



RESILIENCY Lodge

Community Support Worker Training Program

AGENDA

TIME	PRESENTATION
9:00-9:30 am	Welcome: Opening Prayer and Breakfast
9:30-10:45 am	Section One: Eugenics, Colonial Legacy, and The Impacts on Indigenous WG2STGD People
10:45-11:00 am	Break
11:00 am-12:30 pm	Section Two: Supporting The Healing Journey of Indigenous WG2STGD People
12:30-1:00 pm	Lunch Break
1:00-2:00 pm	Medicine Wheel Teaching
2:00-2:15 pm	Break
2:15-3:45 pm	Section Three: Your Part As A Community Support Worker or Staff
3:45-4:00 pm	Closing: Thanks Giving Prayer and Final Thoughts



RESOURCES

Resiliency Lodge Elders



**Grandmother Roberta
Oshkawbewisens**

1-888-664-7808



**Grandmother Esther
Ward**

1-833-652-1381



**Grandmother Isabelle
Meawasige**

1-833-652-1382



Hope for Wellness Help Line offers immediate mental health counselling and crisis intervention by phone or online chat. Call toll-free 1-855-242-3310 or start a confidential chat with a counsellor at [hopeforwellness.ca](https://www.hopeforwellness.ca).



Land acknowledgement, introduction,
and welcoming ceremony.



PURPOSE OF PROGRAM

- Provide community support workers and staff with the tools, resources, and methods to assist in the healing journey of Indigenous women, girls, Two-Spirit, transgender, and gender-diverse (WG2STGD) people.
 - Support the healing of intergenerational trauma, gender-based violence, and mental health crises within this collective.
- Provide useful tools, resources, and methods to aid in the self-care of community support workers and staff working with Indigenous WG2STGD people.



LEARNING OBJECTIVES

By the end of this course, each person should be able to:

- Identify Indigenous and western methods of healing
- Understand how eugenics, genocide, settler-colonialism, and intergenerational trauma are connected.
- Know additional resources and tools to provide Indigenous women, girls, Two-Spirit, transgender, and gender-diverse people to assist in their healing journey.
- Connect with Indigenous models to know how to better your own well-being, and gender-diverse folks on their healing journeys.



WHY IS THIS TRAINING IMPORTANT?

- The TRC’s call to action #92 is “to adopt the United Nations Declaration on the Rights of Indigenous Peoples as a reconciliation framework and to apply its principles, norms, and standards to corporate policy and core operational activities involving Indigenous peoples and their lands and resources.”
 - This means following UNDRIP’s recommendations including free, prior, informed consent (FPIC), *ensuring our staff are trained* to be culturally sensitive, and all programs have the *goal of aiding in healing of Indigenous communities by prioritizing Elders and other Indigenous voices.*





Sensitive Content

CONTENT WARNING



SELF-CARE BREAK

Take 5 minutes to stretch



PART 1

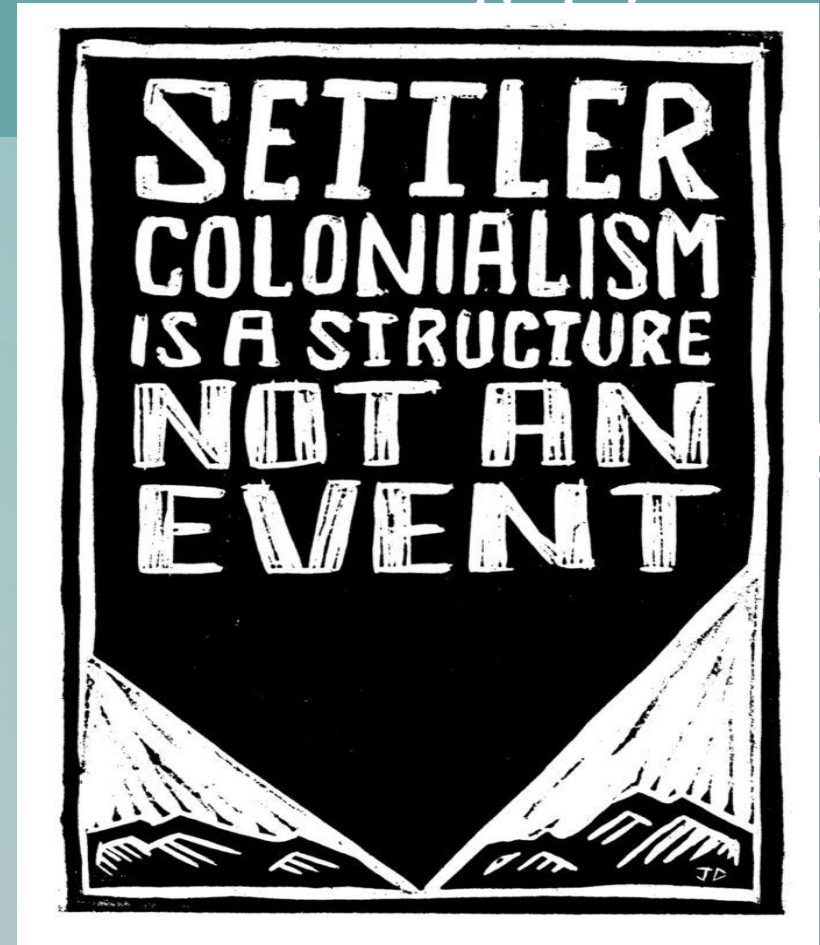
Eugenics, Colonial Legacy and the Impacts on Indigenous WG2STGD People



