- Analyzing why certain attributes are strengths and seeing the opportunities in assets that may be less easily identified

Why Is Community Asset Mapping Useful?

Asset mapping can benefit communities by:

- Building on and expanding existing community strengths
- Facilitating community involvement in research and action
- Generating a shared awareness of community assets
- Assisting in the management of resources, community development and planning
- Identifying capacity and potentially increase capacity within the community

Why Situating Anishinaabe/Haudenosaunee Thinking at the Centre of Community Asset Mapping is Important

When thinking, speaking and acting from an Anishinaabek/Haudenosaunee way of being, community asset mapping will:

For the Community:

- Prioritize Indigenous perspectives, knowledges and histories as most important.
- Privilege the voices, experiences and lives of Anishinaabek/Haudenosaunee peoples and their relations with land.
- Situate language, traditions and teachings for future generations as central to education transformation.
- Validate and represent authentically Anishinaabek/Haudenosaunee worldviews.
- Retain intellectual power within First Nation communities to allow for control of information, traditional knowledge and cultural artifacts.
- Identify recurring patterns of racism in current broader social and political systems and how these continue to serve to privilege the colonizer.
- Maintain organization and management of discourse processes within the community for the development, needs, articulation and vision of the community.

"We need to begin to think, and speak and act from the centre of our Indigenous being, from the centre of our culture and Indigenous way of life. To do this we must become educated in our own way of life and the Indigenous knowledge, way of being and acting that flows from it. We should not be activating major change in our communities, instituting governmental formulas and social organizations, initiating potentially culture changing development projects without being well educated in our Indigenous way of being and able to do it from our own traditions. Taking intelligent action has to be informed and driven by our Indigenous culture, traditions and our way of life" - Jim Dumont, 2006"

For the Participant:

- Increase the ability to scrutinize Eurocentric domination and control throughout its various structures and processes
- Assist Indigenous peoples to construct empowering perspectives
- Encourage critical self-reflection whereby feelings of low self esteem in Indigenous populations are also seen as consequences of systemic racism and colonial structures.
- Understand how dominant thinking and practice became a part of colonization and still pervade in communities today.
- Provide an opportunity to question and examine closely the impacts of colonialism on communities.

"it is this consciousness, thinking like Onkwehonwe, seeing the world through indigenous eyes, taking hold of our responsibilities and living them, that is the character of a transformed and decolonised person" - Takeke Alfred, 2005

Facilitation Suggestions

This guide will outline one method of conducting an asset mapping session, and is easily adapted to fit the needs of your community. This section will be divided into two sections applicable to the facilitation team:

1. Planning the Session
2. Leading the Session

The first section provides information for facilitators on preparing to host an asset mapping session including suggested materials. The second section lays out a sample timeline for an asset planning session. This section will equip the facilitator and their team to handle the diverse array of situations that may arise during the session as well as how to encourage participation while keeping the session on track.

I. Planning the Session

Who Should Attend the Session?

A diverse selection of community members should be invited to attend the session. The more diverse the backgrounds of the participants, the more effective the asset mapping session will be in identifying key attributes. Also important, is contacting local Elder(s) several weeks prior to the event who can lead any opening protocols as appropriate and determined by the community. It is recommended to have multiple sessions to ensure that sessions are small to encourage participation and attendance and that there is a representative sample of the community present. Some examples of sessions could be: students, Elders and community leaders, educators and general members of the community.

Where and When Should the Session Be Held?

The time, date and location of the session should be announced a few weeks before you plan on holding the session. Allowing 2-3 weeks to advertise and invite participants will likely increase the attendance levels. Circulating a brief infographic (Appendix 1) that explains the details and purpose of the asset mapping session prior will allow people to understand the purpose of the event.

The space selected should be accessible and accommodate the size of the group anticipated. The space should be flexible so that both small and large groups activities can be accommodated and people can easily move around. Ensure the space is able to accommodate the needs of the opening protocol without disruption i.e., fire alarms and smudging needs, space to assemble in a circle, closing entry into high traffic areas during ceremony, etc.

What Materials Will Be Needed?

You will receive a bin with the following materials:

- Chart paper
- Masking tape
- Coloured sticker dots
- Butcher paper for drawing community maps
- Coloured markers, pens and pencils
- Asset category symbols
- PowerPoint slides and speakers notes

The Facilitator will be responsible for the following materials:

- Community maps for each participant (8.5 x 11 inch paper sized)
- Laptops for notetakers
- Gifts for helpers and or Elders who provide their assistance
- Snacks/ lunch for participants
- Printing the handouts provided for small groups (Asset chart samples, SWOT analysis samples, conducting a SWOT analysis resource sheet)

How Many People Are Needed to Run a Session?

While only a facilitator is required, it is highly recommended to have a team to assist the facilitator with the session to ensure it runs smoothly. The facilitator will have an important role in ensuring that the session stays focused and that the participants are providing the feedback that is necessary to gain from the session. It will be difficult for the facilitator to do this without other team members to provide assistance with recording the minutes for the session and working with the small groups. It is crucial to at least have a notetaker who will be recording detailed minutes for the session as a full record of the session will be required in order to gain a full and in-depth understanding of the community's needs for the final report. The recommended team roles include:

- *Facilitator* - in charge of leading the session
- *Facilitator Assistant* - in charge of writing notes on charts and filling in the map
- *Notetaker* - in charge of taking detailed minutes for the session
- *Coordinators* - in charge of ensuring that small group activities are running smoothly, takes notes for each small group, passes out materials etc...

Now that you have determined who is coming to the session, advertised the session and gathered your materials and staff, it is time to lead the session and gather community asset information.

II. Leading the Session

This section will provide you with a suggested step-by-step guide to leading the session to maximize participation and usefulness of the information gathered.

1. Opening Remarks

Outcome: Ensure local cultural protocols are adhered to i.e. smudging, opening prayer or thanksgiving

Facilitator to invite local leaders to welcome participants and thank them for their commitment to the project. Any facilitators should acknowledge the traditional territory and give thanks to the people of the territory for allowing the gathering to occur in the territory.

2. Welcome and Introduction

Introducing the Power of Mapping Community Assets for Education Planning

Outcome: Participants to understand the objectives of the session

Facilitator will review the objectives of the session listed in the Introduction section. The focus of the session is to develop an understanding of what assets are, what assets the community has and why those are assets, and determine what opportunities there are to increase the strength of assets that are not as strong.

FNWSC Background and Progress Update

Outcome: Participants to understand the role of the FNSWC and how previous community engagement feedback is utilized to inform the FNSWC work

Facilitator gives a brief background on why information on community assets are being gathered and shared with FNSWC, Who the FNSWC and how this information gathered in the past is used to create further opportunities for growth in the future. Make reference to the FNSWC *Draft Summary Report of Community Engagements Roll-Up as of June 14, 2017* and any community specific feedback gathered in past engagements. Facilitator will connect the work to other communities doing the same as participants in the Collective and stress the importance of working with other nations.

Agenda and Expected Outcomes of the Day

The facilitator will give a brief overview of the agenda for the day.

3. Decolonization Lens

Outcome: The icebreaker will help participants move beyond Western views of education and draw on traditional ways of knowing and learning

Facilitator's can choose one of the following suggested ice breakers or may use their own.

Ice Breaker A

The facilitator chooses a selection of items/articles for each table to look at. Items should be a variety of traditional and conventional schooling items such as a drum, rattle, candle, moccasins, textbook, ruler, cedar branch, sage, tobacco pouch, feather, etc. Depending on size of group, one item can be shared amongst a group or given to each participant. Participants are asked to share how the item could represent education for their community. Each small group assigns a reporter to share the discussion of the group or individuals are given time to share their thoughts. A large circle share is best if space and time allows. Notes should be taken throughout the time to capture community's beliefs about education and inform the asset mapping activity discussions that will occur later on.

Ice Breaker B

The facilitator will begin the session by handing out Decolonization Data Set (Appendix 2) and Samples of Decolonization Activities & Plans (Appendix 3). On the page is a data set of examples that represent what working through a decolonization lens is and is not. Please work by yourself as you compare the ODD-numbered examples and contrast them with the EVEN-numbered examples. The statements on the left side represent a decolonization lens. Those on the right do not. For each of the two data sets below, take 5 minutes and ask yourself the question:

What will be the effect of each statement on asset mapping?

Then find a partner and take 5 minutes to share your thoughts. Groups will be called upon to share their thinking. Assign a recorder to note the discussions and feedback.

4. Setting the Stage

Outcome: Participants will understand how to identify assets in their lives and community through categorization

The facilitator will begin the session by naming the 5 categories of assets:

1. Social / Financial - relationships (external or internal), networks, and programs
2. Cultural - traditions, common values, language, customs, beliefs, and arts
3. Human - knowledge, skills, competencies of individuals in the community
4. Built - buildings, equipment, machinery, and physical infrastructure
5. Natural - land, natural resources, wildlife and ecosystems

The Facilitator's Assistant will write each category on one piece of chart paper that is hung on the wall at the front of the room, visible to all participants.

5. Individual Activity: Personal Asset Mapping

Outcome: Participants will brainstorm at least 5 assets in their own lives and circle them on their individual maps.

The facilitator will hold up a map of their community (Appendix 4). On that map, the facilitator will have circled 5 areas that hold assets in their life. The facilitator should try to select an asset from each category for demonstration's sake. If possible, the facilitator should select assets that the community will be able to benefit from in the future.

Each participant will be given a map and a pen. They will circle 5 assets in their life on the map and write what they are and why they are assets. Participants will have 10 minutes to complete this task.

6. Group Activity: Asset Categorization

Outcome: Participants will have an understanding of how the assets in their own lives can be shared to benefit more people in the community.

The facilitator shall ask the participants to share the assets they circled on their personal asset map. The facilitator's assistant will circle the location of each asset on the large community map (Appendix 5). Each asset shall also be written on the chart paper in its corresponding category (Appendix 6). Each asset category chart has a symbol (included in the supplies) which is to be taped to the asset category charts, and its colour should be the same as that used on to circle assets on the community map. When participants share their assets they also have to say what category or categories it falls into, and give a name if it is a human asset. Assets can fall into multiple categories (i.e. built and social for school) but the facilitator should encourage participants to be as descriptive as possible when describing assets.

The facilitator should prompt participants with questions such as:

- Why did you identify that as an important asset?
- What aspect of that asset makes it important or strong? (Especially if it falls into multiple categories like a hospital or school- are they referring to the building or the people in it?)
- Why did you select that category for the asset?
- Who were you thinking of when you thought of that asset?

Note: it is important to gather as much information about (at least names) people selected as human assets as possible, as the hope is to approach those individuals in the future to see if they would like to share their skills and knowledge with the greater community.

7. Break

Ensure that participants are continuing to stay engaged by having brief breaks.

Note: Asset mapping is a diverse activity, and participants may get off topic or begin to discuss other areas not closely related to asset mapping. In those circumstances, especially if the discussion has shifted to government effectiveness, it is a good idea to pause the asset mapping topic and allow participants to speak on their concerns for a short period of time. Creating a new chart with these ideas will allow for those concerns to be passed on after the session and addressed in the later proposals.

8. Small Group Activity: Asset Strength Analysis

Outcome: Participants will develop a deeper understanding of their community assets by thinking in-depth to determine the core of the asset that makes it a strength to the community

In their small groups, participants will be given 1 asset category chart and will determine the current strength of the assets on that chart. They will place coloured dots next to each asset using a strength based measure of 3, 2 or 1 dots.

The measure is as follows:

3 dots = the asset is currently **very strong**

- everyone is aware of the asset and sees it as a community strength
- it benefits the entire community
- it is being utilized to its full (or almost full) potential in all capacities

2 dots = the asset is currently **moderately strong**

- the community is aware of the asset and its value
- it is benefitting a sizeable portion of the community
- it is being utilized but not to its maximum potential and in all capacities

1 dot = the asset is currently **not very strong**

- only a few people know about it or see its value as an asset
- it is not benefitting the entire community (i.e. only immediate family/ friends)
- it is not being utilized or the capacities for use still need to be recognized

Have the Coordinators split off with each group and take notes on the discussions that each group has, and their consensus on what makes that asset an asset.

Guiding questions for the small groups may include:

- Why are these assets so important?
- What makes these our key assets? What is the core of why these attributes strengthen our community?
- Are there any surprises? What do these surprises mean?
- What is missing from our assets? Where are the gaps?

After placing a dot next to each asset, participants will determine whether the assets with 1 or 2 dots can be strengthened within the community alone or if they would benefit from funding and support from FNWSC. Participants should put wither “C” or “FNWSC” next to each 1 or 2 dot asset.

9. Small Group Activity: SWOT Analysis of Assets

Outcome: Participants will use their deeper understanding of the assets to conduct a Strengths, Weaknesses, Opportunities and Threats analysis of key assets.

Participants will conduct a SWOT analysis of the assets that they gave 1 or 2 dots and that they wrote “FNWSC” next to. A SWOT analysis is a Strengths, Weaknesses, Opportunities, and Threats analysis. SWOT analyses are used to:

- Evaluate the full potential of community assets
- See how that potential can be achieved and the asset strengthened
- See how assets can be combined to produce stronger assets

- See where the community currently has opportunities to strengthen assets and where opportunities can be created
- Work through the possible weaknesses and threats that exist.

There are 4 steps in conducting a thorough SWOT analysis:

1. Start by discussing the *strengths of the asset right now*
 - Why was that asset identified as important?
 - What capacity is that asset being used in?
 - What would the desired use of the asset look like?
2. Discuss why there are *weaknesses with the asset's current utilization*
 - Is the asset being used?
 - How can the current use be improved?
 - What is hindering the asset from being a strong asset right now?
3. Look for opportunities to overcome the weaknesses and achieve the desired strength
 - Are there opportunities to combine assets?
 - What is the community already doing in another area that we could implement here to strengthen this asset?
 - Can we work with any other communities or the FNWSC to strengthen the asset?
4. Discuss what possible threats could arise that would affect your ability to use the opportunities to improve the weaknesses
 - What are the costs associated with strengthening the asset?
 - What could impede our plans to overcome the current weaknesses?

SWOT analyses are meant to be in-depth, so a thorough analysis of the asset is encouraged, especially in the opportunities category. Encourage participants to put be creative and put down as many ideas as possible.

Once they are done with their SWOT analyses, they should be put up around the room so that all the participants can read the other SWOT analyses from other groups. Give participants time to read all the analyses, and write down comments on sticky notes. Once everyone has a chance to read through what the groups came up with, have a final discussion and debrief to address what information was gathered in the session, if anything was left out, and if there are any more ideas to be added to one of the charts.

Some guiding questions for the discussion include:

- Is there anything you would like to add to a SWOT analysis?
- Are you happy with the results of the asset mapping session?
- How will we start strengthening assets with 1 or 2 dots that have a "C" next to them?
- Based on the discussions that took place today and the assets, strengths, and opportunities identified, where would we, as a community, like to go from here?

10. Next Steps

Outcome: The Facilitator shall explain the next steps to the participants, ensuring that they are aware of what this information will be used for and how it will be used.

The Facilitator explain the process going forward to participants:

- Facilitators will first compile all data from the session into one document

- Facilitators will attend a post-asset mapping session discussion with other community Facilitators to share their results
- Committee in charge of the research and policy proposals will use the results from all the sessions to establish key themes
- These themes will be used to draw up a funding proposal and policy proposal
- These proposals will be submitted to the Federal Government
- The Committee will send responses and updates to the Facilitators who will provide the information to their communities

11. Thank You

Outcome: All participants have achieved a greater understanding of what strengths their community has, and how they can combine, use or harness the attributes of their own lives to better benefit and educate their own communities.

The Facilitator will close the session, thanking the participants for attending and for their enthusiasm and participation. They will also reiterate the importance of continuing the discussion on what assets their community has and how they can be reworked and used to benefit the whole community and promote lifelong learning.

12. Closing Remarks

Outcome: Ensure local cultural protocols are adhered to i.e. smudging, closing prayer or thanksgiving

Facilitator to invite local leaders to thank participants for their commitment to the project and for attending and contributing to the asset mapping session.

Analyzing The Results

Immediately After the Session

Immediately after the session is the best time to begin categorizing and compiling all your results into one document. The Facilitator should work with the Notetaker and Coordinators to ensure that all the information recorded from the session is included in the final results report. The Facilitator will bring this report to an all Facilitator's meeting and discussion once all the communities have completed their sessions.

It is also the task of the Facilitator to ensure that a copy of the results is provided to the community member. This may take any form, but it is recommended that the Facilitator create an infographic that outlines the main results from the session. This should be posted in a place easily accessible to all community members.

Writing the Facilitator's Report

In an effort to ensure that all communities have the opportunity to have their needs addressed, following a similar template for the results will make it easier to synthesize all of the results collected into one large funding proposal that will represent the interests of all of the involved communities.

This report should include:

- For each category:
 - List of all assets that the group came up with
 - Which assets are determined to be very strong
 - Which assets are determined to be less strong
- A copy of SWOT analysis for each of the categories
- A copy of the session minutes
- A copy of the small group minutes
- Facilitator's reflections of the session including:
 - How the Facilitator thought the session went,
 - How engaged the participants were,
 - Where their community's opportunities to strengthen their assets are
- A copy of any concerns that were brought up by participants during the session that may not directly relate to the asset mapping process

The format of the report is at the discretion of the Facilitator. However, charts and graphics are always encouraged.

All Facilitator's Meeting

The all Facilitator's meeting should take place a few weeks after all the communities have had the chance to hold their asset mapping sessions, and a week after each Facilitator has submitted their results report. At the meeting, each Facilitator will be expected to contribute and provide feedback on their sessions. This feedback will include question prompts on topics such as:

- Participant engagement
- Evaluation of assets by the participants
- How the community viewed their assets
- Where the opportunities to strengthen their assets lie
- Which categories and assets were seen as most valuable

Facilitator's should bring a copy of their report to the meeting to use as a point of reference for these discussions.

Next Steps

The results of the Facilitator's meeting will be used to create a final report that will represent the interests of all of the communities involved. This report will include the assets in each category determined by the communities, the assets that are valuable but less strong, a SWOT analysis of the major theme areas and a section for recommendations on how the money requested will be used to build on the current assets by strengthening and expanding the scope of these key attributes. The report will be used to generate a funding proposal which will be submitted to the federal government.

A copy of the final report and funding proposal will be given to each community. An infographic presenting these ideas will also be provided that can be put on display that will highlight the key aspects of the final report and proposal requests.

Please Note:

A complete guide to writing the Facilitator's report will be sent out in early January. This is just an overview of what you could think about when planning and leading the session to help you write the report later.

Appendix

Appendix 1: Infographic

Sample infographic that could be posted within the community to advertise the asset mapping session. Copies of this infographic can be distributed by facilitator request.



Appendix 2: What does Decolonization Practice look Like? A Data Set

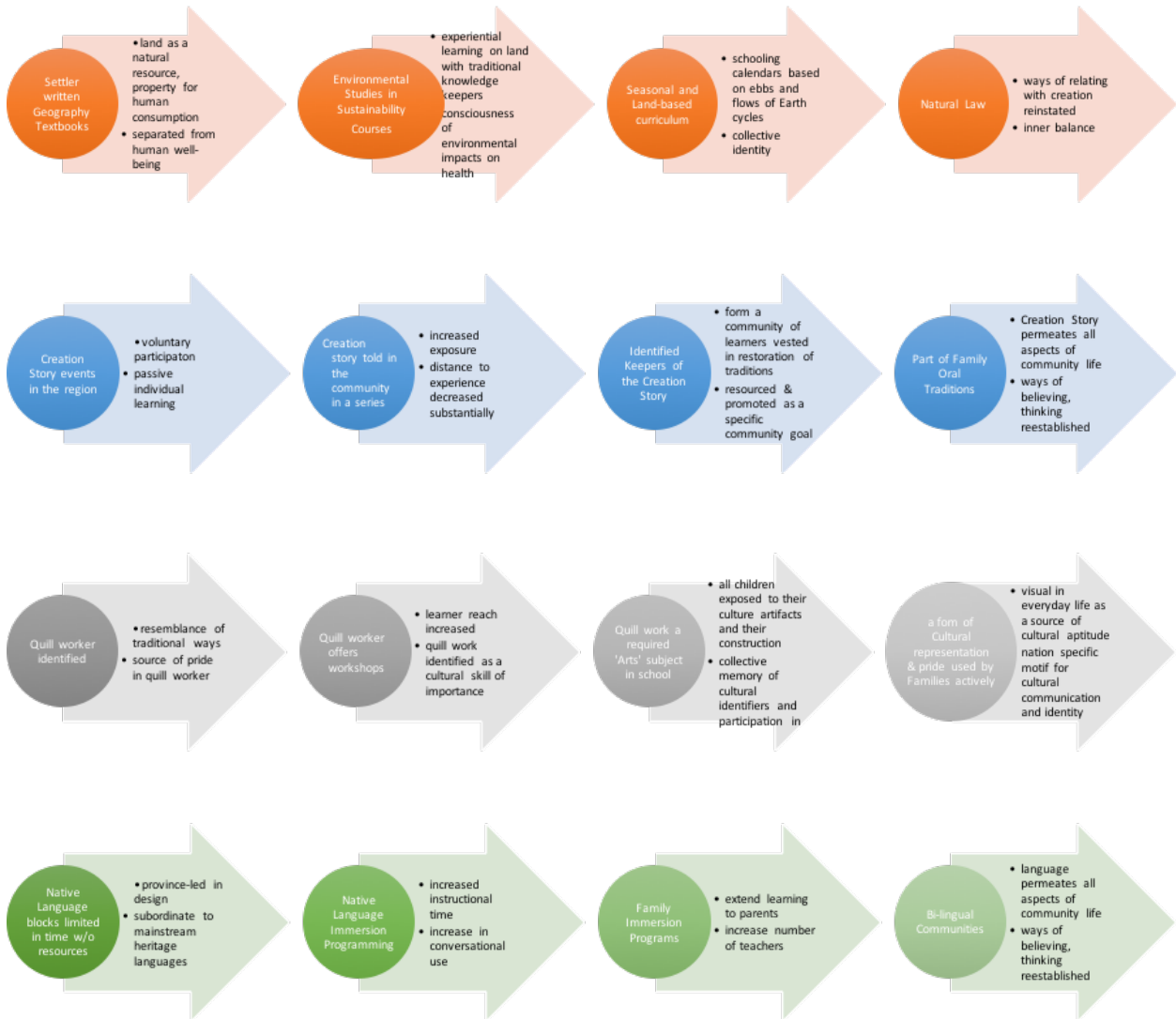
Instructions: On the page is a data set of examples. Please work by yourself as you compare the ODD-numbered examples and contrast them with the EVEN-numbered examples. The statements on the left side represent a decolonization lens. Those on the right do not. For each of the two data sets below, ask yourself the question:

What will be the effect of each statement on asset mapping?

Then find a partner and share your thoughts.

YES	NO
1. Apply helping practices that are relevant to Indigenous communities	2. Reliance on Western dominant knowledge i.e., scientific-inquiry methods that deconstruct the whole in order to understand its parts
3. Challenge the oppressive structures that colonizing paradigms have constructed	4. Center the stronghold of Western academia particularly those aspects that continue to uphold colonial ideals and values
5. Highlight and endorse the production and promotion of respectful representation of Indigenous traditions, culture and knowledge within educational contexts.	6. Accept or do not question Eurocentric assumptions of superiority within the context of history
7. Critical analysis of unequal power relations and its ongoing damage to Anishinaabe/Haudenosaunee culture, in particular, Anishinaabe/Haudenosaunee languages i.e., English courses that reinforce British colonial literary works as superior to those written by Indigenous authors	8. Colonial curricula that offer students a fragmented and distorted picture of Indigenous peoples i.e., subject areas that isolate knowledge; practices of naming and categorizing
9. A need to understand and respond to the 'politics of distraction'; to move beyond being kept busy and engaged with Crown strategies led and implemented by them	10. Anishinaabek/Haudenosaunee epistemology is ignored or marginalized

Appendix 3: Visual Graphics of Samples of Decolonization Activities Coordinated by Communities for Education Transformation



A sample map that has been completed by an individual which highlights the assets that have played an important role in their life. The key aspect of this activity is encouraging the participants to think beyond typical concepts of assets as being physical objects or schools, but to see the assets that are harder to identify (because they may not be utilized by everyone in the community) but are still important to them. The facilitator should encourage this thinking by highlighting assets that are not within the usual conception of community assets, specifically assets such as family members, traditions, and nature.



A sample of a community asset map. This map outlines key assets within the community that are based off the assets highlighted in the individual asset maps. Having a visual representation such as the one below will highlight the positive aspects of the community that are already recognized and valued, and will be important for encouraging continued participation and ensuring that morale stays high throughout the session. Focusing on the strengths and not addressing the less developed assets as weaknesses is key to ensuring that participants do not get overwhelmed or discouraged with the following tasks of conducting the SWOT analysis.



Appendix 6: Asset Charts

A sample of how the assets can be divided up and placed in appropriate categories. Using consistent images and colours can help participants to sort the assets they think of into easily identifiable categories as well as make it easier to recall which asset goes in which category later on if they are all colour coordinated.



Social & Financial

- Fanshawe College onsite program
- Water walks - environmental concern
- OPP liaison/ partnership for law enforcement
- Municipal libraries partnership with FN library
- Big Bear Creek Trust
- Thunderbird Trust
- Land claim trust
- Off-reserve property holding (farm land leases)




Natural

- 2km river and river bank
- Farmed leased land with corn/ soya beans
- Band land with crops
- Band land forested
- 2 major creeks/ hamlets that drain into Thames River
- Land set aside for a time for Sundance
- Long grass species at risk
- Revived river life
- Deer and robust wildlife
- Large tracts of undisturbed forest areas
- Wild strawberry patches
- Wild blueberry patches
- Sand and soil




Human

- Corn soup makers (T.H., M.H., C.H.)
- Leather work craftspeople (M.H., M.R.)
- Anishinaabemowin community resource people
- Medical doctor (S.B.)
- Several lawyers (B.F., J.M.)
- Ash basket maker (M.A.)
- Quill work craftspeople (D.M.)
- Deer hunters (M.R., N.R.)
- Historians (G.H., K.R., D.R., J.K., L.W.)
- Treaty history (D.R., K.R., G.H.)
- Ceremonial practices: Sundance (D.W., B.K.)
- Ceremonial practices: Mide (R.D., D.M., C.M., L.W., A.R.)




Built

- Heritage building
- School building
- Community centre
- 3 playgrounds
- Ball park
- Skate park
- Veterans monument
- Residential school monument
- Barn quilt trail
- 3 cemeteries
- Band office - council chambers
- Health department/ regional health centre
- Daycare building
- Economic development office/ board room
- Nimkee Healing Lodge - Mide Lodge
- Community fire pit
- Street lights
- Major paved roads
- Snow plow
- Fire truck
- Police cars
- Partial sewage treatment facility
- Water treatment plant/ water line

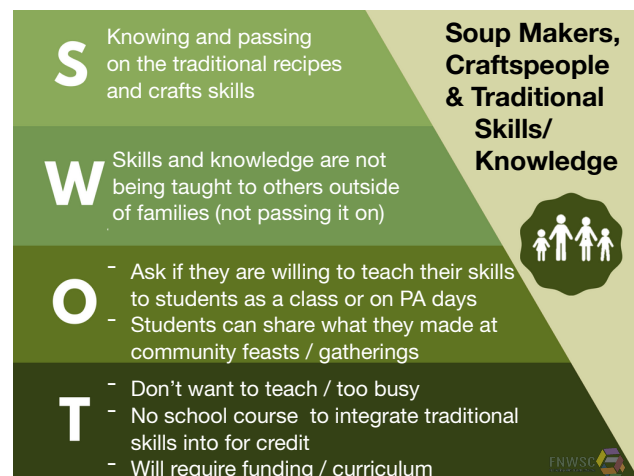
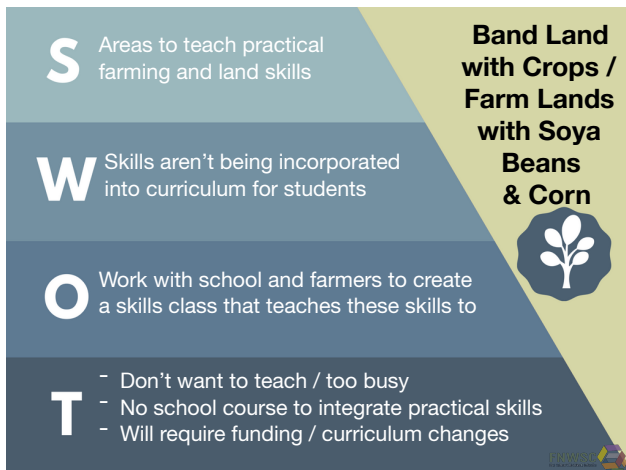



Cultural

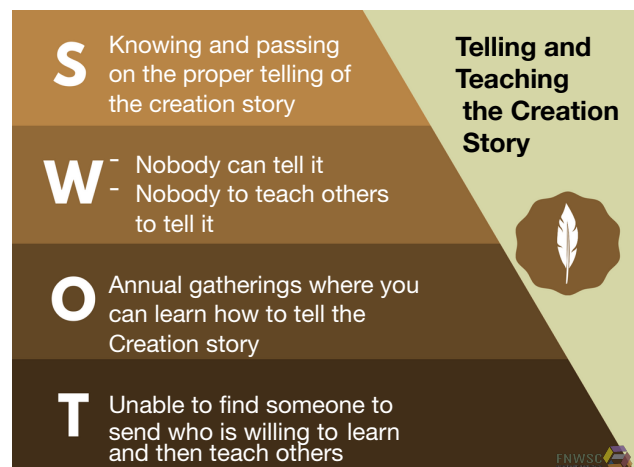
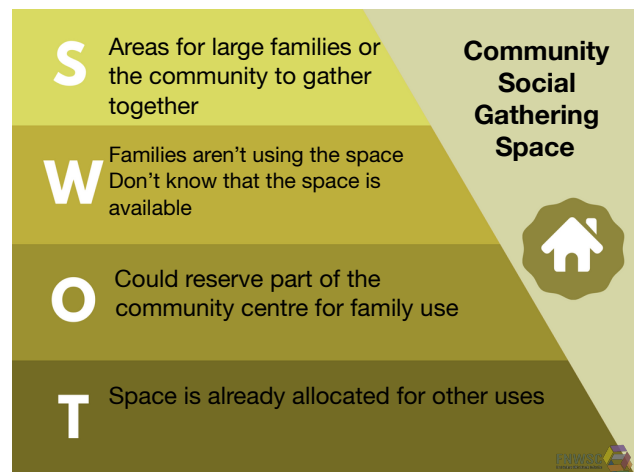
- Regular feast/ community dinners
- Knowing creation story
- How to build a lodge
- How to conduct sweat
- How to do an opening prayer
- How to give thanks in the language
- Language acquisition
- Roles of women and men in ceremony
- Harvesting ceremonies
- Seasonal ceremonies
- Pipe keeping protocol
- Rights of passage protocols
- How and who conducts memorial feasting
- Full moon ceremony



Appendix 7: SWOT Analysis



A sample SWOT analysis for the grouping of assets in the 1 or 2 ranking level. Emphasis should be placed on the Strengths and Opportunities categories in the discussions. The facilitator and coordinators should stress that this is their opportunity to determine how they want to shape and use these assets in the future, and having a clear outline of the available opportunities already within the community is key to strengthening the assets efficiently and effectively. The SWOT analysis is one of the the most important components of the asset mapping session, as it is these analyses that will be used to create the final report. Facilitators are asked to ensure that participants are going in depth in their analysis both in the small group and large group discussions.



Healing Through Spirit: Integrating Indigenous Healing Practices in Education and Mental Health

Insights and strategies for fostering healing and empowerment in communities.

[VARLEISHA LYONS PhD, OTD, OTR/L](#)



1

Ancestral Honoring Land Acknowledgement

► *We acknowledge that we are gathered on ancestral lands, on Treaty One Territory. These lands are the heartland of the Métis people. We acknowledge that our water is sourced from Shoal Lake 40 First Nation.*

2

Speaking the Language of the Haliwa-Saponi Tribe

Short Phrases

nahq:pi:pi: 'Good day.'
 kanahq:pi: 'Good morning.'
 tokhé: ya?i:wo 'How are you doing?'
 wipi:wa 'I am good.'
 kakq yikiláikewo 'What is your name?'
 John, mjikiláikewa 'My name is John.'
 yipi:wo 'Are you good?'
 ohsishitepi: 'Good evening.'
 tó:kha: yatí:wo 'Where do you live?'
 pi:lá:huk 'Thank You.'

Numbers

One	ng:sa:	Six	aká:spe:
Two	ng:pa:	Seven	sa:kó:mj
Three	lá:ni	Eight	pa:lá:ni
Four	tó:pa	Nine	kaq:hka
Five	kiq:ha	Ten	pú:ka

Colors

asé:pi	a:ú:ti	asó:ti	sí:	oto:
Black	Red	Blue	Yellow	Green

SOURCE: Dr. Marvin Richardson

3

My Story: Rooted in Legacy, Rising with Purpose

- In the quiet fields of the South lived Nanny Gunn, a Native American woman with hair to her feet, and her dark-skinned husband.
- My great-great-grandmother was a sharecropper.
- My mother, a single parent supported by strong grandparents. My grandfather sent me to private school, despite having only a high school diploma.
- My paternal grandmother Lucy was from the Haliwa-Saponi Tribe; her husband, a Vietnam vet, was denied his benefits.
- I grew up straddling cultural lines—teased for being both too light and too dark.
- Today, I hold two doctorates, still learning about my roots—African, Indigenous, and Caribbean.
- Legacy isn't just what we inherit. It's what we **choose** to honor, grow, and pass on.

4

Learning Objectives

- ▶ 1. Understand intergenerational trauma
- ▶ 2. Explore Indigenous spirituality
- ▶ 3. Apply cultural intelligence
- ▶ 4. Create trauma-responsive, culturally responsive environments

5

Grounding Exercise

6



7



8



9



10

Federally Recognized Tribes

- Over 574 tribes acknowledged by the U.S. government.

USA.GOV

11

Unrecognized and State-Recognized Tribes

- Maintaining identity without federal recognition.



12

Afro-Indigenous Peoples

- ▶ Shared lineage and erasure through racial classification laws.



13

Examples of U.S. Indigenous Groups

- ▶ • Navajo, Hopi, Pueblo
- ▶ • Cherokee, Choctaw, Creek
- ▶ • Wampanoag, Mohawk, Lenape
- ▶ • Yamasee, Washitaw Muurs, Black Seminoles

14



15

Indigenous Cultures of Canada

- ▶ Exploring First Nations, Inuit, Métis, and Afro-Indigenous communities.



<https://www.canada.ca/>

The slide has a dark blue background with a green geometric pattern on the right. It features a title, a bullet point, a photograph of five Indigenous people in traditional regalia, and a URL.

16

Defining Indigenous Peoples in Canada

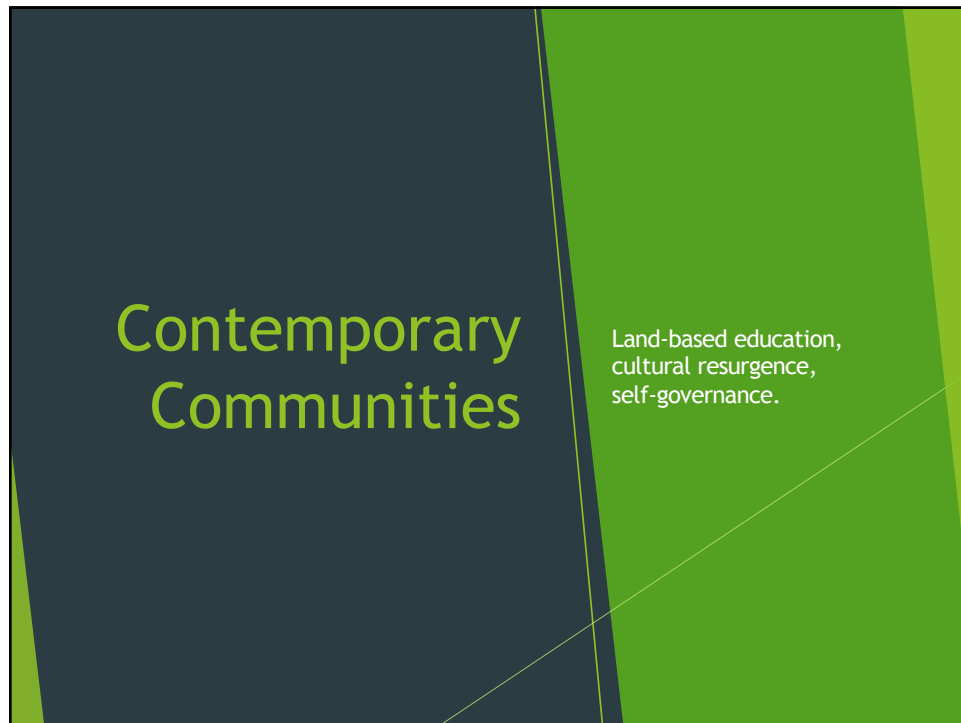
- ▶ 634 First Nations, Inuit, Métis: Three legally recognized groups.

17

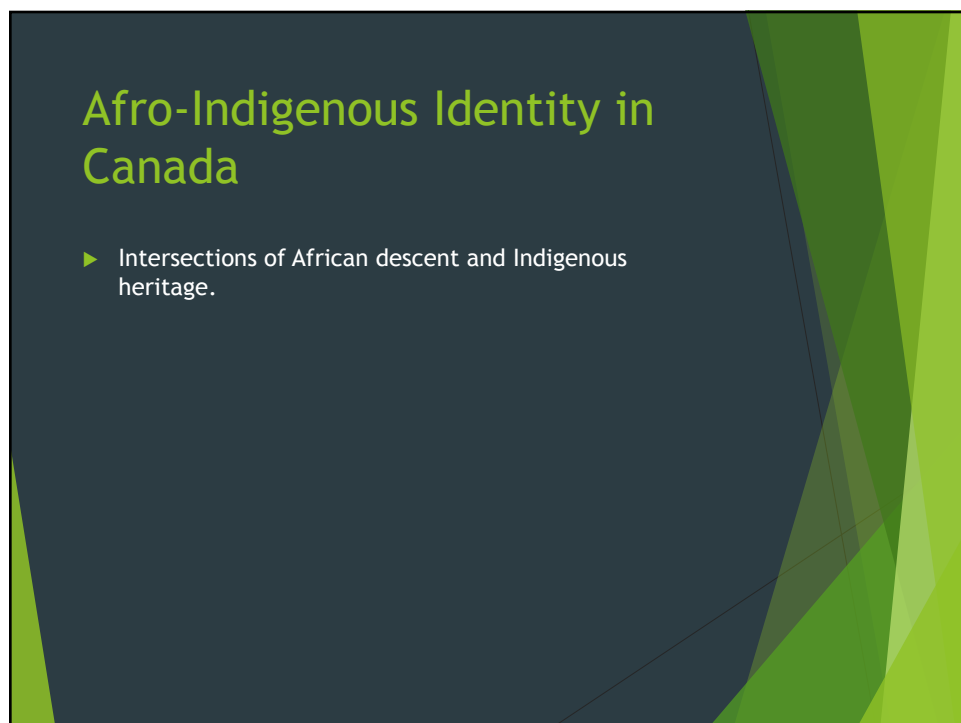
Historical Legacy

- ▶ Colonization, residential schools, systemic discrimination.