SETTLER COLONIALISM

Settler Colonialism differs from colonialism in the following ways:

- 1) Settlers intend to *permanently occupy*
- 2) This *invasion is structural rather than a single event*
- 3) The goal of settler colonialism is *to eliminate colonial difference*

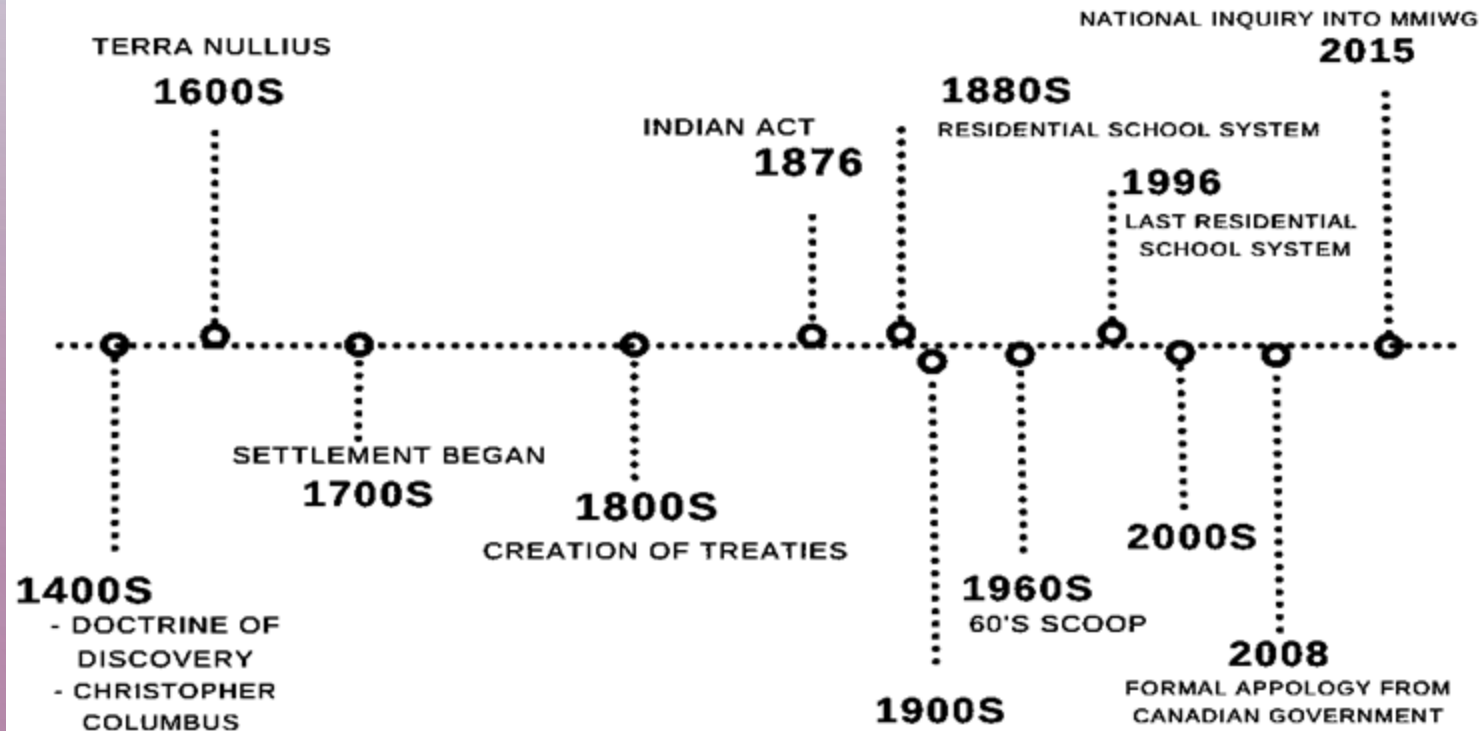


SC is a specific type of colonialism where “settlers come with the intention of making a new home on the land, a homemaking that insists on settler sovereignty over all things in their new domain”