18



19



20

Examples of Indigenous Nations

- ▶ • Cree, Mohawk, Haida
 - ▶ • Inuit communities
 - ▶ • Métis Nation
 - ▶ • Afro-Indigenous families in Atlantic Canada
- ▶ <https://www.proclaimingourroots.com/>

21

Opening Circle

- ▶ Circle practice principles
- ▶ Cultural significance
- ▶ Participant introductions



22

The slide features a dark blue background with a green geometric pattern on the right. On the left, there are three stacked images: a dark stone on sand with ripples, a blue water ripple, and a cross-section of a tree trunk. The title "Opening Circle (Discussion)" is in green text. Below it, a list of three items is shown with green arrowheads.

Opening Circle (Discussion)

- ▶ Facilitated questions
- ▶ Small group breakout
- ▶ Sharing insights

23

The slide has a dark blue background with a green geometric pattern on the right. The title "Ground Rules" is in green text. Below it, a list of four items is shown with green arrowheads.

Ground Rules

- ▶ Respect
- ▶ Confidentiality
- ▶ Cultural humility
- ▶ Active listening

24

Ground Rules (Discussion)

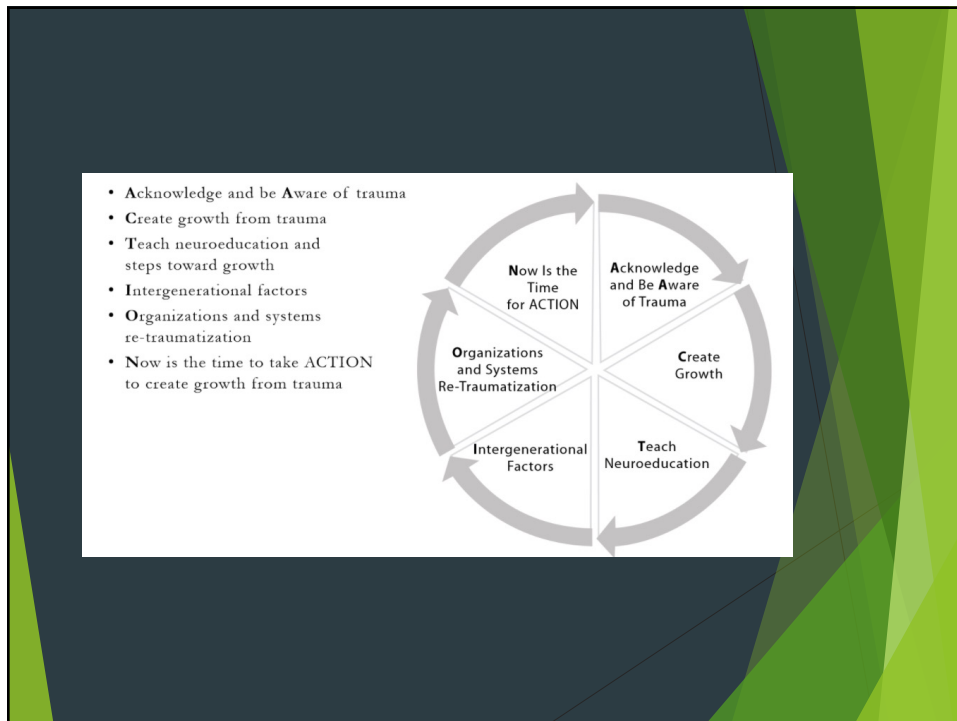
- ▶ Facilitated questions
- ▶ Small group breakout
- ▶ Sharing insights

25

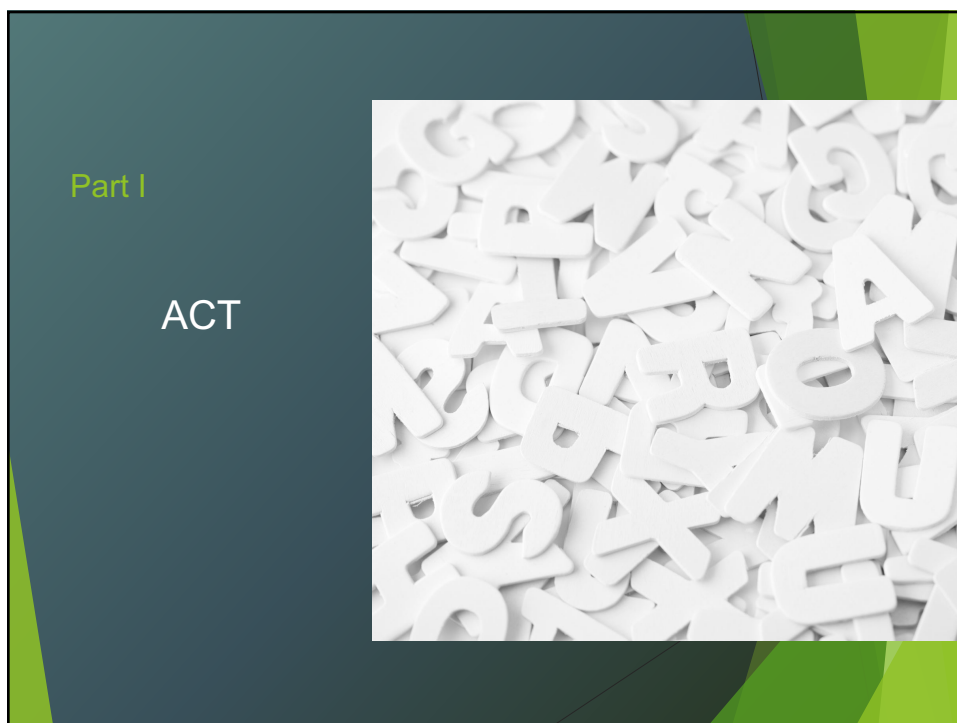
Understanding Intergenerational Trauma

- ▶ Definition
- ▶ Historical context
- ▶ Colonization impacts

26



27



28



29



30

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

Did you live with anyone who was depressed, mentally ill, or suicidal?
 _____ Yes _____ No

Did you live with anyone who was a problem drinker or alcoholic?
 _____ Yes _____ No

Did you live with anyone who used illegal street drugs or who abused prescription medications?
 _____ Yes _____ No

Did you live with anyone who served time or was sentenced to serve time in a prison, jail, or other correctional facility?
 _____ Yes _____ No

Were your parents separated or divorced?
 _____ Yes _____ No

Did your parents or other adults in your home often or very often slap, hit, kick, punch or beat each other up?
 _____ Yes _____ No

Did a parent or other adults in your home often or very often hit, beat, kick, or physically hurt you in any way? Ever hit you so hard that you had marks or were injured? (Do not include spanking.)
 _____ Yes _____ No

Did a parent or adult in your home often or very often swear at you, insult you, or put you down?
 _____ Yes _____ No

Did an adult or person at least five years older than you ever touch you sexually?
 _____ Yes _____ No

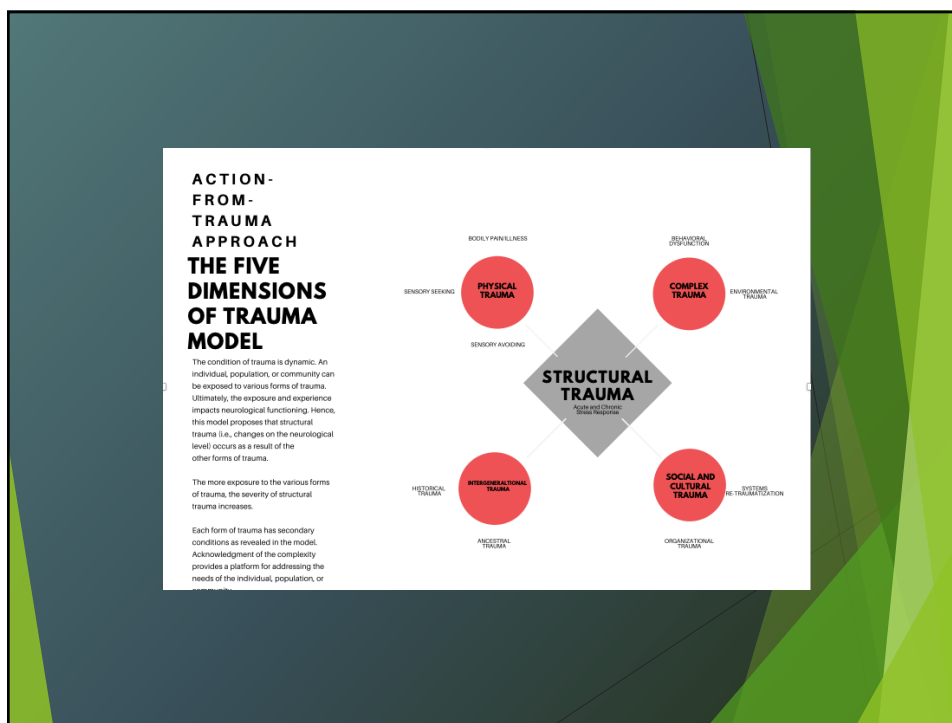
Did an adult or person at least five years older than you ever try to make you touch their body sexually?
 _____ Yes _____ No

Did an adult or person at least five years older than you ever force you to have sex?
 _____ Yes _____ No

Now add up your "yes" answers. This is your ACE score

ACE Questionnaire

31



32

Practitioner Readiness for Trauma Care Checklist

As a provider, I am able to:

- ☐ Tailor trauma assessments and interventions in a way that considers diversity in socioeconomic, organizational, community, population, and intersecting cultural identities
- ☐ Employ a biopsychosocial approach to care that considers the complex interactions of cognitive, biological, psychological, and social factors
- ☐ Understand the impact of traumatic experiences across the lifespan and between family members (e.g., pediatric providers have knowledge of the impact of trauma on the adult caregiver)
- ☐ Acknowledge short-term and long-term effects of trauma (e.g., comorbidities, housing-related issues) and person-environment interactions related to trauma (e.g., running away from home and being assaulted)
- ☐ Perform shared decision making with clients and focus on strength, resilience, and areas for growth
- ☐ Provide a sense of autonomy, safety, and security with an awareness of how trauma impacts an individual's and organization's sense of trust
- ☐ Understand trauma reactions and their implications for assessment and treatment (e.g., able to alter plans in the presence of avoidance behaviors or triggers)
- ☐ Acknowledge how society, organizations, and systems can result in the possibility of re-traumatization

33

Respect and Empathy Language	Gratitude and Growth Statements
Children	
<ul style="list-style-type: none"> ◦ "What do you need?" ◦ "Do you need a break?" ◦ "How can I help?" ◦ "All done? Or do you need more?" ◦ "I want to help you." ◦ "What you experienced is not okay. What support do you need?" 	<ul style="list-style-type: none"> ◦ "Thank you!" ◦ "I like your hard work!" ◦ "Wow! Look at how you grew today by finishing your work!" ◦ "You have grown so much!"
Adolescents, Adults, and Older Adults	
<ul style="list-style-type: none"> ◦ "That is really challenging, and I see you are upset. Can I suggest some strategies to assist with your anxiety?" ◦ "Would it be okay for us to discuss how that made you feel?" ◦ "While it may not have been the best choice, your response matches how you felt." ◦ "How can I help you grow from here?" ◦ "Did that make you feel uncomfortable? That was not my intent." ◦ "I see that may not have been the best way to phrase that. What I meant was..." 	<ul style="list-style-type: none"> ◦ "That was brave of you." ◦ "Your sharing shows your strength." ◦ "Look at all you have done since and despite of..." ◦ "That is tough to talk about. I appreciate your openness and trust."

Table 4. ACTION Language

34



35

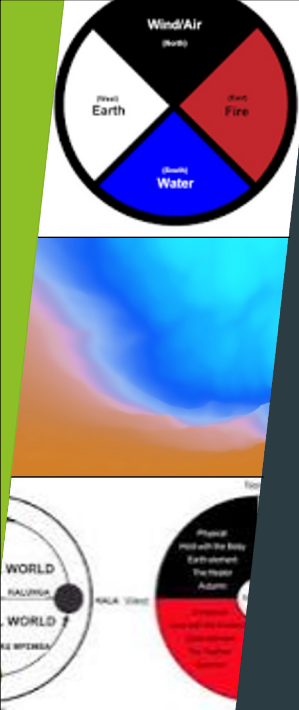


36

Setting the Stage

- ☐ Creating a Growth Contract and Needs Plan
- ☐ Grounding Activities and Practitioner Check-Ins
- ☐ The Sensory Connection
- ☐ Contextual Sensory Investigation
- ☐ ACTION Creating Growth Tools
- ☐ Case Scenario

37

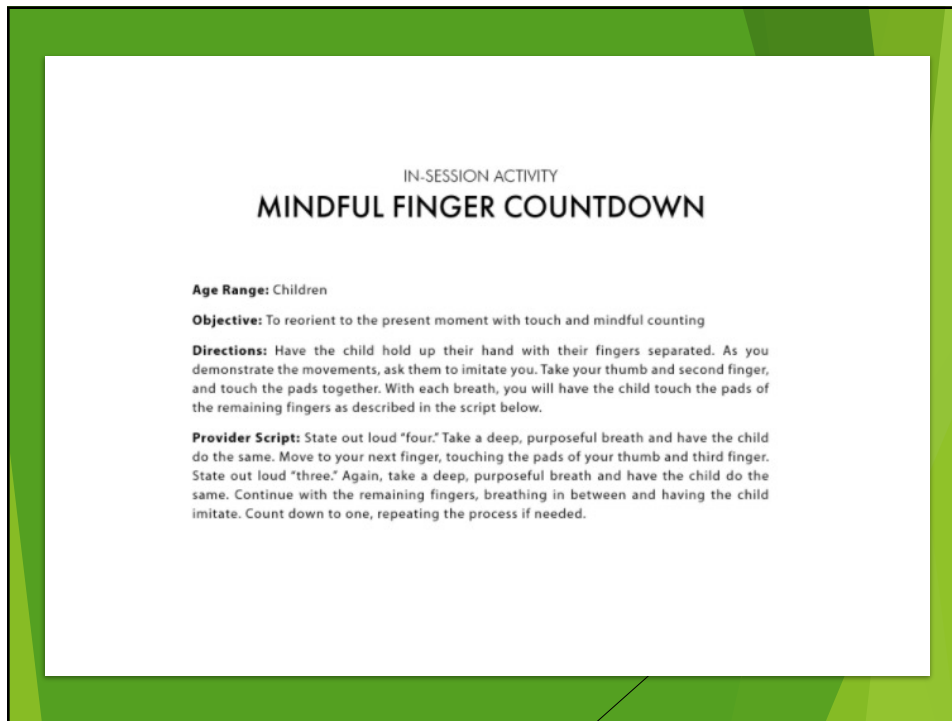


Mind-Body Connection to Spirit and the Elements

- ▶ Earth
- ▶ Wind
- ▶ Fire
- ▶ Water

“I am Offering This Poem” by Jimmy Santiago Baca

38

A presentation slide with a green geometric border. The title "MINDFUL FINGER COUNTDOWN" is centered in bold black text, preceded by "IN-SESSION ACTIVITY" in smaller text. Below the title, three sections are listed: "Age Range: Children", "Objective: To reorient to the present moment with touch and mindful counting", and "Directions: Have the child hold up their hand with their fingers separated. As you demonstrate the movements, ask them to imitate you. Take your thumb and second finger, and touch the pads together. With each breath, you will have the child touch the pads of the remaining fingers as described in the script below." The "Provider Script" section follows, detailing a four-finger counting exercise with specific instructions for each finger and a script for the provider to read aloud.

IN-SESSION ACTIVITY

MINDFUL FINGER COUNTDOWN

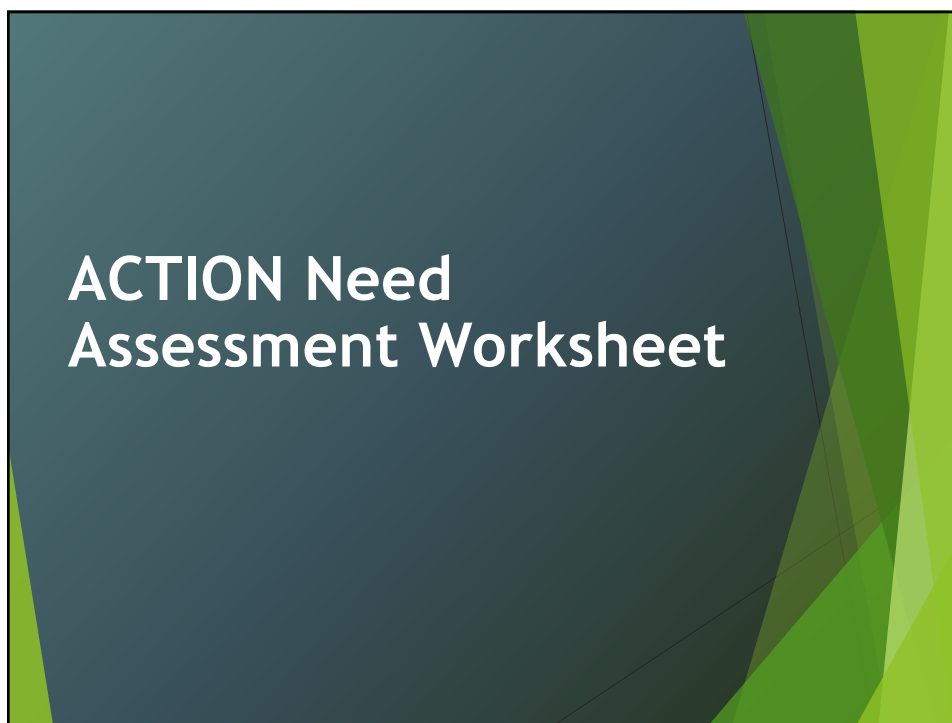
Age Range: Children

Objective: To reorient to the present moment with touch and mindful counting

Directions: Have the child hold up their hand with their fingers separated. As you demonstrate the movements, ask them to imitate you. Take your thumb and second finger, and touch the pads together. With each breath, you will have the child touch the pads of the remaining fingers as described in the script below.

Provider Script: State out loud "four." Take a deep, purposeful breath and have the child do the same. Move to your next finger, touching the pads of your thumb and third finger. State out loud "three." Again, take a deep, purposeful breath and have the child do the same. Continue with the remaining fingers, breathing in between and having the child imitate. Count down to one, repeating the process if needed.

39

A presentation slide with a dark blue and green geometric background. The title "ACTION Need Assessment Worksheet" is written in large, white, sans-serif font on the left side of the slide.

ACTION Need Assessment Worksheet

40

PROVIDER WORKSHEET

ACTION CREATING GROWTH: WHAT I NEED PLAN

Age Range: Children





Objective: To develop a method to communicate needs that supports the client's progress toward growth

Directions: Following a screening or assessment, it is crucial to have a plan to provide safety, set boundaries, and develop autonomy. Use this checklist to identify sensorimotor activities, mindfulness practices, or other methods that best support the child's arousal and that facilitate their participation in required tasks, treatment sessions, and engagement with others. Work with caregivers, and the child as appropriate, to develop these activities. Highlight a way to communicate needs through specified statements or nonverbal options. (Gestures are especially useful for young children.) This should be a starting point for continued strategizing to expand methods of communication.

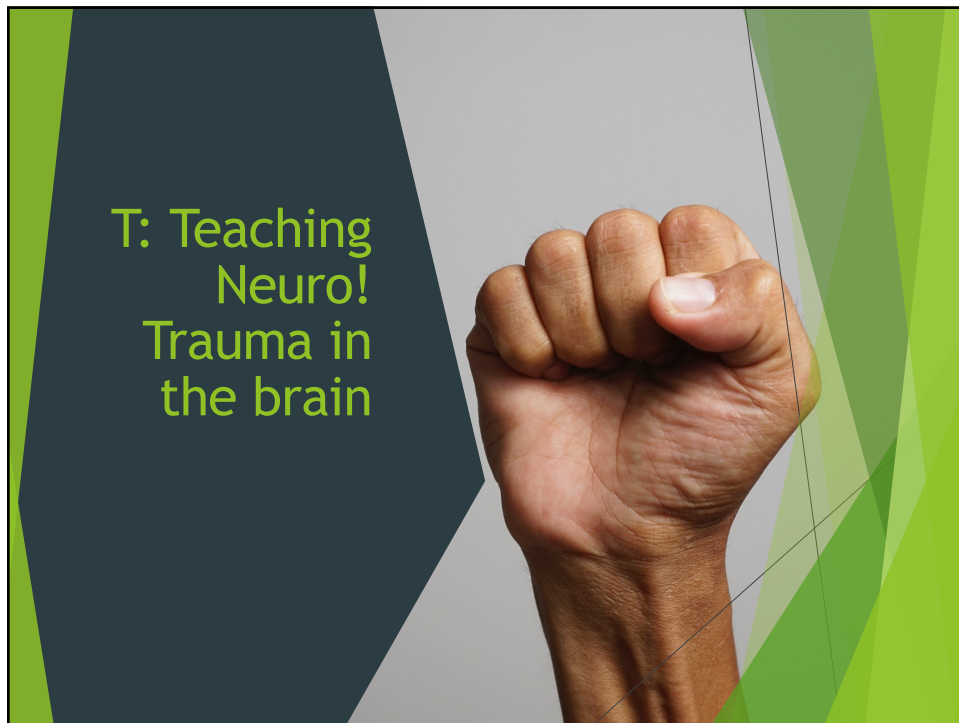
Desired Action	Key Words, Phrases, or Strategies
End a task	<input type="checkbox"/> Say "Stop please" <input type="checkbox"/> Use pictures with a stop sign <input type="checkbox"/> Signal with gestures
Share needs	<input type="checkbox"/> Say "I need..." or "I want..." <input type="checkbox"/> Say "Give me" <input type="checkbox"/> Use pictures of desired items to select <input type="checkbox"/> Signal with gestures
Express feelings	<input type="checkbox"/> Use "I feel" statements <input type="checkbox"/> Use pictures of emotions <input type="checkbox"/> Signal with gestures

41

Breathwork

-  Disclaimer
-  Connection to the nervous system
-  Diaphragmatic Breathing
-  Rhythmic Breathing and the Insula Cortex

42

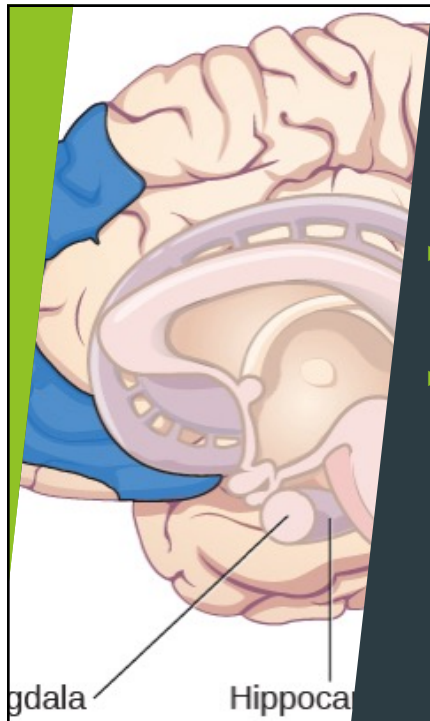


43

Teaching Younger Children About Their Brain

- ▶ There is a part of our brain that is really smart and playful, kind of like a small dog.
- ▶ Sometimes, things happen that make that part of our brain angry, mad, sad, or afraid. It has trouble listening, playing, or learning. We do not feel like ourselves. That little dog starts to get really loud and active.
- ▶ That part of your brain tries to get happy and will run around, bark, or jump—whatever it takes to get happy! It loves feeling good!
- ▶ Like having a small dog as a pet, you have control. Not only can you train that part of your brain to feel good, but you can feel good too! You have a leash and other training tools we will share.

44



Intellectual Reactions

- ▶ Front Part of the Brain versus Reptilian brain
- ▶ Challenges with:
 - ▶ Concentration
 - ▶ Problem Solving
 - ▶ Remembering

gdala Hippoca

45

Addressing the Impact on Memory

IN-SESSION WORKSHEET

**ACTIVITIES OF DAILY LIVING:
MEMORY ACTIVITIES**

Age Range: All

Objective: To improve working memory, assist in planning to prepare for necessary tasks, and decrease daily stress

Directions: Identify an activity of importance that may be causing the client challenges. For example, perhaps they are struggling to arrive to work on time or to maintain appointments, which is leading to additional dysfunction and stress. Discuss the needed steps to complete that particular activity, and write down each step in sequential order. As a follow-up activity, write the steps out of order and have your client place them in the correct sequence. Here is a sample memory activity for getting to their therapy appointments on time, followed by blank spaces for you to use with your client.

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PROVIDER WORKSHEET

ACTION BIO SIGNS CHART

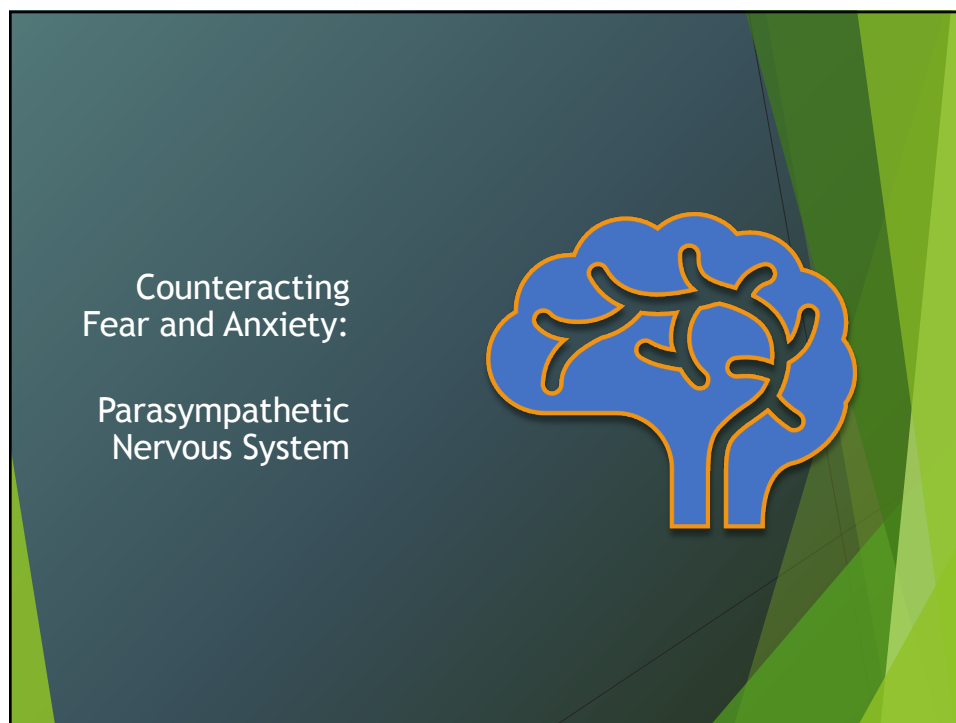
Client Name: _____

Date of Birth: _____

Directions: Use this chart to detect physiological responses to stimulation to the body. Monitor pre- and post-differences in the client's heart rate, respiration, and skin temperature following an activity or sensory stimulation.

Date	Pre-Breathing Rate (per 60 seconds)	Post-Breathing Rate (per 60 seconds)	Pre-Heart Rate (per 60 seconds)	Post-Heart Rate (per 60 seconds)	Pre-Skin Appearance and Feel	Post-Skin Appearance and Feel

47



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49



50



Mediation and Mindfulness: Journeys

51



Shiatsu Self-Massage

While sitting down, instruct the client to use their thumbs to provide pressure to the soles of the feet, moving in a circular manner. Then have them use their thumbs to provide a pressure massage to each toe on their feet. Instruct them to apply pressure and to massage the webbed spaces of their hands. Next, have them apply pressure to their palms, using their thumb and working down to the wrist area, continuing with gentle pressure. Then have them use their opposite hand to pull the other hand backward to stretch the wrist area. Lastly, invite them to massage their scalp using their fingertips. (Note to provider: If performing self-massage on the feet, ensure the client is comfortable with removing their shoes.)

Activity

52

Aromatherapy

Essential Oil	Potential Uses
Sweet orange	Improves mood, increases alertness, and assists with digestion
Lemon	Improves mood and digestive issues
Sandalwood	Has a calming effect and increases focus
Bergamot	Reduces stress and improves dermatological conditions
Rose	Decreases anxiety and enhances mood
Lavender	Decreases stress and has a calming effect
Chamomile	Improves mood and enhances positive emotions
Peppermint	Increases energy levels and improves nausea
Ginger root	Improves appetite and boosts immunity
Mandarin	Decreases anxiety and improves dermatological conditions
Ylang-ylang	Decreases nausea and improves dermatological conditions
Tea tree	Boosts immunity and improves dermatological conditions
Jasmine	Improves mood

53

4 Corners

- ▶ 4 directions
- ▶ 4 seasons
- ▶ 4 times of day
- ▶ 4 elements
- ▶ 4 medicines

54

Our Community Rules!

55

Part 2: ION

56



INTEGENERATIONAL FACTORS

Intergenerational trauma, this type of trauma affects generations of a specific group of people and does not require directly experiencing a traumatic event. The hearing of stories, learned behaviors, and subsequent rules that emerge all feed into the well-being of generations that follow. Indeed, there are stories within our history riddled with trauma. Survivors carry that trauma not only in their minds but in their bodies. The cells in their body hold onto the trauma and serve as a history book to be shared with offspring.

57



► Epigenetics

58



59

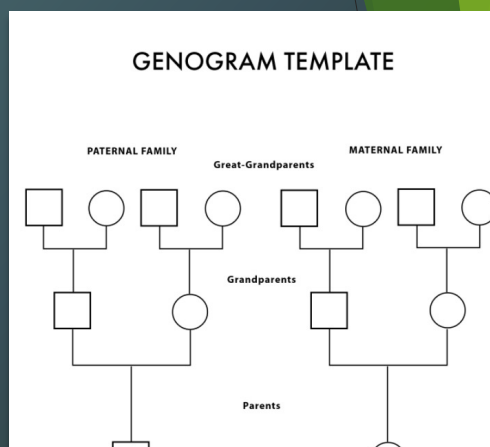
- ☐ Provide skin-to-skin contact during the first days and months of life.
- ☐ Perform a caregiver-provided massage, which has been shown to not only calm the infant but to decrease parental stress and anxiety. Addressing reciprocal regulation prior to such techniques is vital.
- ☐ Participate in shared experiences, such as reading to the child.
- ☐ Ensure consistent play with the child at least once daily.
- ☐ Feed the child based on their needs rather than doing so at scheduled mealtimes.

Early Intervention

Recognize Risk factors!

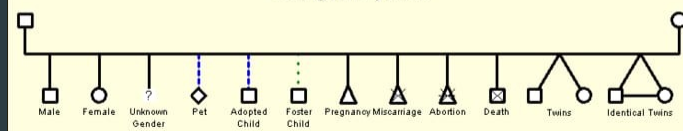
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Review Family History: Genogram



61

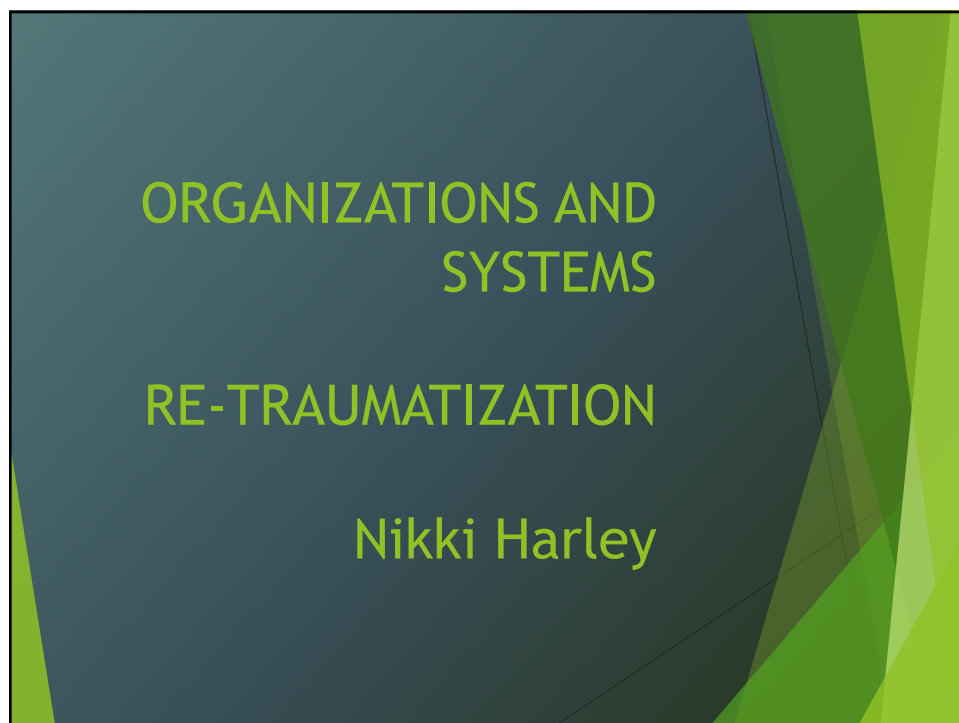
Genogram Symbols



62



63



64

Emotional Reactions	Temporary feelings of shock, fear, grief, anger, resentment, guilt, shame, helplessness, hopelessness, emotional numbness
Cognitive Reactions	Confusion, disorientation, indecisiveness, worry, shortened attention span, difficulty concentrating, memory loss, unwanted memories, self-blame
Physical Reactions	Tension, fatigue, edginess, difficulty sleeping, bodily aches or pain, startling easily, racing heartbeat, nausea, change in appetite, change in sex drive
Interpersonal Reactions	Feelings of distrust or irritability toward others; conflict, withdrawal, or isolation; feeling rejected or abandoned; being distant, judgmental, or overcontrolling of others

Table 9. Symptoms of Organizational Trauma During a Crisis (Young, Ford, Ruzek, Friedman, & Gusman, 1998)

Collective Trauma

65

Creating Safe Spaces

1. Routinely screen for trauma exposure and related symptoms
2. Use culturally appropriate evidence-based assessment and treatment
3. Make resources available to children, families, and providers on trauma exposure, impact, and treatment
4. Engage in efforts to strengthen the resilience and protective factors of children and families impacted by and vulnerable to trauma
5. Address parent and caregiver trauma and its impacts on the family system
6. Emphasize continuity of care and collaboration across systems
7. Maintain an environment of care for staff that addresses, minimizes, and treats secondary traumatic stress and that increases staff resilience (National Child Traumatic Stress Network, 2016)

66

Sanctuary Space

Breathwork	Breathwork is a general term used to describe any type of therapy that utilizes breathing exercises to improve mental, physical, and spiritual health.
Yoga or mindful movement	The gentle movement associated with yoga helps develop body awareness and reduces over-reactivity to internal sensations. These practices recalibrate the threat detection system from the top down and bottom up, giving individuals with trauma control of their healing.
Mindfulness	Mindfulness activities can mitigate symptoms of PTSD by increasing activity in the prefrontal cortex and hippocampus and toning the amygdala. At its core, mindfulness is simply the basic human ability to be present. A simple mindfulness exercise involves the use of a stethoscope to center on the beauty of our heartbeat. For those who struggle with formal meditation or mindfulness practices, you can simply incorporate mindful awareness into your daily routines.
Gentle music	While music cannot cure PTSD, it has demonstrated positive results in helping to alleviate secondary symptoms of trauma, such as depression and insomnia (Blanu et al., 2012).
Diet and exercise	Good nutrition and physical activity are important parts of leading a healthy and balanced lifestyle, which can dramatically assist in maintaining overall health and well-being.
Regular sleep	Lack of sleep can lead to insulin resistance, cardiovascular disease, mood swings, poor immune function, hormonal imbalances, and lowered life expectancy. Therefore, get on a regular sleep-wake schedule, and keep a journal by your bedside to capture any last-minute thoughts for the day. You can also perform light stretching or yoga before bed to prepare the body for sleep.

Table 13. Practical Ways for Practitioners to Be-Center

67

Person first: We must focus on the person first—not the trauma that happened to them. Individuals are resilient and have strengths that supersede trauma. Therefore, include strengths-based and evidence-based strategies in your work. While we have presented a multitude of activities in this book, make sure that your treatment plans are person- and family-centered as well.

- ❑ **Advocacy:** Attending expensive workshops and trainings is a beginning, not an ending. Reading this book is a start. The real work is in advocacy at every level. Advocate for your clients by acknowledging their unique needs and by aligning resources that fit those needs. Educate those who work with individuals with trauma. Advocate for resources to decrease the financial and social impacts of trauma. Establish mentorship programs and training for primary care, childcare, and eldercare providers.
- ❑ **Avoid re-traumatization:** Employ the use of de-escalation techniques versus the use of physical restraints. Many of the challenges individuals present with occur when they do not feel validated. Start by acknowledging their perspective and by recognizing the trauma lens of protection through which they view the world. Listen to what they have to say! Avoid making assumptions and judgments. Ask for and provide clarification by repeating and rephrasing statements. Apologize for any misunderstandings or misinterpretations. Provide choices rather than dictating rules.
- ❑ **Assess your knowledge of trauma:** Be aware of your personal experiences. As you work with clients, look in to your own level of comfort. Utilize some of the techniques

NOW is the time to take ACTION

68

buy-in, and provide mentorship for team members (Fette, Lambdin-Pattavina, & Weaver, 2019).

- ❑ **Promote physical activity:** Performing gross motor activities, such as sports, can improve positive outcomes and behaviors. Support the development of structured activities and access to such programs (Cahill, Egan, & Seber, 2020).
- ❑ **Address organizational trauma:** Complete organizational assessments for trauma-informed care. Develop a mission statement that includes inclusivity; cultural sensitivity and values around safety; trustworthiness and transparency; peer support and mutual self-help; collaboration and mutuality; empowerment, voice, and choice; and cultural, historical, and gender issues.
- ❑ **Incorporate a reflective practice:** With any clinical practice, it is necessary to incorporate a reflective practice on the services you provide. Be sure to revisit the events of therapy sessions by maintaining proper notes. Revisit your own thoughts and feelings during the session. Analyze what seemed to work and what did not. Consider other activities and approaches you could have taken to assist in revising treatment plans. In addition, revisit the Practitioner Readiness for Trauma Care Checklist from chapter 1 to make sure you are best supporting your clients' needs.

Now is the time for you to call others to ACTION!

69

Group activity

- ▶ Circle
- ▶ Pass items clockwise
- ▶ Keep with the rhythm

70

Juggling Thoughts

- ▶ Represents mental chatter
- ▶ Mindfulness can help focus
- ▶ How did the “chatter” feel when it moved quickly vs. slowly?