SETTLER COLONIALISM

Settler-Colonialism



CONNECTING COMPLEX SYSTEMS

Intergenerational
Trauma

Genocide

Eugenics



GENOCIDE

According to the UN Article 2 of the Convention:
"any of the following acts committed with intent to destroy, in whole or in part, a national, ethnic, racial, or religious group such as:

- Killing members of a group;
- Causing serious bodily or mental harm to members of the group;
- Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- Imposing measures intended to prevent births within the group; and,
- Forcibly transferring children of the group to another group” (25)



Genocide

CANADA'S RELATIONSHIP WITH GENOCIDE

- The Truth and Reconciliation Commission (TRC) Report, published in 2015, found the Residential School System (and other activities) amounted to cultural genocide. The federal government has not recognized this.
- The National Inquiry into Missing and Murdered Indigenous Women and Girls, completed in 2019, found that the tragic violence that Indigenous women and girls have experienced amounts to genocide.
 - The Canadian government stated, “[w]e accept their findings, including that what happened amounts to genocide.”
- Canada has formally recognized eight genocides that have occurred around the world.



WHAT GENOCIDE LOOKS LIKE

Killing Members of a Group	Causing Serious Bodily or Mental Harm	Poor Living Conditions	Preventing Births	Transferring of Children
<ul style="list-style-type: none"> • Death of Indigenous people at hands of the government and Crown • Residential School System • MMIWWG(2STGDP) 	<ul style="list-style-type: none"> • Forced and coerced sterilization • Physical, sexual, emotional, and spiritual abuse • Elevated rates of violence against Indigenous people 	<ul style="list-style-type: none"> • Reservations • Residential School System 	<ul style="list-style-type: none"> • Forced and coerced sterilization • Indian Act 	<ul style="list-style-type: none"> • Child welfare system • 60's Scoop • Residential School System



GENOCIDAL LEGACIES



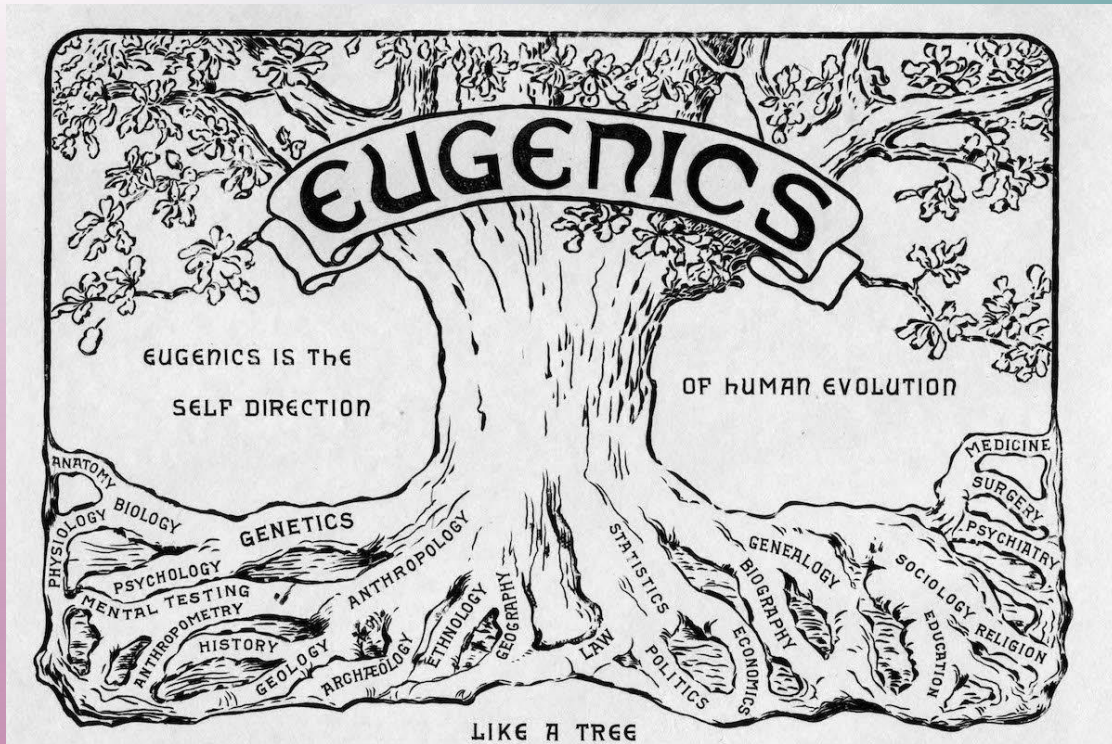
THE HISTORY OF EUGENICS

- **1865:** Sir Francis Galton publishes *Hereditary Genius*.
- **1883:** The term ‘eugenics,’ meaning “good creation,” is born.
(1)
 - “*Eugenics aims to use science for human improvement over generations.*” (3)
- **1865:** *Hereditary Genius*
- **1883:** Galton coined "eugenics".