71

Understanding Intergenerational Trauma (Discussion)

- ▶ Facilitated questions
- ▶ Small group breakout
- ▶ Sharing insights

72

Mechanisms of Trauma Transmission

- ▶ Psychological
- ▶ Cultural
- ▶ Social pathways

73

Mechanisms of Trauma Transmission (Discussion)

- ▶ Facilitated questions
- ▶ Small group breakout
- ▶ Sharing insights

74

Impacts on Identity

- ▶ Loss of language
- ▶ Disconnection from traditions
- ▶ Stigma and internalized oppression

75

Impacts on Identity (Discussion)

- ▶ Facilitated questions
- ▶ Small group breakout
- ▶ Sharing insights

76

Mental Health Implications

- ▶ High rates of PTSD, depression
- ▶ Suicide and substance use trends

77

Mental Health Implications (Discussion)

- ▶ Facilitated questions
- ▶ Small group breakout
- ▶ Sharing insights

78

Spirituality in Indigenous Healing

- ▶ Role of ceremony and ritual
- ▶ Belief systems
- ▶ Holistic worldviews

79

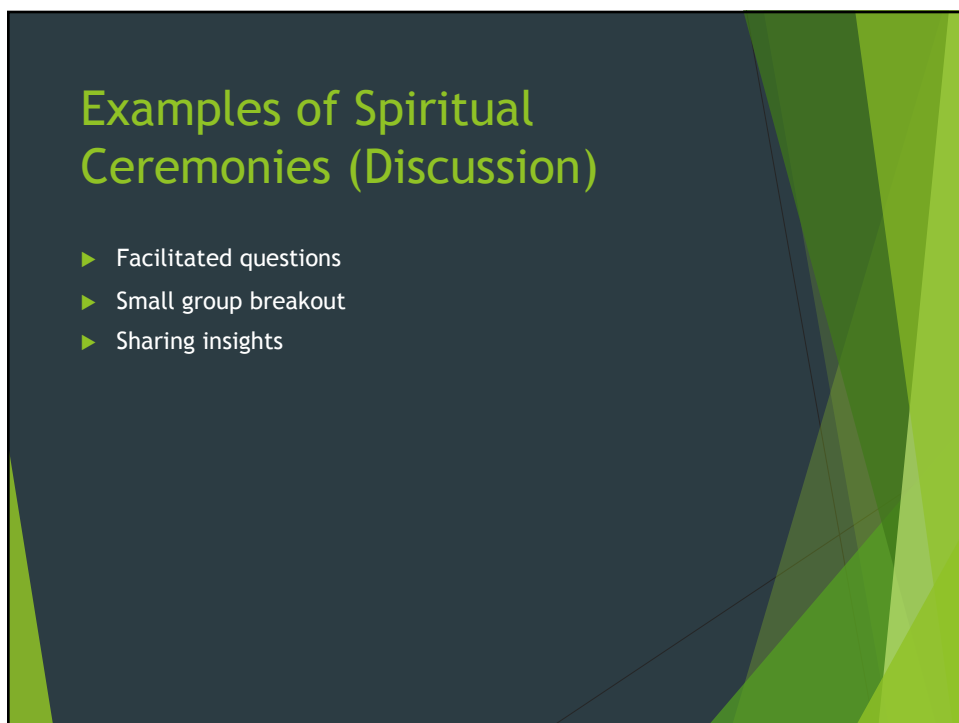
Spirituality in Indigenous Healing (Discussion)

- ▶ Facilitated questions
- ▶ Small group breakout
- ▶ Sharing insights

80



81



82



83



84

Storytelling Traditions

- ▶ Transmission of knowledge
- ▶ Oral history
- ▶ Cultural resilience

85

Storytelling Traditions (Discussion)

- ▶ Facilitated questions
- ▶ Small group breakout
- ▶ Sharing insights

86

Techniques for Storytelling

- ▶ Story circles
- ▶ Digital storytelling
- ▶ Student-led narratives

87

Techniques for Storytelling (Discussion)

- ▶ Facilitated questions
- ▶ Small group breakout
- ▶ Sharing insights

88

Trauma-Responsive Care

- ▶ Core principles
- ▶ Safety and empowerment
- ▶ Trust and collaboration

89

Trauma-Responsive Care (Discussion)

- ▶ Facilitated questions:
 - ▶ What Happened to You?
 - ▶ What do You Need?
- ▶ Small group breakout
- ▶ Sharing insights

90

Aligning TRC with Culture

- ▶ Adaptation of models
- ▶ Use of traditional concepts

91

Opening Reflection

- ▶ Review of Day 1
- ▶ Circle sharing

92

Opening Reflection (Activity)

- ▶ Interactive exercises
- ▶ Role plays
- ▶ Peer feedback

93

Education & Healing Practices

- ▶ Classroom integration
- ▶ Mental health support
- ▶ Role of school counselors

94

Education & Healing Practices (Activity)

- ▶ Interactive exercises
- ▶ Role plays
- ▶ Peer feedback

95

Working with Elders

- ▶ Protocols
- ▶ Building trust
- ▶ Inviting collaboration

96

Working with Elders (Activity)

- ▶ Interactive exercises
- ▶ Role plays
- ▶ Peer feedback

97

Tools for Culturally Intelligent Plans

- ▶ Lesson plans
- ▶ Community events
- ▶ Curriculum redesign

98

Tools for Cultural Intelligent Plans (Activity)

- ▶ Interactive exercises
- ▶ Role plays
- ▶ Peer feedback

99

Cultural Intelligence vs. Competency

- ▶ Self-awareness
- ▶ Contextual knowledge
- ▶ Dynamic learning

100

Cultural Intelligence vs. Competency (Activity)

- ▶ Interactive exercises
- ▶ Role plays
- ▶ Peer feedback

101

Blending Traditions and Therapy

- ▶ CBT and mindfulness with ceremonies
- ▶ Examples of integrative models

102

Blending Traditions and Therapy (Activity)

- ▶ Interactive exercises
- ▶ Role plays
- ▶ Peer feedback

103

Community-Based Healing

- ▶ Feasts
- ▶ Wellness circles
- ▶ Land-based education

104

Community-Based Healing (Activity)

- ▶ Interactive exercises
- ▶ Role plays
- ▶ Peer feedback

105

Youth Empowerment

- ▶ Mentorship programs
- ▶ Language recovery
- ▶ Cultural arts

106

Youth Empowerment (Activity)

- ▶ Interactive exercises
- ▶ Role plays
- ▶ Peer feedback

107

Designing Youth Programs

- ▶ Co-creation with youth
- ▶ Funding models
- ▶ Cultural sustainability

108

Designing Youth Programs (Activity)

- ▶ Interactive exercises
- ▶ Role plays
- ▶ Peer feedback

109

Sustainable Healing Models

- ▶ Train-the-trainer
- ▶ Capacity building
- ▶ Evaluation methods

110

Sustainable Healing Models (Activity)

- ▶ Interactive exercises
- ▶ Role plays
- ▶ Peer feedback

111



Closing: Storytelling

112

Closing Circle

- ▶ Final reflections
- ▶ Commitments to action

113

Closing Circle (Activity)

- ▶ Interactive exercises
- ▶ Role plays
- ▶ Peer feedback

114

Next Steps

- ▶ Personal planning
- ▶ Program development
- ▶ Ongoing education

115

Next Steps (Activity)

- ▶ Interactive exercises
- ▶ Role plays
- ▶ Peer feedback

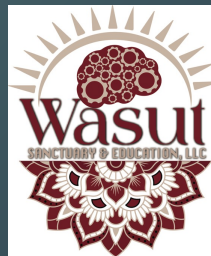
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- ▶ Tribal nations
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PHD, OTD, OTR/L,
ASDCS, FNAP, FAOTA



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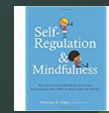
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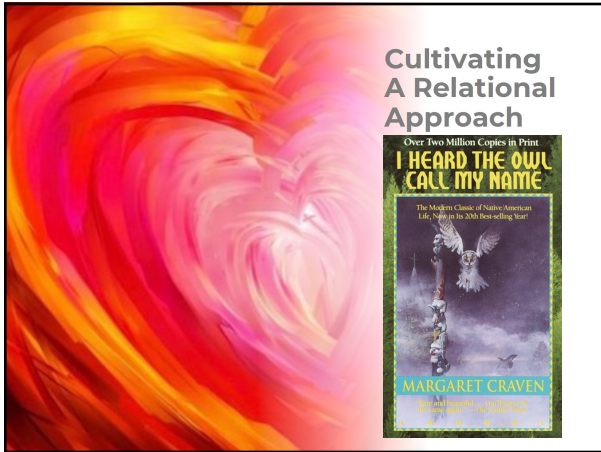
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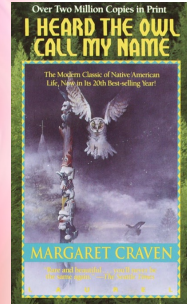
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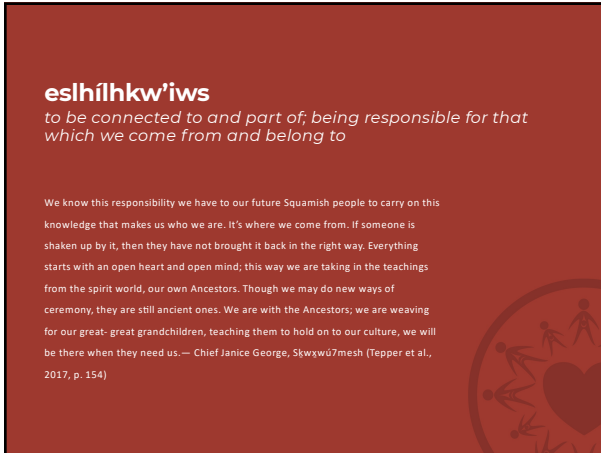
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Cultivating A Relational Approach



4

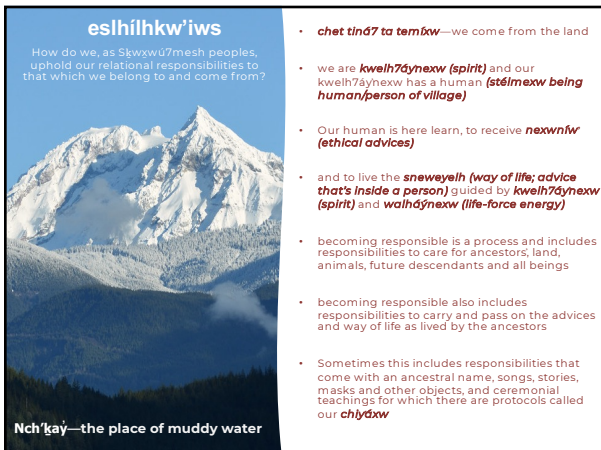


eshlilhkw'iws

to be connected to and part of; being responsible for that which we come from and belong to

We know this responsibility we have to our future Squamish people to carry on this knowledge that makes us who we are. It's where we come from. If someone is shaken up by it, then they have not brought it back in the right way. Everything starts with an open heart and open mind; this way we are taking in the teachings from the spirit world, our own Ancestors. Though we may do new ways of ceremony, they are still ancient ones. We are with the Ancestors; we are weaving for our great-great grandchildren, teaching them to hold on to our culture, we will be there when they need us.— Chief Janice George, Sk̓w̓w̓7mesh (Tepper et al., 2017, p. 154)

5



eshlilhkw'iws

How do we, as Sk̓w̓w̓7mesh peoples, uphold our relational responsibilities to that which we belong to and come from?

- **chet tlná7 ta temákw**—we come from the land
- we are **kweh7áynexw** (spirit) and our kweh7áynexw has a human (**stélmexw** being human/person of village)
- Our human is here learn, to receive **nexwnáw** (ethical advices)
- and to live the **sneweyelh** (way of life; advice that's inside a person) guided by **kweh7áynexw** (spirit) and **waháynexw** (life-force energy)
- becoming responsible is a process and includes responsibilities to care for ancestors, land, animals, future descendants and all beings
- becoming responsible also includes responsibilities to carry and pass on the advices and way of life as lived by the ancestors
- Sometimes this includes responsibilities that come with an ancestral name, songs, stories, masks and other objects, and ceremonial teachings for which there are protocols called our **chlyáxw**

Nch'kay—the place of muddy water

6

Being and Becoming

*stélmexw—being human; person of
village and kwelh7áyhexw—spirit*

The word human being in the Skwxwú7mesh snichim has been historically translated as a noun, 'human being.' However, recent discussions among Elders and knowledge keepers found this translation to be inaccurate. It is now widely known as 'being human'; a verb that signals the privilege and responsibility that comes along with active participation in community. (Nelson-Moody, 2024, p. 37)



7



Imagine the caterpillar going into its cocoon and the struggle that it goes through before being transformed into a butterfly. Children and youth also need a safe relational cocoon within which to struggle and grow.

8

**sneweyelh—way of life, advice
that's inside a person...**

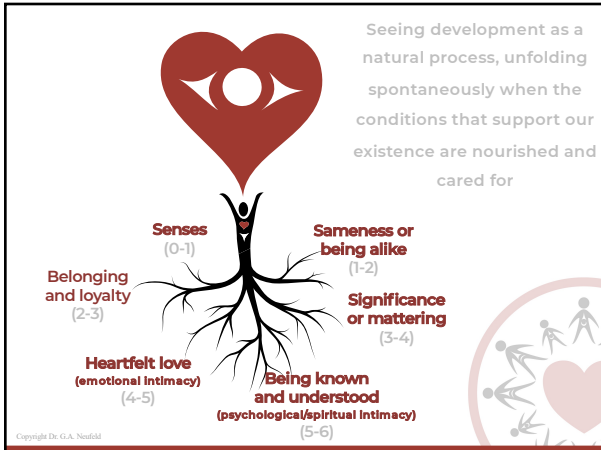
*parenting is not a role or a skill; it is a deep
relational instinct to care for our children, youth,
each other, the land, ancestors, and animals*



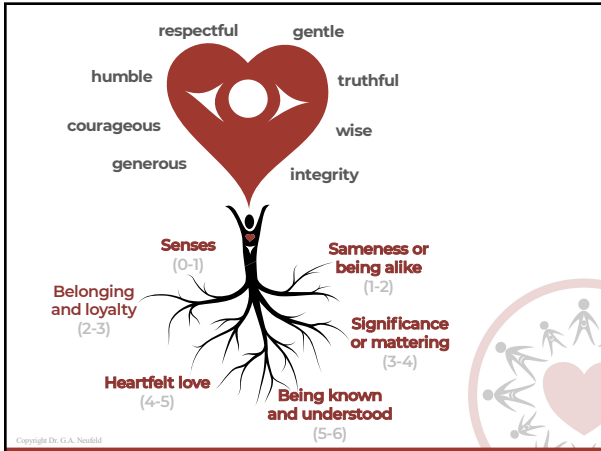
In trying to write some of this out explicitly, using English words, I asked my mentor Xwalactun how he taught me and what exactly he said to me, and I remember that he just smiled and said, 'I showed you.'

(Aaron Nelson-Moody/
Splash, 2024)

9



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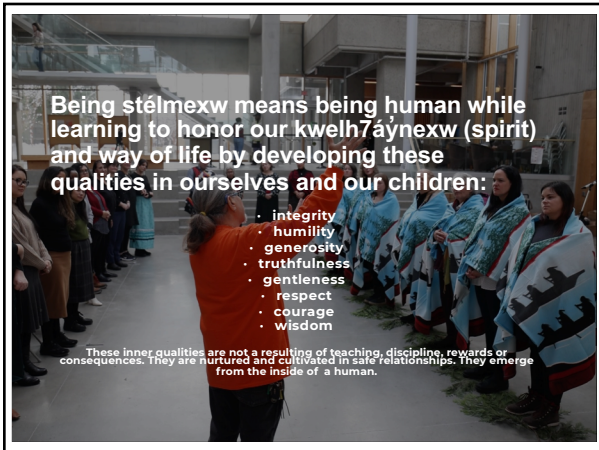


11

How do we as parents and caregivers come together to provide culturally affirming care through:

- Senses
- Sameness
- Belonging and loyalty
- Mattering
- Love and warmth
- Being known and understood

12



Being stélmexw means being human while learning to honor our kwelh7áynexw (spirit) and way of life by developing these qualities in ourselves and our children:

- integrity
- humility
- generosity
- truthfulness
- gentleness
- respect
- courage
- wisdom

These inner qualities are not a resulting of teaching, discipline, rewards or consequences. They are nurtured and cultivated in safe relationships. They emerge from the inside of a human.

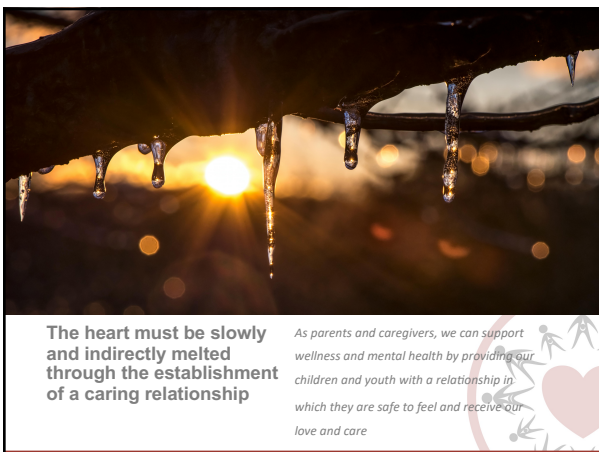
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What do we mean by safe relationships?

- Togetherness is the priority—behavior does not divide
- Emotional expression (frustration & tears) is invited and does not interfere with togetherness
- Relationships are a source of rest because a child does not have to work or perform for to belong and feel loved
- Care is provided and received unconditionally—our children must feel our love and understanding deeply

14



The heart must be slowly and indirectly melted through the establishment of a caring relationship

As parents and caregivers, we can support wellness and mental health by providing our children and youth with a relationship in which they are safe to feel and receive our love and care

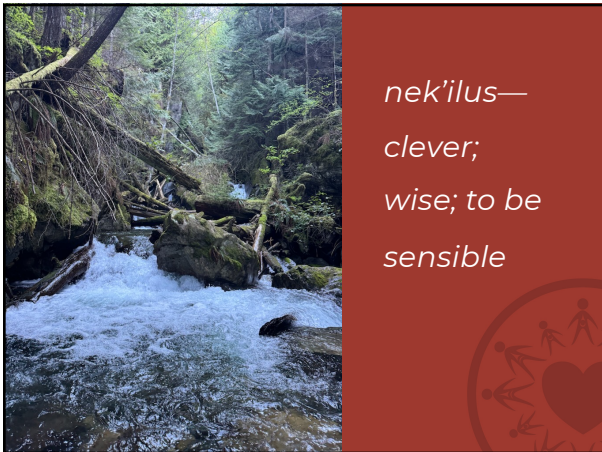
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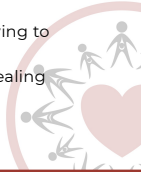


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Wisdom Practices/Rituals

nek'ilus—clever; wise; to be sensible

- Beginnings and endings
- Sacred space
- Protects the important from the urgent; time for relationship and emotional expression
- Can include play and other rituals
- Must be safe and consequences free
- Must never be used for work purposes
- Take care of us and our relationships with us having to think too much about it
- Bring relational rest necessary for growth and healing



19

The Wisdom of Gathering

nch'ú7mut —unity, one heart one mind

The fear of separation is powerful. It's primal and it operates in our lives unseen and secretive, only making itself known when we become brave enough to look for it. Some of us are fortunate enough to have loving, nurturing families and our journey is marked by their presence. Some of us have strong religious affiliations that enhance the meaning of our lives. Still others find soulmate who grace us with the depth of their love. But within all of that – because we are a human family, and we are all born gasping for the same breath – resides the pulse of original fear. Separateness. It is our common cry.

RICHARD WAGAMESE, One Drum



20

Wisdom Practices - Gathering

nch'ú7mut —unity, one heart one mind

*"The longest journey
you will ever take is
the one from your
head to heart"*
Kathy Lewis, Cree Elder



21



Squamish Nation's Stan Joseph, carver of the Welcome Pole at Ambleside beach, will be overseeing work starting at the end of March to restore the pole. | Paul McGrath

"At the time when the [West Vancouver] committee came to me and asked if I had an idea for a welcome figure, I knew immediately it would be a grandmother. I'd never seen a grandmother figure in our coastal area before, but this made the most sense. Grandmothers are the most welcoming of people."

Joseph recalled memories of his own grandma, forever welcoming him into her home with tea and biscuits. The traits of being warm and welcoming are consistent with grandmothers all over the world "no matter what colour or where they are from."

22



- morning routines...smudge, cuddles
- preparing meals together
- eating together
- after school rituals...driving home in the car
- storytelling
- art making
- food gathering
- listening to music together
- playing a game together
- going for a walk in the forest
- going to the water
- Animals
- canoe journey
- drumming and singing together
- family tips...
- teacher's morning greeting rituals


examples of gathering

23

The Wisdom of Grieving

*skwálwen—heart, inner voice of inner being;
walháynexw—life force*

As Sḵwxwú7mesh peoples, tears have always been a symbol of transformation, and they are a natural way of healing because toxins are removed from our body -D'chatałtłt



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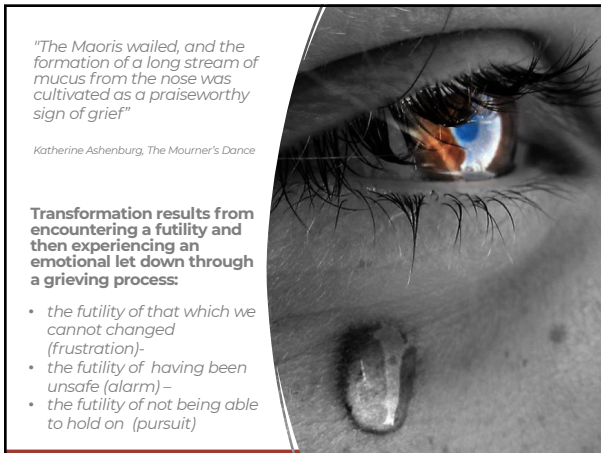
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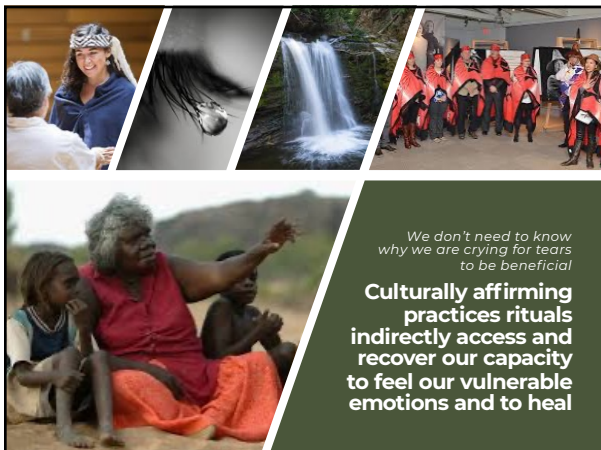
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29



30

The Wisdom of Introductions and Continuity

I made the mistake of grumbling about the loss of our physical culture, several times in fact, and the responses were quite similar: go make some more stuff. My Elders had very little patience for me merely complaining without doing something about it. So, I have worked with some of my friends and cousins for several decades now to fill up our community with the physical manifestation of our stories, our worldview, and our histories. (Nelson-Moody, 2024, p. 19)



31

Wisdom practice –continuity

Culture can provide a sense of relational continuity for young people reducing the stress of separation that is an inevitable part of life!



32

AN INDIGENOUS WORLDVIEW PROVIDES CONTINUITY



33




Ways to help a youth hold on when facing separation...reducing separation

- Letting a young person know when the next point of connection is
- Connection to land and ancestors
- Objects of significance
- Stories
- Touch points
- Providing a touch of proximity through mattering
- Pictures
- Going to special places
- Music

34

Separation is wounding. Sometimes a vulnerability too much to carry.


- **SENSES** - loss of contact, touch, sight, sound, not being noticed or recognized, not being invited to exist
- **SAMENESS** – being different, fear of not being normal, loss of identity,
- **BELONGING and LOYALTY** – not fitting in, being ostracized, , losing face, feeling betrayed, disloyalty, not being stood up for
- **SIGNIFICANCE**–lack of approval, not being valued, losing favor, not feeling wanted, not being held dear, not feeling special to, not measuring up, fear of being replaced, fear of not being chosen
- **LOVE** – not feeling loved or liked, lack of closeness, warmth, intimacy and connection
- **BEING KNOWN and UNDERSTOOD** – not feeling seen or heard, feeling misjudged, not being seen from inside out, not being trusted, not being understood



35

Wisdom Practices - Introductions

Children and youth are not receptive to strangers, nor should they be. Relationship begets relationship, and by helping strengthen connection between young people and the adults responsible for them we reduce separation and help them put down deep roots.




36



37

When and how to introduce children and youth to other adults responsible for them...

- Competing attachments
- Introducing youth to other adults responsible for their care
- Speaking well, in advance of introductions, of those in the child's village who will be caring for them
- Inviting other caregivers to share a meal
- Drawing out and conveying the child's desire to spend time with the teacher/coach/grandparent/etc.
- Ceremonies and rituals in which kinship is acknowledged and renewed



38



39



1



2



3

The framework has been informed by:

- The Truth and Reconciliation Commission Calls to Action
- The Aboriginal Policy and Practice Framework in British Columbia
- United Nations Declaration on the Rights of Indigenous People
- The Ministry of Child and Family Development's Core Policy on Working with Indigenous Children, Youth, Families and Communities
- The In Plain Sight Report
- The Pathways to Hope Report
- Report on Missing and Murdered Indigenous Women

4

Role and practice-based care

Mental health practices are generally skill based, intended for trained experts, and may or may not be specific to the culture of the client

- | | | |
|---|---|---|
| <ul style="list-style-type: none"> • Sand Tray • DBT • EFT • Play Therapy • M.D. • Psy.D. • Art Therapy • Ph.D. • Counselor • Clinical Mental Health Counseling • Story Boarding • Narrative therapy • Non-violent communication • Object relations • Parent child interaction • Poetry therapy • Positive psychology • Process orientated psychology • Sex therapy • Somatic | <ul style="list-style-type: none"> • Adlerian Therapy • Adventure Therapy • Analytical psychology • Animal assisted therapy • Attack therapy • Attached based psychotherapy • Aversion therapy • Behaviour modification • Biofeedback • Client centered • Co-counseling • Contemplative psychotherapy • Cultural family therapy • Dance therapy • Drama therapy • Dyadic developmental psychotherapy • Depth psychology • Ecological counselling • Transpersonal • Wilderness | <ul style="list-style-type: none"> • EMDR • Existential therapy • EFT • Family Constellations • Future Oriented therapy • Gestalt Therapy • Grief Counselling • Holding therapy • Humanistic psychology • Hypnotherapy • Internal Family Systems • Journal therapy • Logic based therapy • Marriage counselling • Mindfulness based stress reduction • Metacognitive therapy • Music therapy |
|---|---|---|

5

The outer ring of the framework is a reminder of our responsibility to co-create a relational context that is culturally distinct and in which learning, healing and growing together can unfold naturally



The circle represents a sacred time and space that protects the important from the urgent while providing for the needs of:

- togetherness
- care
- rest
- movement
- sharing culturally distinct and affirming messages about Indigenous ways of life
- belonging, love and understanding

6

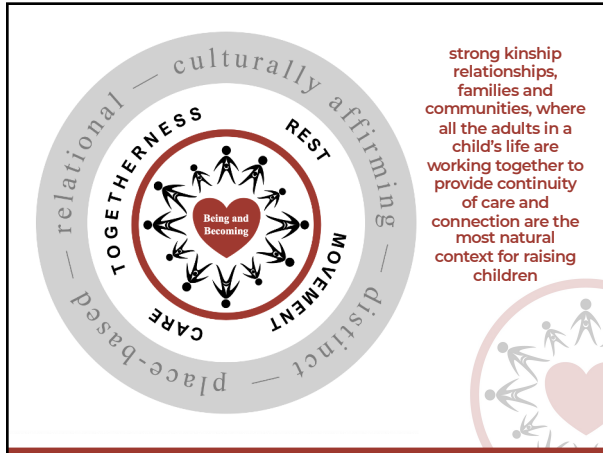
Strengthening and Healing Kinship

The fear of separation is powerful. It's primal and it operates in our lives unseen and secretive, only making itself known when we become brave enough to look for it. Some of us are fortunate enough to have loving, nurturing families and our journey is marked by their presence. Some of us have strong religious affiliations that enhance the meaning of our lives. Still others find soulmate who grace us with the depth of their love. But within all of that – because we are a human family, and we are all born gasping for the same breath – resides the pulse of original fear. Separateness. It is our common cry.

Richard Wagamese, One Drum



7



strong kinship relationships, families and communities, where all the adults in a child's life are working together to provide continuity of care and connection are the most natural context for raising children



8



9



Dominant society promotes pushing our faces into separation but as Indigenous peoples there is only ever connection. Always focus on the connection!



10



holding up Indigenous concepts of kinship which include


- the more than human, including land
- extended family and community
- ancestors
- all peoples
- there exists no separation



11

AN INDIGENOUS WORLDVIEW PROVIDES

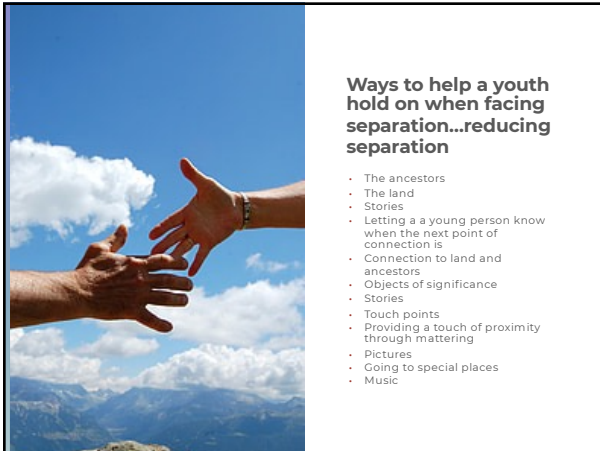
CONTINUITY



12



13




14



15

As practitioners we can help a youth by focusing on strengthening relationships with family and community, or by providing surrogates who take the weight of relationships where needs cannot be met for whatever reason.


- Residential schools displaced parents and cultural ways doing great harm
- Sometimes we can inadvertently displace parents and families by centering ourselves as the answer
- Polarizing relationships can create stress and disconnection
- The more a youth perceives their attachments to be on the same side the better
- When bio family is not available find surrogates
- Practitioners see yourself as part of the kinship circle
- The land, ancestors' and other helper beings are important connections that can be strengthened through cultural narratives and traditional mentoring and teaching




16

Care and Togetherness

But even the years he had spent showing me are still just a small part of what Xwalacktun had done. What he actually did was include me in his life of creating—a life dedicated to teaching not only how to make a thing but how to make it with love and generosity, and with integrity toward our teachings. (Nelson-Moody, 2024, p. 4)




17



Providing for the 4 essential needs:

- togetherness;
- care;
- rest;
- movement



18

What do we mean by togetherness?

- Relationships where the need for connection physically, emotionally, psychologically and spiritually is provided without disruption.
- Emotional expression (frustration & tears) is invited and does not interfere with togetherness.
- Relationships are a source of rest because a child does not have to work or perform for adults to belong and feel loved and understood.
- Care is provided and received unconditionally—our children must feel our love and understanding deeply. Defenses can be melted.



19



Togetherness is essential for development and healing.

20

What do we mean by care?

- Within dominant society the capacity to care is not well developed, the focus is on behavior and progress
- Stress and emotionally wounding events interfere with our caring instincts
- Care provision must be received to be considered true care. Receptivity cannot be assumed!
- Residential schools and intergenerational trauma have disrupted traditional hierarchies of care (lateral violence)
- Gathering Our Medicine is intended to help facilitate a restoration and strengthening of caring relationships in families and communities
- There is nothing better than being care for by our own people and our traditional ways



21

Emotional defenses

- All mammals are equipped with a survival system
- It is meant to be situational
- Problematic only when chronic and stuck
- Loss of feeling to function in stressful or wounding contexts
- Can be highly alienating (behavior)
- Root of mental health symptoms
- Inhibit caring – providing and receiving
- Interfere with togetherness, healing and growth
- Emotional letdowns are needed
- Peer orientation leads to deep emotional defense




22



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Rest and Movement

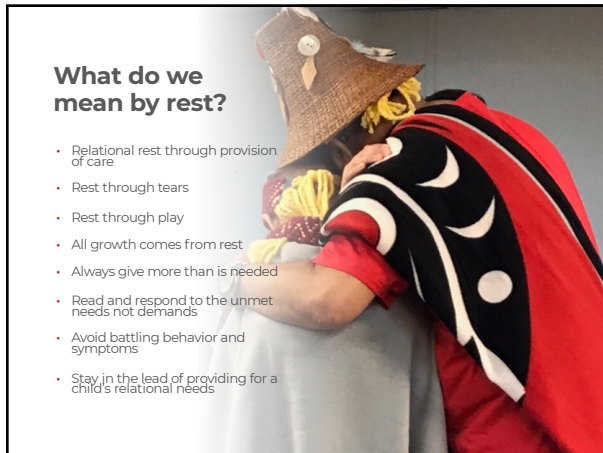
A child must never work for our love, they must rest in it. This is the only way. Dr. Gordon Neufeld



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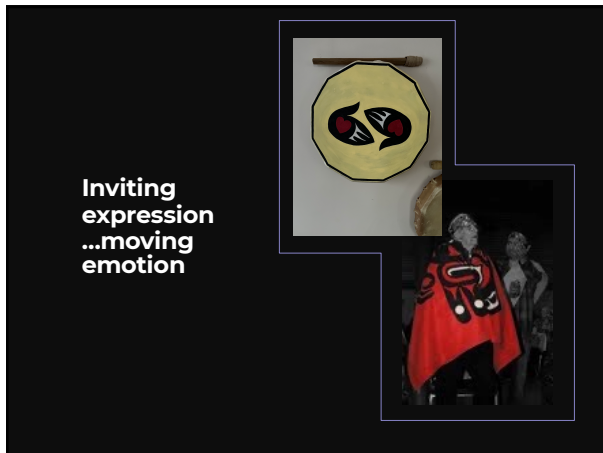
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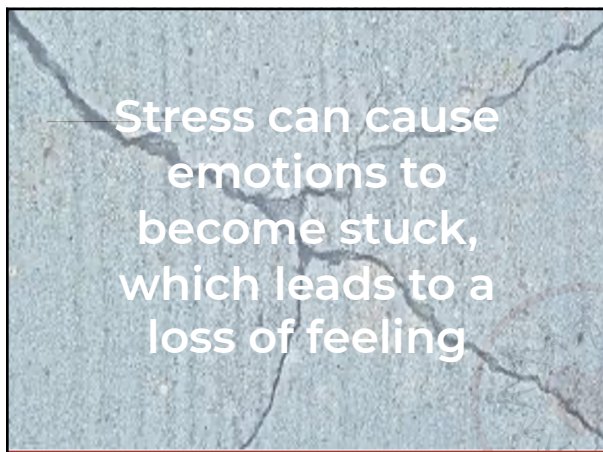
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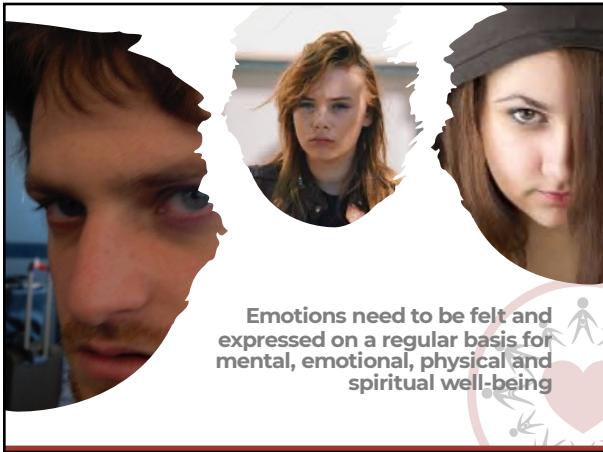
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Experiencing Trauma

- **Intergenerational Trauma:** when the trauma of an event is not resolved and is then internalized and passed from one generation to the next through a lack of community supports and changes in behaviour and parenting skills
- **Complex Trauma:** repeated or prolonged trauma or torture within the context of subordination, captivity, and/or totalitarian control
- **Trauma:** the lasting emotional, psychological, or physical effects that survivors experience (how a person remembers, what they remember, feelings of helplessness or inability to cope, physical health effects)



Complex Trauma – JL Herman – 1

- Alterations in affect regulation
 - Persistent mental unease or discomfort
 - Explosive and/or extremely inhibited anger
 - Compulsive and/or extremely inhibited sexuality
- Alterations in consciousness
 - Amnesia and/or abnormally vivid or complete memory of the past
 - Transient dissociative episodes
 - Depersonalization (loss of one's sense of identity)
 - Derealization (the feeling that things are strange, unreal, somehow altered)
 - Reliving experiences (intrusive thoughts, ruminative preoccupation)



Complex Trauma – JL Herman – 2

- Alterations in self-perception
 - Sense of helplessness or paralysis of initiative
 - Shame, guilt, self-blame, feelings of violation/corruption
 - Sense of complete difference from others (specialness, utter aloneness, belief that no one else can understand, non-human identity)
- Alterations in perception of perpetrator
 - Preoccupation with relationship with perpetrator (including revenge)
 - Unrealistic attribution of total power to perpetrator
 - Idealization, paradoxical gratitude, acceptance of perpetrator's belief system, rationalizing abuse



Complex Trauma – JL Herman – 3

- Alterations in relations with others
 - Isolation, withdrawal and/or repeated search for rescuer
 - Disruption in intimate relationships
 - Persistent distrust
 - Repeated failures of self-protection
- Alterations in systems of meaning
 - Loss of sustaining faith
 - Sense of hopelessness and despair



Complex Trauma Narratives

- “The world is unsafe”
- “No one will help me”
- “I’m going to die anyway”
- “Don’t trust anyone”
- “I’m not worthy of love or respect”
- “I don’t know anything”
- “Nothing I say/do matters”



Impacts of Trauma – Aboriginal Healing Fdtn

- Experienced, witnessed, or inherited the memory of horrific events
- Creates an ongoing cycle of patterns and behaviours that are felt on a day-to-day basis by survivors, families, communities
 - Cultural identity issues, cultural confusion, cultural dislocation
 - Destruction of social support networks that people/cmmties once relied on
 - Disconnection from natural world (spiritual dislocation)
 - Alienation from own spiritual life and growth process (spiritual confusion)
 - Dysfunctional families and interpersonal relationships
 - Parenting issues (emotional coldness, rigidity, neglect, poor communication, abandonment)



Impacts of Trauma – Aboriginal Healing Fdtn

- Cycle of patterns and behaviours felt on a day-to-day basis (2)
 - Chronic widespread depression
 - Layers upon layers of unresolved grief and loss
 - Deep-seated sense of shame and shame-based family dynamics
 - Unconscious internalization of residential school behaviours (false politeness, not speaking out, passive compliance, excessive neatness, obedience without thought)
 - Breakdown of social glue that holds families/communities together (trust, common ground, shared purpose and direction, vibrant ceremonial and civic life, co-operative networks and associations working for the common good)



Impacts of Trauma – Aboriginal Healing Fdtn

- Cycle of patterns and behaviours felt on a day-to-day basis (3)
 - Flashbacks and associative trauma (smells, foods, sounds, sights, people that trigger memories, anxiety attacks, and other physiological symptoms)
 - Becoming an oppressor and abuser of others after suffering abuse to oneself
 - Chronic widespread anger and rage
 - Disunity and conflict between individuals, families, and factions in community
 - Low self-esteem, internalized sense of inferiority
 - Eating disorders, sleeping disorders
 - Sexual abuse
 - Physical, psychological, emotional abuse



Impacts of Trauma – Aboriginal Healing Fdtn

- Cycle of patterns and behaviours felt on a day-to-day basis (4)
 - Chronic physical illness related to spiritual/emotional states
 - Aversion to white people, especially those in positions of power
 - Toxic communication patterns
 - gossip, backbiting (unkind remarks made about a person who is not present)
 - criticism, put-downs, personal attacks, sarcasm, secrets
 - Dysfunctional community environment
 - patterns of paternalistic authority linked to passive dependency
 - patterns of misuse of power to control others
 - social patterns that foster whispering and malicious gossip, but a refusal to stand with those who speak out or challenge the status quo