EUGENICS

THE HISTORY OF EUGENICS



"Eugenics is an immoral and pseudoscientific theory that claims it is possible to perfect people and groups through genetics and the scientific laws of inheritance." (65)

- Eugenics is the tool used to eliminate “bad stock,” including individuals living with disabilities, those living in poverty, immigrants, and minorities, with the aim to “better” future generations. (1)
- Good genes could also be passed through generations
- Two types of eugenics: ‘positive’ and negative

'POSITIVE' VS NEGATIVE EUGENICS

'Positive' Eugenics

- Promote the reproduction of the strong.
- In ancient times, ensuring royalty marry one another.
- "Selective breeding" during times of slavery.
- Financial incentives to have children.

Negative Eugenics

- Forced and coerced sterilization
- Marriage laws and loss of status.
- Financial incentives for birth control. (4)
- Testing of birth control on certain racial and ethnic groups. (5)
- Blood Bans on 2SLGBTQQIA+ people in Canada.
- IQ Tests.



EUGENICS

NEGATIVE EUGENICS:

- Forced and coerced sterilization
- Marriage laws and loss of status
- Use of IQ tests
- MMIWG(2STGD) people



Stacie Smith, left, with Jaime Dawn Kanagana Kudlak and Karen Murray photographed in a grove of birch trees outside Behchoko.

photo: Jamie Stevenson



TEST YOUR KNOWLEDGE

Join at kahoot.it and enter the game PIN



THE FLAWS OF EUGENICS

- "Eugenics is scientifically inaccurate theory that humans can be improved through selective breeding of populations."
- Scientific racism
 - The scientific reasoning concocted to claim white superiority
 - Misappropriation of Darwin's theory of evolution, Mendel's laws of inheritance, and science
- Internalized racism
 - "The acceptance of negative stereotypes abouts one's own racial group"



ASSIMILATION

- "Assimilation can be described as a process whereby an individual or group is *incorporated into a dominant group of a nation* such that whatever differences existed between these two is no longer clearly identifiable."
- "In contrast to strict eugenic notions of segregation or sterilization to avoid intermixing or miscegenation, but with the similar goal of ensuring the "disappearance" of a group of people, *the goal of assimilation is to have an individual or group become absorbed* into the body politic so that they are no longer identifiable as such."



Common characteristics include forcing language, clothing, religion, laws, worldviews, and family structures.



SELF-CARE CHECK IN



RESIDENTIAL SCHOOL SYSTEM

Lawrence Paul Yuxweluptun



- Were in use from 1880s-1996.
- Over 150,000 children aged 4-16 attended.
- 90 to 100% suffered severe physical, emotional, and sexual abuse.
- There were over 130 residential schools across Canada.
- 60% of residential schools were run by the Catholic Church.

RESIDENTIAL SCHOOL SYSTEM

- Anglo-Christian gender systems were imposed
 - Girls were taught sewing, laundry, cooking, and cleaning
 - Boys were taught carpentry, tin smithing, and farming
- By the age of 18, Indigenous children only had a grade 5 education
- TRC estimates that 80,000 survivors of residential schools live in all regions of Canada
- The Canadian governments has compensated up to 1.9 billion to residential school survivors