Impacts of Trauma – Aboriginal Healing Fdtn

- Cycle of patterns and behaviours felt on a day-to-day basis (5)
 - Education blocks (aversion to anything that seems “too much like school”)
 - Psychologically-based learning disabilities (fear of failure, self-sabotage)
 - Dysfunctional/co-dependent family behaviours replicated in the workplace
 - Fear of personal growth, transformation, healing
 - Voicelessness
 - feeling that one cannot influence/shape the world one lives in
 - passive acceptance of powerlessness within community life
 - passively accepting whatever comes and feeling powerless to change it



Reframing the Question

What's wrong with you? (blaming)



What happened to you? (explaining)



Stages of Recovery – JL Herman

- **Safety:** choice and control
- **Remembrance and Mourning:** reconstructing the story, facing the past, transforming traumatic memory
- **Reconnection:** learning to fight, possessing oneself, connecting with others, social action
- **Commonality:** restoring bonds between individual and community



Resilience After Trauma

- People who experience trauma are often highly skilled in how they engage with the world
- Many survivors develop creative problem-solving skills
- Many survivors grow into adaptable people who have empathy for the experiences of others and a sense of responsibility for creating change
- Many survivors work well under pressure
- Resiliency is survival (not healing or resolving the trauma)



Effects of Trauma on Health

- Headaches, back pain, stomach aches, muscle stiffness, pain that changes location, idiopathic seizures (somatization)
- Poor digestion, poor elimination, poor sleep
- Malnutrition → obesity spectrum
- Toxic stress leads to inflammation and hormonal imbalance
- Autoimmune dis-ease (diabetes, arthritis, PCOS, cancer, dementia)
- Separation of mind, body, spirit, emotion
- 4 Fs: fight, flight, freeze, fawn



Finding the Source of the Pain

- Survivors are often told that the pain isn't real, because they can't describe the source of the pain
- Practitioners get frustrated, because no tissue damage, no physical evidence, no lab tests that confirm the existence of the pain
- Narrative approaches help restore continuity between the present and the past
- Narrative activities help survivors see their stories
- Helps address dissociation

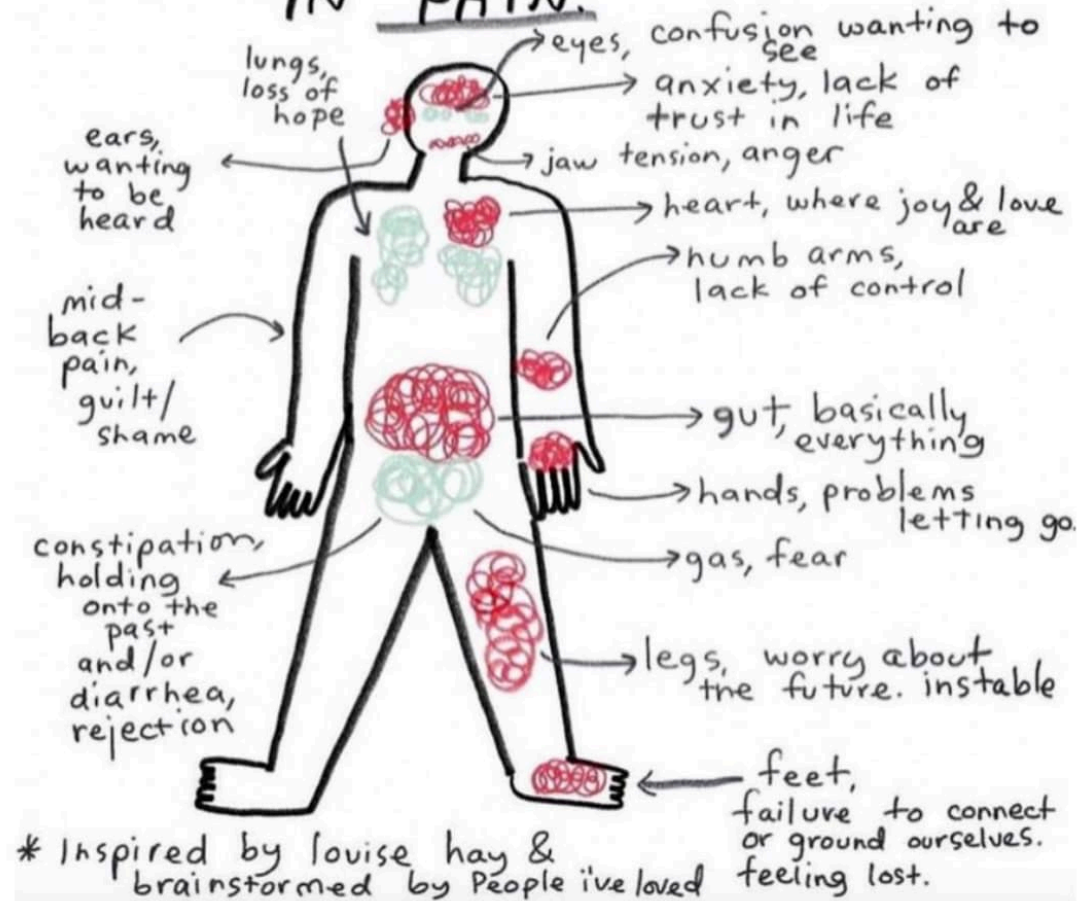


Body Map of Emotions – Activity

- Provide the client/student with a non-gendered outline of a human body on a piece of paper
- Ask them to show what they are feeling in their body right now, using shapes, colours, patterns, markings
- Have them talk through what they've created
- What are you feeling right now?
- Can you give those feelings some names (emotions)?
- Can you explain how your map connects to your life events?



A BODY MAP OF STORED EMOTIONS MANIFESTING IN PAIN.



@aces.matter /
acesmatter.org



Suzanne Methot B.A., B.Ed.

Editing · Education Consulting · Program Development

www.suzannemethot.ca

suzanne@suzannemethot.ca

Indigenous Stories

- In Indigenous cultures, stories make the world
- Stories have power: to shape our thinking, mediate between the spirit world, determine who and how we are
- Indigenous oral tradition includes sacred stories, everyday stories, spiritual/dream stories, teaching stories, funny stories, counselling stories, maps, historical stories
- Repetition is central to oral tradition
- Storytellers usually locate themselves within the narrative



Effect of Trauma on Indigenous Stories

- Recurring/intrusive memories and unresolved emotions have morphed into social narratives (repetition)
- Stories about belief systems and the land morph into stories about terror, pain, control, opposition, defiance (locating self)
- Sometimes, there are no stories at all, as adults try to protect children or avoid their own distressing feelings (disconnected self x2)
- Results in loss of intergenerational knowledge transfer and generational transposition of toxic stress/survival mode



Trauma & Narrative

- **Disempowering Narratives:** survivors tell themselves that they are unlovable, alone, helpless, unsafe
- **Falsely Empowering Narratives:** survivors act grandiose and entitled in order to compensate for feelings of inferiority and worthlessness; often preoccupied with settling scores and getting revenge
- **Blaming Narratives:** pointing outward instead of looking inward (e.g., parents see themselves as victims but not as perpetrators)



Effect of Trauma on Memory

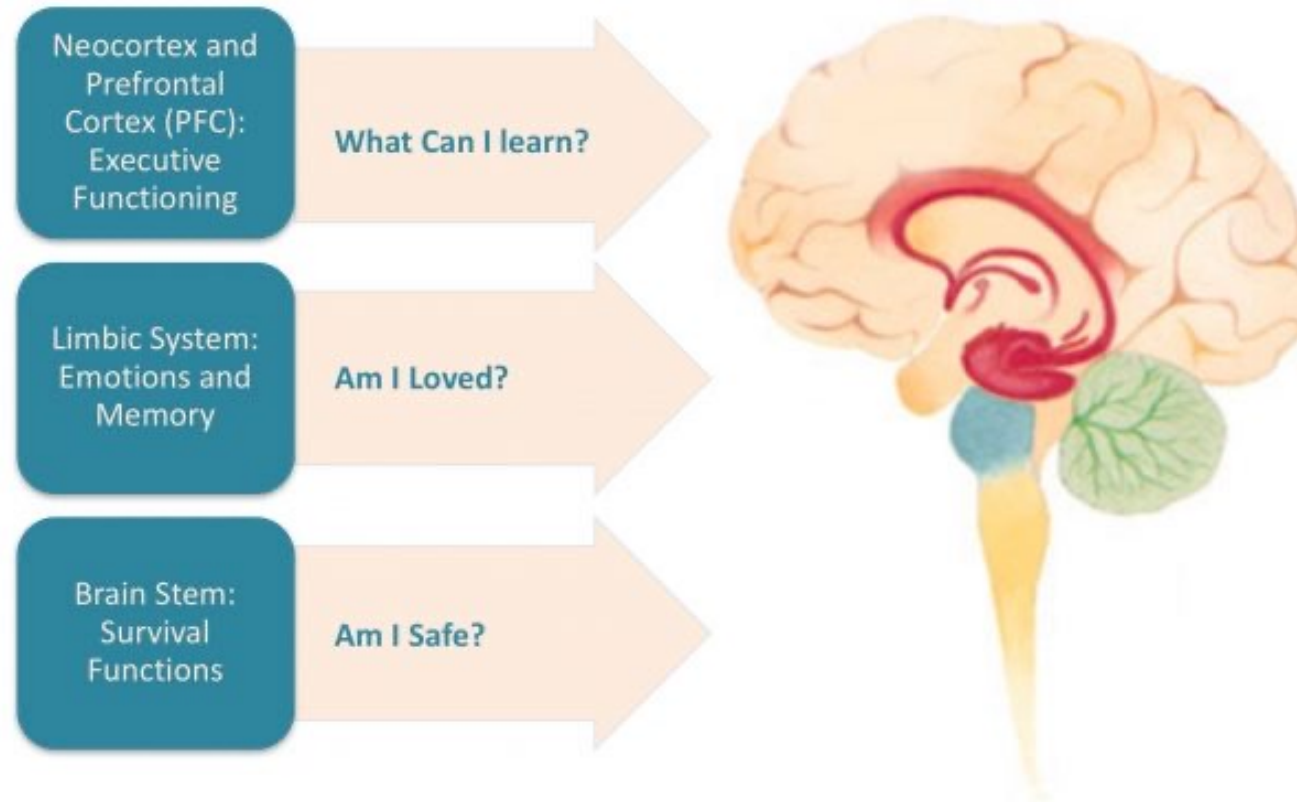
- Continuous memory, fragmented flashbacks, complete amnesia
- Two main factors
 - the nature and frequency of the event
 - the age at which they occurred
- Single events easier to remember (vs ongoing violence)
- Adults more likely to remember than children



Memory & Knowing

- The way the brain encodes information affects how we retrieve it
- The brain stores pictures, sounds, body feelings (sensations), mental/spiritual states, emotions, speech, reasoning, meaning
- Traumatic memories are encoded differently than ordinary memories because the brain is under stress
- Traumatic events are more likely to be stored as emotions and sensations instead of speech or reasoning
- Many survivors live with sensory knowledge of an experience that they cannot actually recall





Arielle Schwartz



Suzanne Methot B.A., B.Ed.

Editing · Education Consulting · Program Development

www.suzannemethot.ca

suzanne@suzannemethot.ca

Re-Enactments and Projections

- If survivors don't have a coherent narrative, they can carry a sense of victimization, helplessness, and betrayal with no knowledge as to why they feel this way
- Many survivors try to create explanations for these feelings
- Without access to memories (the real story), these explanations often don't really make sense
- Re-enactments put survivors at risk of harm or re-traumatization



Triggers – 1

- When present-day sights, sounds, smells, body feelings, or intrusive thoughts create distress, survivors may struggle to connect them to a past event
- Without a story, they have no way to make sense of what they are feeling
- In some cases, survivors may act out in anger or dissociate to control their distress or avoid engaging with past events
- Creating a coherent narrative from these disjointed pieces helps alleviate re-enactments and preserve relationships



Triggers – 2

- Unresolved emotions/stories can also be triggers
 - I felt powerless
 - I felt judged
 - I felt unheard
 - I felt excluded
 - I felt blamed
 - I felt a lack of attention
 - I felt uncared for
 - I felt controlled



HALT Method – Intervention

- We are more likely to react (instead of respond) when we are hungry, angry, lonely, or tired
- Going through the HALT acronym helps when we feel upset, not centred, or that something is “off” (mind, body, spirit)
- Helps create self-awareness, connection, change in real time
- Beneficial for people with anger management issues, anxiety, chronic stress, people with trust/intimacy issues, a tendency to dissociate, or those who struggle to communicate or connect (to self or others)
- Self-care for survivors and practitioners



54321 Grounding Exercise – Intervention

- LOOK for 5 things around you
- Think of 4 things you can FEEL
- Listen for 3 sounds you can HEAR
- Say 2 things you can SMELL (or: favourite smell)
- Say 1 thing you can TASTE (or: favourite taste)



Re-Storying

- When clients stop blaming themselves or hating themselves for what has happened, they can adjust the story
- They can see who was responsible and who was a bystander
- They can see that what happened is not their fault
- They can work through the guilt, shame, self-blame
- They begin to feel separate from the events and its impacts, which helps them believe that change is possible
- This helps them create boundaries/safety and identify goals



Beginning Questions – 1

- What happened to me/us?
- When did it happen?
- Who was responsible for the events?
- Who was a bystander/enabler/apologizer?
- How did the event make me feel?
- How do I feel now, thinking/talking about it?



Beginning Questions – 2

- How do these feelings/emotions affect how I think about myself, the world, and other people?
- What effect do these feelings/emotions have on my habits, behaviours, choices?
- What effect did the event have on me?
- What effect did the event have on my family/community?
- Establish a past, present, and future with a cause and consequences related to the actual event



Disrupting the Story

- Which story about your life do you tell the most often?
- What do you get from holding on to this story?
- If you hold on to this story, what will it cost you?
- If you leave this story behind, what will it change for you?



Abuse Family Tree – Activity – 1

- Draw a family tree using circles/squares and connecting lines
- Write down the names of family members inside each shape
- Include as many generations as you can remember or find out
- In each circle/square, show the kinds of abuse that person experienced (e.g., sexual, physical, emotional, psychological)
- Use words, initials, or lines/dots in different colours for each kind of abuse



Abuse Family Tree – Activity – 2

- Do your family members talk about what happened to them?
- What patterns and connections do you see on your abuse family tree?
- How does this help you make sense of what has happened in your family? In your community?
- What impacts has this had on your own life, past and present?



The Narrative Journey

- Identifying/seeing the story
- Telling the story
- Shifting the story
- Supporting a new story
- Emotions are key
- Nothing happens without action
- Be kind to yourself



I Am From Poem – Activity

- Explores identity, home, history through vivid memories
- Pinpoints the things that make us unique
- Provides a roadmap to help the survivor shape a deep understanding of self
- Helps connect the survivor to culture, heritage, traditions
- Helps the survivor connect to their story and see themselves as good



A pen to remember things yet to be forgotten.
Tylenol to soothe my inherited sickness.
The dance and battle of the textured ceiling.
The sun splitting shiver under the ancient trees.
The old rose, one of my first memories of planting the bulb.
The pop of snowberries on the road that ~~Am~~
Booming laugh of uncles and sad, yet sweet prayers of Aunts.
From Stamtanaat and visit of Quulshemut.
The song of action in motion, of exchanges without words and
the question behind the question.
Education is important! Do as I say not as I do!
The manger scene brought out at Christmas.
The cross hanging on the wall.
Jesus born and raised. Surrounded by family, followers, animals.
Born from our hopes to end our suffering.
From Coeur Valley of the ages and ancestors of Esquimalt.
Salt on cucumber and oranges peeled in a single strand.
Uncle Rob's canoes gliding through the cotton-tails looking to share the
fish of the Blue Heron.
My Uncle Sam's bloated gut that ~~giggles~~^{has} booming laughter giggles
words I speak will never catch my end for I will be speaking to my
last breath and not even a whisper after.



I am what I allow you to see.
to the shirt I carelessly put on
with these jeans

As I walk I'm glad that deer took
the time to stop and just feel
with me.

Just leaving with the dancing
trees makes me feel free.

I'm strength with ignorance
From this? to that?
A wolf's heart a phone's.

I'm from chopping wood to shopping
From wishing to doing.

I'm from the wolf clan. ~~From Alcohol~~

I am what I'm meant to be.
~~The words you fed me with does
not have to be true.~~

Now here I ly with the road bear
Wondering why did you leave us here
But then I remember I am my own
reason.



Ethical Considerations

- Building trust means being seen
- But: being part of the community leads to a different level of vulnerability (real person and professional)
- Knowing when to break the rules (e.g., hugging, accepting gifts)
- Supporting clients who have a conflict, interpersonal issue, or legal history with another community member that you know
- Balance between being genuine/authentic and maintaining professional boundaries



Trauma-Informed Practice – 1

- Recognizing the wide-ranging impacts of trauma
- Creating safe, supportive spaces that help survivors change the way they view themselves and the world
- Supporting clients in (re-)gaining a sense of control in life
- Building relationships through trust and accountability
- Providing unconditional positive regard
- Actively seeking to avoid re-traumatization or further harm
- Strengths-based but not stopping at resiliency



Trauma-Informed Practice – 2

- Checking your assumptions (observe and question)
- Knowing what you're bringing to the table
 - Are you experiencing trauma?
 - How do you view yourself and the world?
 - Do you have a sense of agency/control over your life?
 - How are your relationships?
 - Are you kind and compassionate toward yourself?
- Understanding potential paths for healing (not a checklist, no universal approaches/solutions/formulas)



Healing-Informed Practice

- Addressing the relationship among the student/client's emotional, spiritual, intellectual, and physical selves
- Recognizing the effects of violence, social and economic disadvantage, racism, and dispossession from land and culture on Indigenous peoples, families, and communities
- Building skills and reducing responses to external stimuli
- Cultural renewal and community building



What Is Healing?

- A positive state of well-being in which a person can manage their thoughts and feelings to cope with normal stressors in life
- A person reaching their potential in family, community, and society
- Getting back to our original soul, the sacred spirit at birth
- Developing a sense of identity and belonging
- Having a feeling of well-being, empowerment, control over life
- Becoming joyful and open-minded/open-hearted
- Gaining and sustaining hope

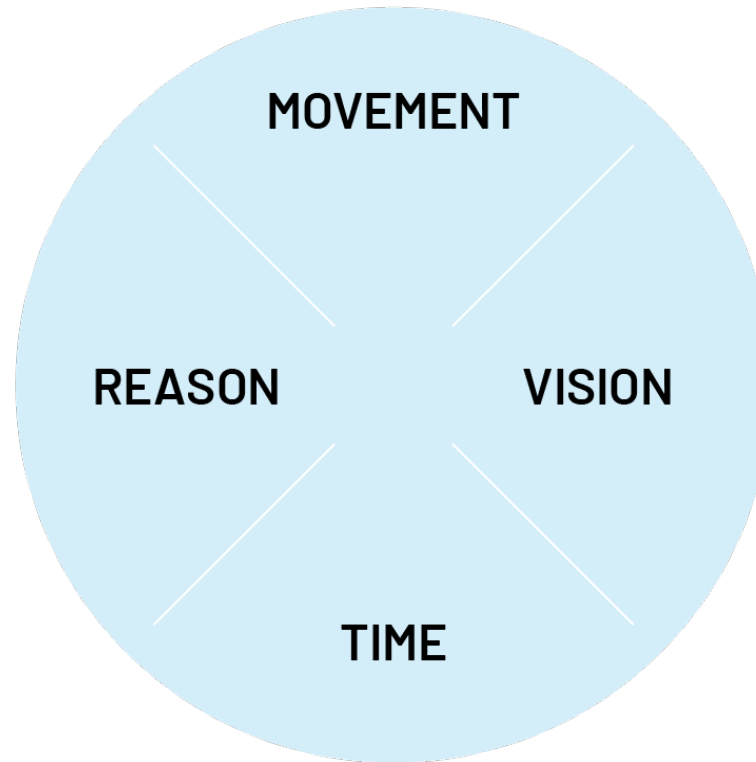


Developmental Trauma – Bessel van der Kolk

- Child experiences/witnesses interpersonal violence and/or disruptions in protective caregiving, which results in:
 - Inability to modulate fear, anger, shame
 - Changes in sleeping, eating, elimination
 - Inability to describe emotions/body state
 - Sense of worthlessness, defectiveness
 - Living in survival brain (reactive)
 - Lack of empathy or excessive empathy
 - Inappropriate attempts at intimacy



Four Gifts to a Child



Grandfather Michael Thrasher



Suzanne Methot B.A., B.Ed.