George Littlechild *Plains Cree Chiefs*

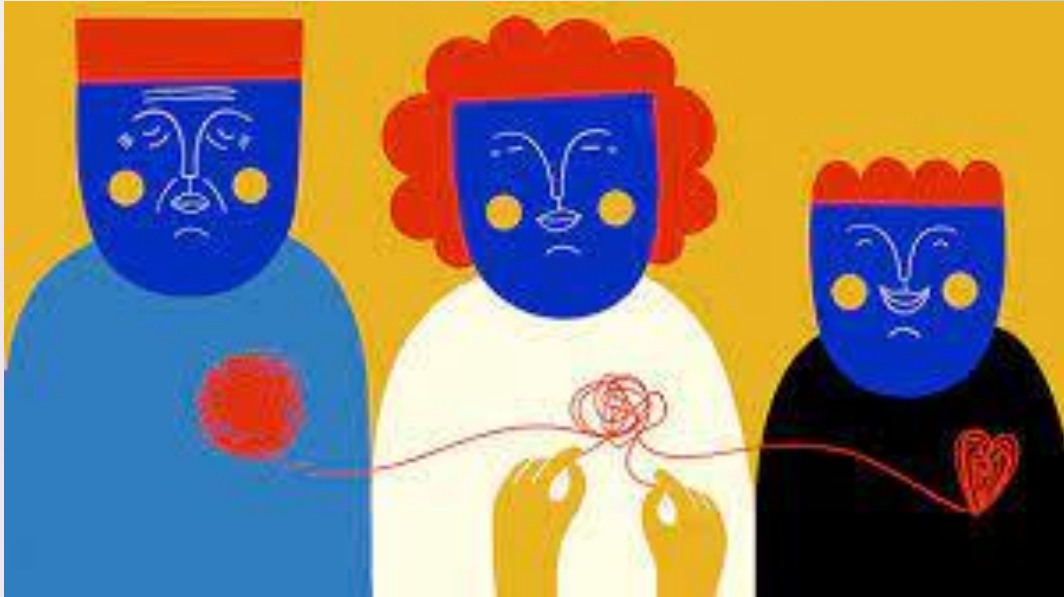
INDIAN DAY SCHOOLS



Indian Day School by Daphne Odjig

- Used as a form of assimilation until 1870's when residential schools become common through to the 1990s (4)
- Canada had 699 Indian Day Schools across the country (6)
- Similar focus to residential schools where purpose was to erase Indigenous culture and language

INTERGENERATIONAL TRAUMA (IT)



"Our Ancestors knew that healing comes in cycles and circles. One generation carries the pain so that the next can live and heal. One cannot live without the other, each is the other's hope, meaning & strength."

- Gemma B. Benton

- IT is the compounding of *unresolved* and *unhealed trauma* that impacts current and future generations.
- IT can increase the risks of poverty, crime, gender-based violence (7), addiction, generational breakdown (8,9), family violence, parental neglect, and toxic family dynamics (10) among WG2STGD people.

INTERGENERATIONAL TRAUMA



MMIWG(2STGD) People

- Indigenous women and girls are 12 x more likely to be murdered or missing
 - Indigenous women are sexually assaulted three times more often than non-Indigenous women.
- Most of the women and children trafficked in Canada are Indigenous.
 - Indigenous women are almost 3x more likely to be killed by a stranger than non-Indigenous women are.
- In one Ontario study researchers found that 73% of gender-diverse and Two-Spirit Indigenous people experienced some form of violence.
 - **There are 957 reported cases of missing or murdered Indigenous WG2STGD People.**
- 55% of MMIWG(2STGD) people involve those under the age of 31.
 - Of the cases where this information is known, 88% were mothers.
- Nearly half of the murder cases in NWAC's database remain unsolved.



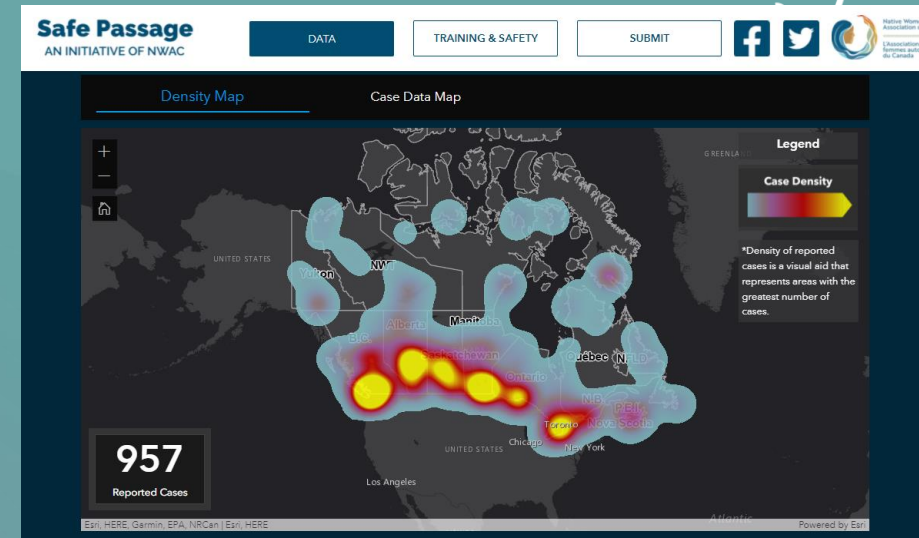
ENDING MMIWG(2STGD) PEOPLE

In *Reclaiming Power and Place: The Final Report of the National Inquiry Into Missing and Murdered Indigenous Women and Girls*, issued in 2019, the commissioners found:

“This violence amounts to a race-based genocide of Indigenous Peoples,... which especially targets women, girls and 2SLGBTQQIA+ people. This genocide has been empowered by colonial structures, evidenced notably by the Indian Act, the Sixties Scoop, residential and day schools, and breaches of human and Inuit, Métis and First Nations rights, leading directly to the current increased rates of violence, death, and suicide in Indigenous populations.”

In 2021, NWAC moved towards independence from the government’s plan (which was to result from the National Inquiry in 2019) and began a path of self-determination with “*Our Calls, Our Actions*,” an ‘Action Plan to End the Attack Against Indigenous Women, Girls, and Gender-Diverse People’

65 concrete actions are presented to end MMIWG2STGDP.



- Safe Passage is a project developed by [the Native Women’s Association of Canada \(NWAC\)](#) to help individuals learn more about missing and murdered Indigenous women, girls, and 2SLGBTQQIA+ people in Canada.

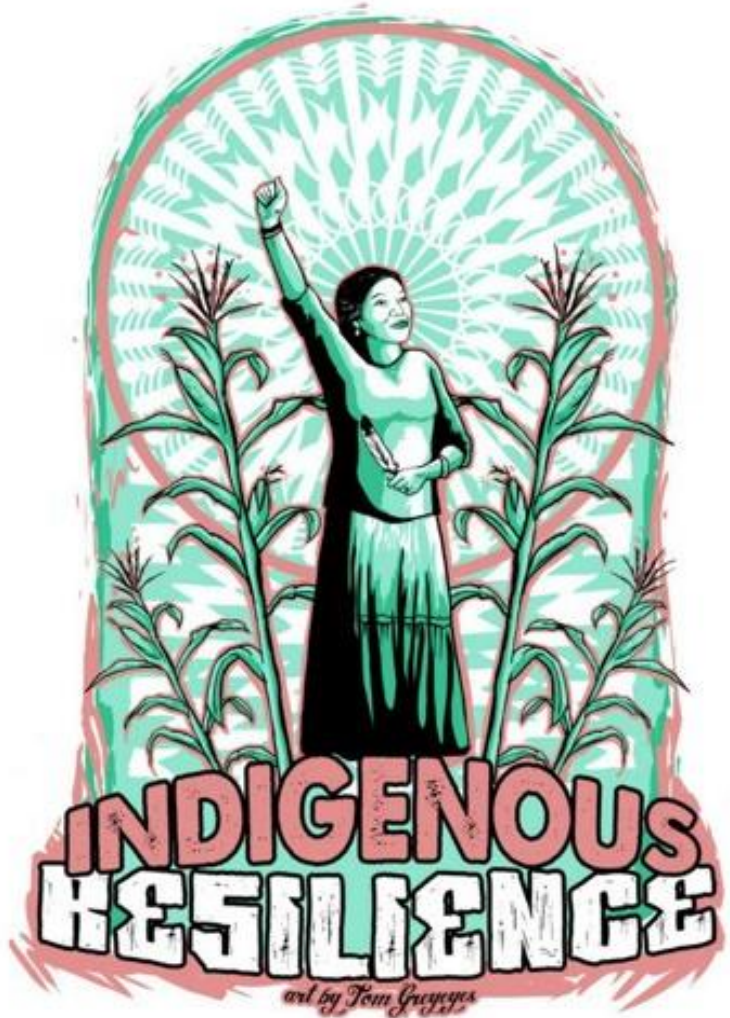
INTERGENERATIONAL TRAUMA AND WG2STGDP

- 75% of survivors of sexual assault in Indigenous communities are young women under 18 years of age.
- Indigenous women make up only 1.2% of Ontario's population yet 6% of female homicide victims.
- 88% of missing and murdered Indigenous women in Ontario were mothers. Indigenous women and girls are more likely to be killed by a stranger than non-Indigenous women; almost 17% of those charged were strangers ⁽³⁵⁾



Jay Soule Blues for Reddress

INDIGENOUS COMMUNITY AND RESILIENCE



- Taking control of their health and wellbeing
- Supporting their community and caring for one another
- Indigenous "peoples in Canada have diverse notions of resilience grounded in culturally distinctive concepts of the person that connect people to community and the environment, the importance of collective history, the richness of Aboriginal languages and traditions, as well as individual and collective agency and activism" (76)

BREAK WITH VIDEO



PART 2



Supporting the Healing Journey
of Indigenous WG2STGD People

INDIGENOUS SELF-CARE

Build a balanced self-care routine with the suggestions below.

SPIRITUAL

- smudging
- drumming
- doing ceremonies

EMOTIONAL

- speak with an elder
- connect with mother earth
- gratitude journaling
- breathing exercises