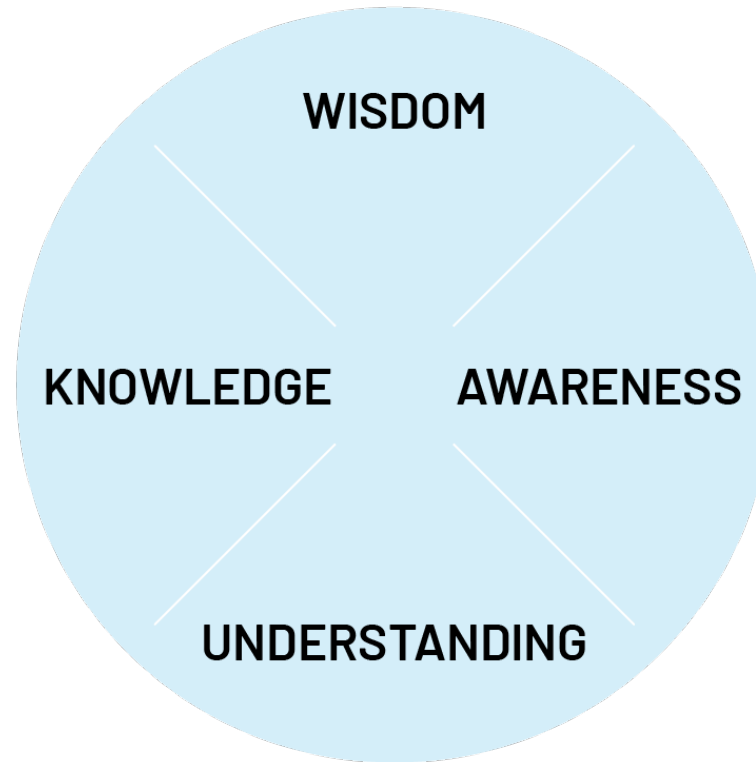
Editing · Education Consulting · Program Development

www.suzannemethot.ca
suzanne@suzannemethot.ca

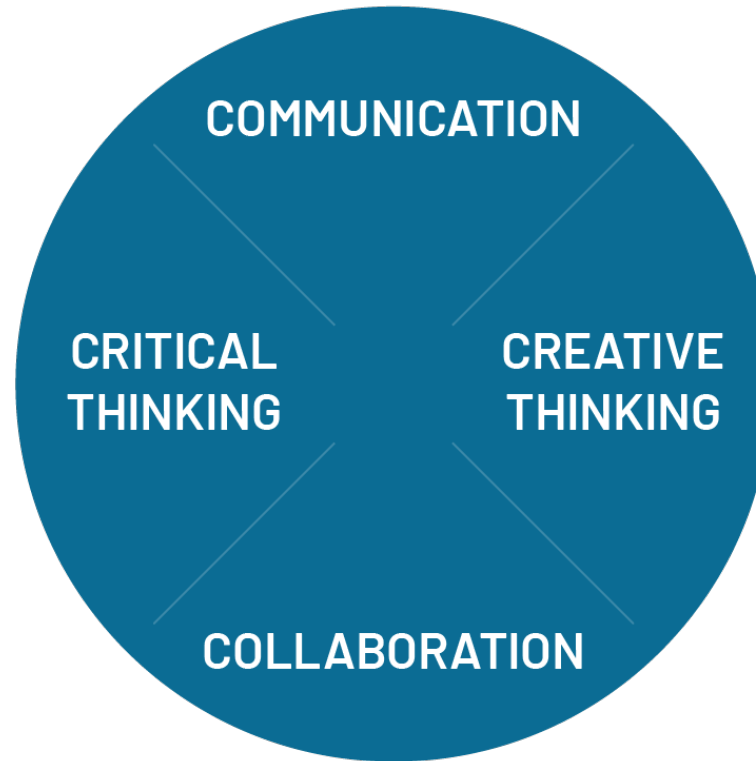
Four Steps in the Learning Process



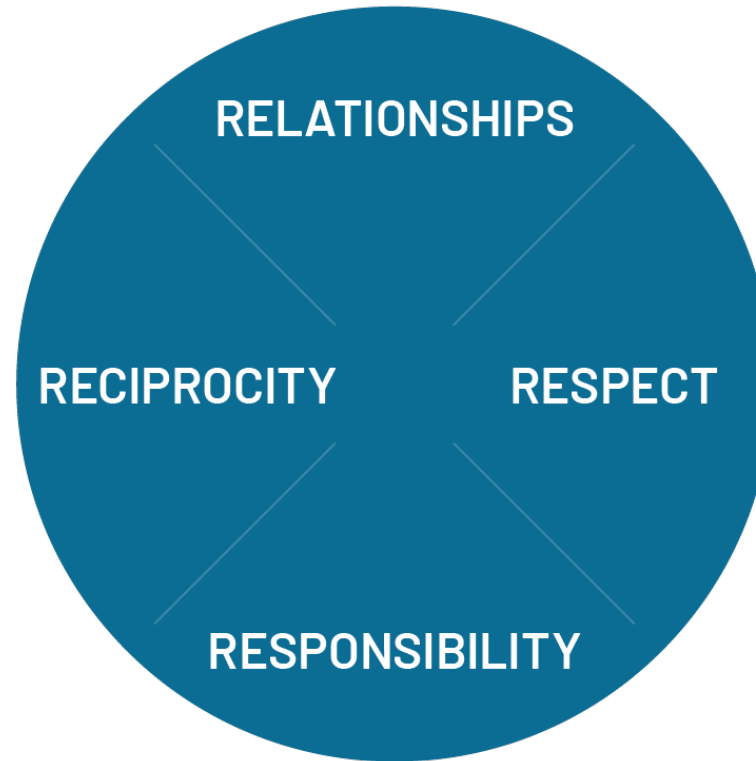
Four Stages of Learning



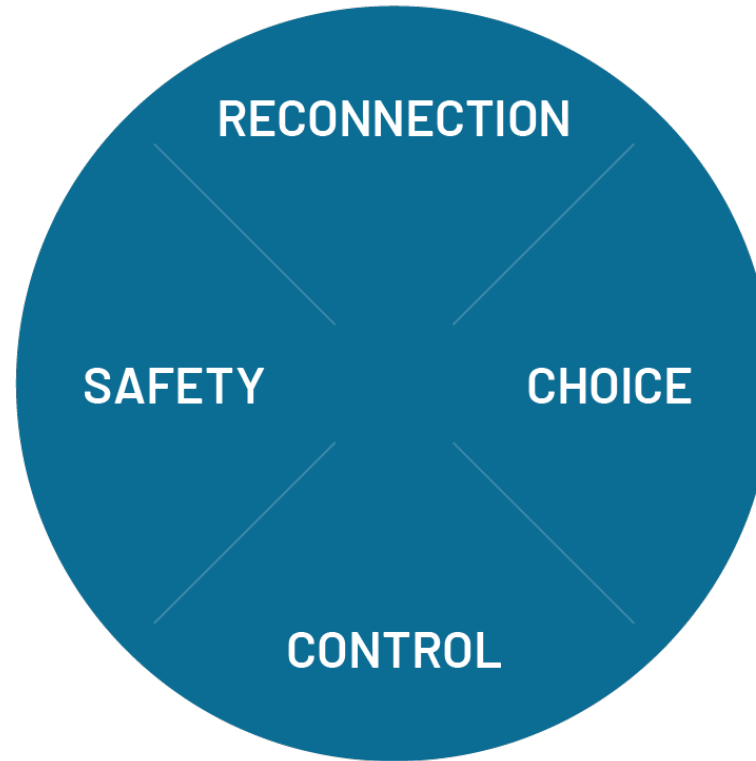
Four Core Competencies



Four Steps in Relational Inquiry



Four Steps in Trauma-Informed Teaching



Indigenous Health & Well-Being

- The body works the same way everything else in the natural world works: cycles and constant change
- Trauma is about being stuck in time, stuck in past experiences, stuck in unresolved emotions, stuck in memories, stuck in pain
- To heal from dis-ease, we have to shift that “stuckedness” and engage (or re-engage) with the world as a whole being, apart from the disconnection, anger, fear, and grief that is trauma



Indigenous Health & Well-Being

- In Indigenous societies, good health depends on:
 - social relations
 - personal responsibility
 - a healthy spirit
 - the health of the land
- Connection, relatedness, kinship/obligation
- Sharing, kindness, not taking too much



7 Cs of Resilience – Dr. Kenneth Ginsburg – 1

- Competence
 - Handling stressful situations effectively
 - Having skills to face challenges (stress reduction techniques, social skills)
 - Opportunity to practice using these skills (*feeling* competent)
- Confidence
 - Belief in one's own abilities
 - Opportunity to demonstrate competence in real-life situations
 - Must identify and *notice* each child's individual strengths (fuels self-motivation)



7 Cs of Resilience – 2

- Connection
 - Sense of security
 - Sense of belonging
 - Strong values (less likely to engage in destructive behaviours)
 - Must foster ties to community, family
- Character
 - Sense of self-worth and confidence
 - In touch with their values (ability to make wise choices toward, not away)
 - Able to show empathy and caring for others



7 Cs of Resilience – 3

- Contribution
 - Personally contributing to the world
 - Knowing that the world is a better place because they are in it
 - Appreciation for their contributions enhances competence, character, sense of connection
- Coping
 - Wide set of coping skills, because life
 - Social skills
 - Stress reduction skills



7 Cs of Resilience – 4

- Control
 - Sense of control over decisions/actions
 - Sense that they have choices
 - *Knowing how* to make choices about how they wish to think/act

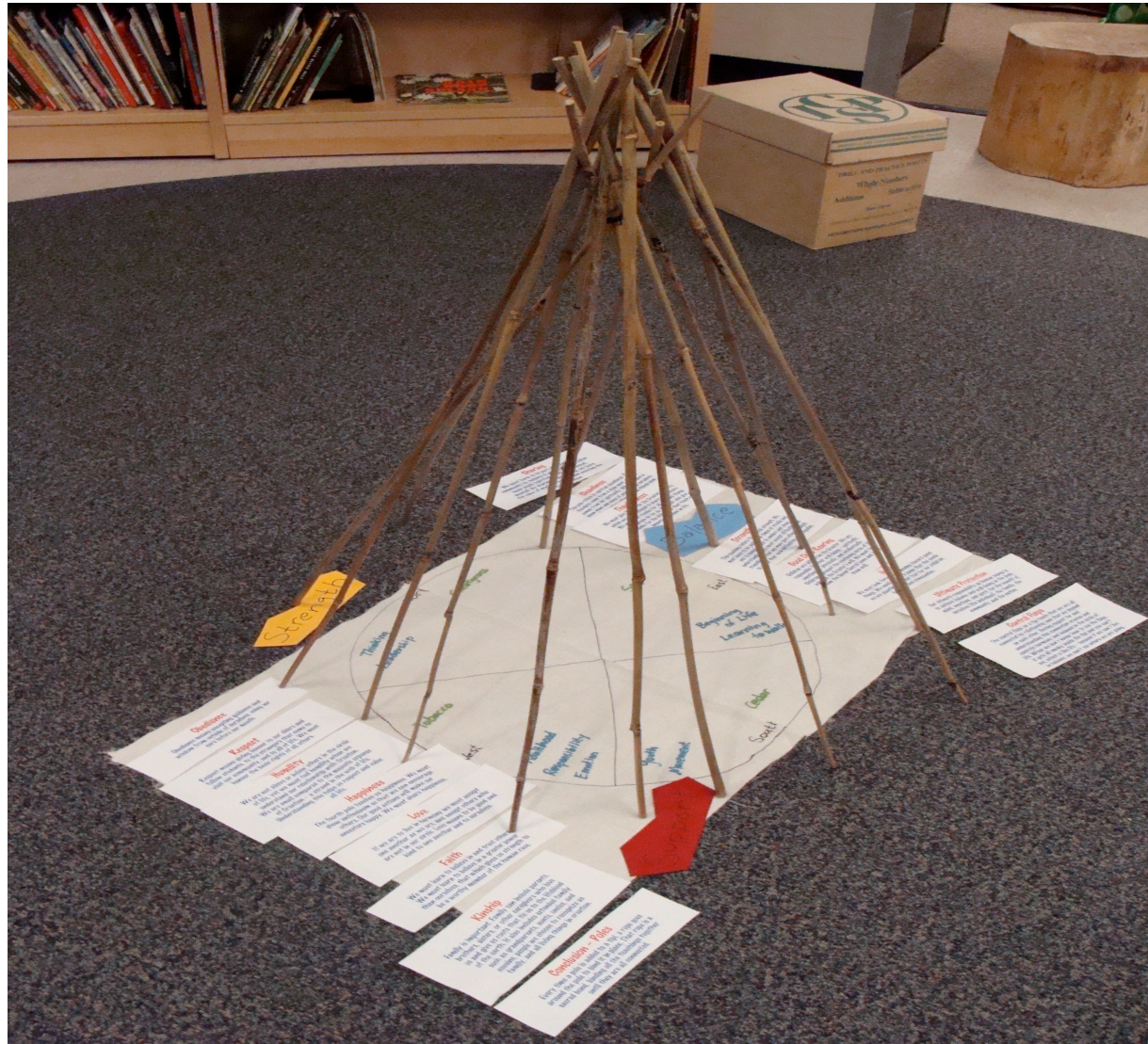




Suzanne Methot B.A., B.Ed.

Editing · Education Consulting · Program Development

www.suzannemethot.ca
suzanne@suzannemethot.ca

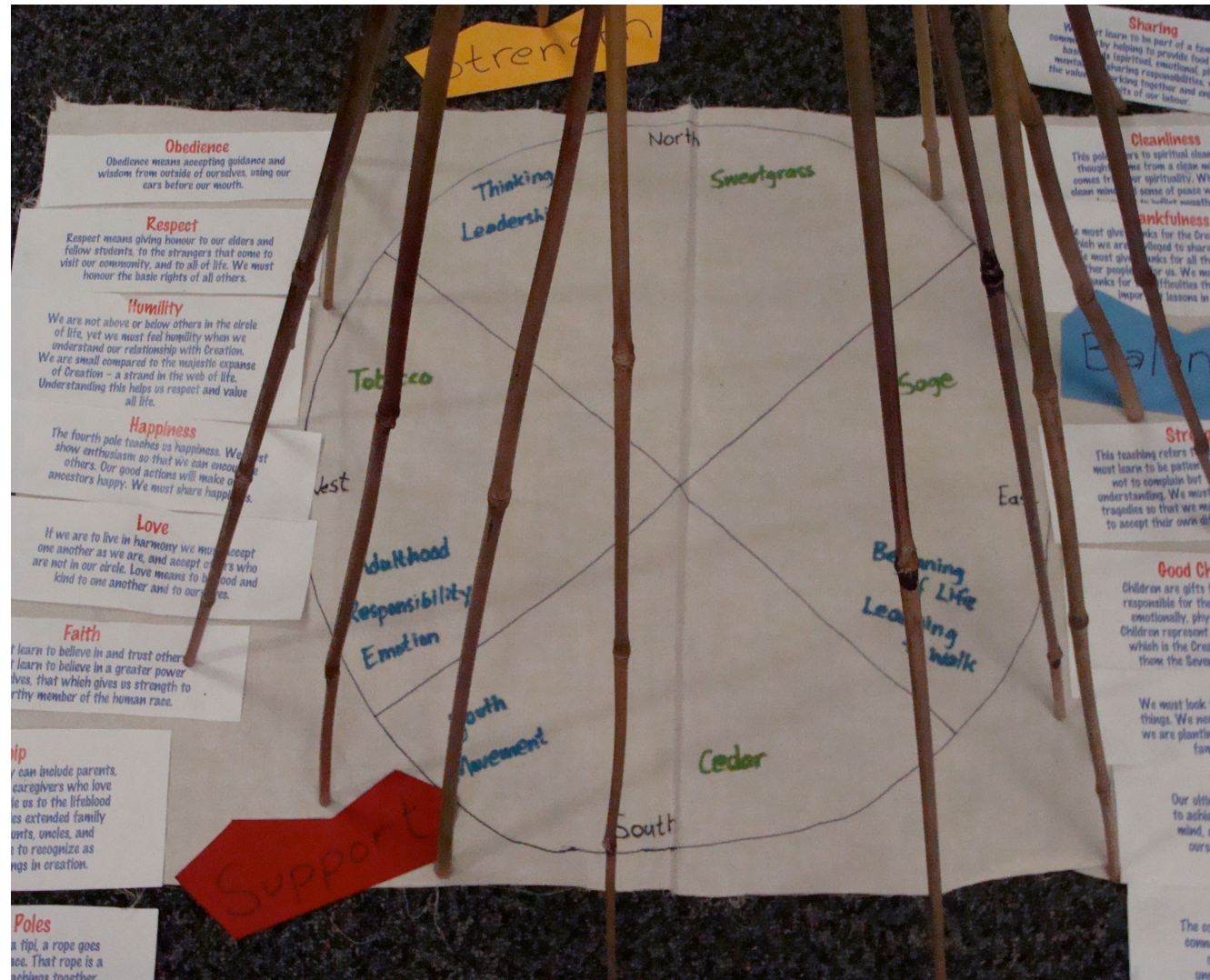


fourdirectionsteachings.com



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Defining Decolonization – Michael Yellow Bird

- Colonization: formal and informal methods (behavioural, ideological, institutional, political, and economic) that maintain the subjugation and/or exploitation of Indigenous peoples, lands, and resources
- Decolonization: meaningful and active resistance to the forces of colonialism that perpetuate subjugation and/or exploitation of Indigenous minds, bodies, and lands; overturning colonial structures



Decolonizing Our Spaces & Practice

- Structure
 - Improving access to treatment and resources
 - Reducing barriers to treatment
 - Improving quality of care
- Content
 - Changing the way we connect with and serve students/clients
 - Changing our policies and practices to reflect Indigenous knowledges and contemporary Indigenous lives
 - Engaging in activities that help rebuild/preserve Indigenous communities





DecolonizingTherapy.com



Suzanne Methot B.A., B.Ed.

Editing · Education Consulting · Program Development

www.suzannemethot.ca

suzanne@suzannemethot.ca

Contact

W: SuzanneMethot.ca

FB: @SuzanneMethotAuthor

LI: Suzanne Methot

IG: @SuzanneM_Author

YT: @SuzanneMethotAuthor



I Am From Poem (Activity)

I am from _____ (specific ordinary item),

from _____ (product name)

and _____. (something weird that only you can explain)

I am from the _____ (home description... adjective, adjective, sensory detail).

I am from the _____ (plant, flower, natural item, place on land),

the _____ (plant, flower, natural detail)

I am from _____ (family tradition)

and _____ (family trait),

from _____ (name of family member)

and _____ (another family name) and _____ (family name).

I am from the _____ (description of family tendency)

and _____ (another family trait).

From _____ (something you were told as a child)

and _____ (another thing you were told as a child).

I am from _____ (representation of religion/spirituality, or lack of it)

I'm from _____ (place of birth, culture, language, and family ancestry),

_____ (two food items representing your family).

From the _____ (specific family story about a specific person and detail),

the _____ (another detail),

and the _____ (another detail about another family member).

I am from _____ (location of family pictures, mementos, archives + several more lines indicating their worth).