PHYSICAL

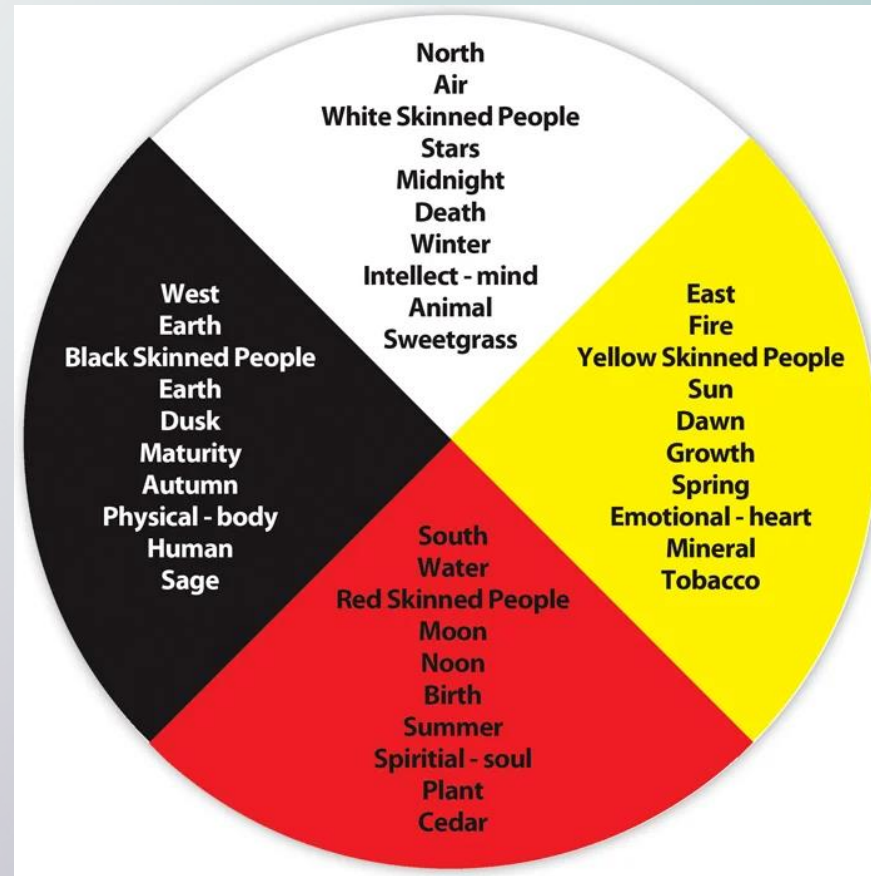
- go for a walk
- dance
- collect herbal medicines

MENTAL

- painting, beading or sewing
- Talking with family/friends
- listen to or create music
- meditation



INDIGENOUS HEALING



Self Care Wheel

This exercise is designed to help you reflect and find balance in your life. Fill in how you practice self-care in each section. Then look to see if there are areas that you could be doing more.

Activities that impact our physical health/wellbeing

E.g. working out, sleeping, healthy eating

Our spiritual side helps us feel connected and a sense of belonging to the world.

E.g. Religion, meditation, nature

Physical

Emotional

Ways that we express our emotions/feelings

E.g. Journaling, crying, talking

Interactions that help us feel connected to and supported by others

E.g. spending time with friends/family, volunteering.

Spiritual

Social

Life Balance



INDIGENOUS WELLNESS AND WELLBEING



Better Together Elaine Chambers-Hegarty



“Well-being... means living happily or leading a satisfying life.” (11)

- However, there is no rigid definition.
- Multi-faceted and incorporates physical, spiritual, mental, and emotional health.

“Wellbeing has diverse and interconnected dimensions that extend beyond the traditional definition of health.” (15)

- Day to day life: Beginning day with prayer and smudge.

Collectivity

- Incorporation and connection to the land(16,17) and their community

WESTERN METHODS OF HEALING

“Taking the time to do things that help you live well and improve both your physical health and mental health.” (20)

“...the ability of individuals, families and communities to promote health, prevent disease, maintain health, and to cope with illness and disability with or without the support of a healthcare provider.” (18)

Journal therapy, forms of physical movement or exercise, laughter and comedy, positive thinking, and retail therapy.



WESTERN OR INDIGENOUS?

- Yoga and Meditation, affirmations, and mantras.
- Incense, resins, and candles.
- Fire and bonfires.
- Music therapy.
- Being in nature, listening to the sounds of water/rain.
- Listening to podcasts-mirrors storytelling.
- Crafting.



Gratitude Practice Activity

Objective

Have group members practice gratitude as a self-care and mindful strategy.

Materials

- White board or poster board
- Sticky notes

Instructions

1. Draw a large heart up on a white board, chalkboard, or poster board.
2. Hand out four sticky notes to each group member.
3. Ask each member to write the following down on each sticky note:
 - Something they take for granted (e.g. electricity, running water, thumbs)
 - A person they are thankful to have in their life or have had in their life
 - An idea on how to express thanks (e.g. write a note, bake someone cookies)
 - An extra note to write down a second thing or person for whom they are thankful for
4. Ask each group member to place their sticky notes in the heart.
5. Look at the heart as a group. Ask, "What do you notice when you look at the stickies in the heart?" Encourage group members to consider thanking one of the people they are grateful for by choosing one of the ideas to express thanks from the list.



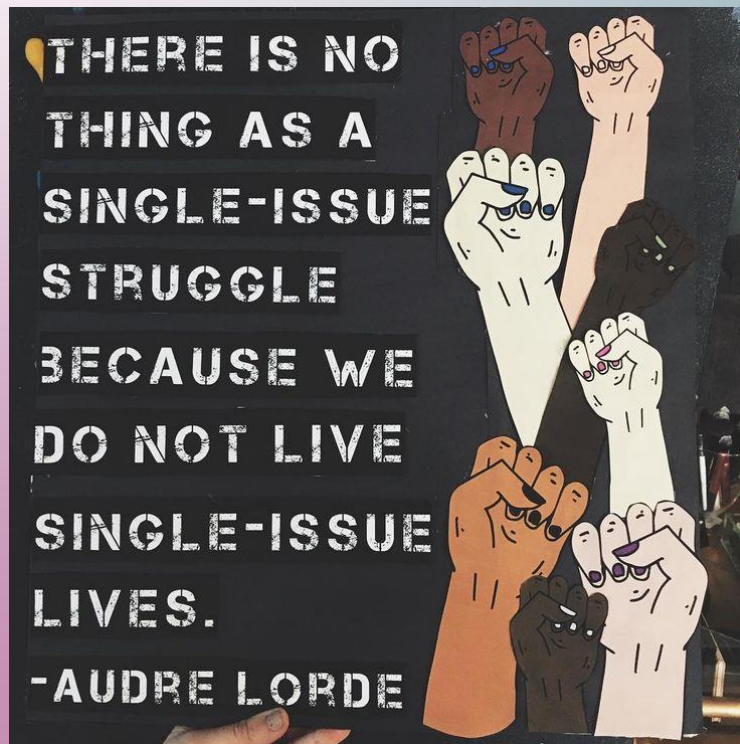
SELF-CARE ACTIVITY/BREAK



Approaches and Methods to Support the Healing Process



METHODS



When providing support to Indigenous WG2STGD people regarding their mental health, experiences of gender-based violence and intergenerational trauma, remember that all experiences are different.



FREE, PRIOR, INFORMED CONSENT

Means...

- *Input on projects influencing them and their territories*
- Conduct their own *collective decisions*
- Discuss in *their language*, cultural ways *on matters that affect them*, their land, their rights, and their resources

Free Prior Informed Consent

The consent is free, given voluntarily and without coercion, intimidation or manipulation.

A process that is self-directed by the community from whom consent is being sought, unencumbered by coercion, expectations or timelines that are externally imposed.

The consent is sought sufficiently in advance of any authorization or commencement of activities.

A collective decision made by the right holders and reached through a customary decision-making processes of the communities.

The engagement and type of information that should be provided prior to seeking consent and also as part of the ongoing consent process.

fao.org/indigenous-peoples



TRAUMA-INFORMED CARE (TIC)

- Trauma-Informed Care
 - "is a strengths-based framework that is grounded in an *understanding of and responsiveness* to the impact of trauma, that *emphasizes physical, psychological, and emotional safety* for both providers and survivors, and that creates opportunities for survivors to *rebuild a sense of control and empowerment.*" (64)
- Realize the impacts and paths of trauma
- Recognize the signs and symptoms
- Integrate knowledge into programs, policies, and practice
- "Actively avoid re-traumatization" (63)

10 KEY INGREDIENTS FOR TRAUMA-INFORMED CARE



LEAD AND
COMMUNICATE



ENGAGE PATIENTS
IN PLANNING



TRAIN
ALL STAFF



CREATE A SAFE
ENVIRONMENT



PREVENT SECONDARY
TRAUMA



BUILD AN INFORMED
WORKFORCE



INVOLVE PATIENT
IN TREATMENT



SCREEN FOR
TRAUMA



USE TRAUMA-
SPECIFIC TREATMENT



ENGAGE
PARTNERS

www.chcs.org

@CHCShealth

Lead and communicate, engage clients in planning, train all staff, create a safe environment, prevent secondary trauma, build an informed workforce, involve clients in treatment, screen for trauma, use trauma-specific treatment, and engage partners.

SCENARIO ACTIVITY

Ina goes into a doctor's office because she sprained her wrist. She has an appointment at 11 am and comes into the waiting room and goes to the front reception area. The receptionist behind the window says good morning. The receptionist asks for her health card, and she sees that Ina lives on a local reservation. "Why don't you go to one of your doctors for help? You can sit down until we call your name." Ina sits down in the waiting area and waits for the doctor. After a few minutes, the doctor comes out and invites Ina to come into a patient room. "What seems to be the trouble today?" The doctor asks. Ina explains that she sprained her wrist, and the doctor grabs her hand begins to examine. "How did you hurt it?" Ina explains "I fell while I was on a stool grabbing something in my kitchen." The doctor looks up at Ina and replies "Are you sure?" Ina was confused. "Do you enjoy consuming alcohol at all? Did you have too much to drink and fall?" or "Does your husband drink? Did he do this to you?" Ina was shocked by the doctors' questions. "No, I fell while grabbing something high in my kitchen. I am usually careful but slipped." "Do you have a family history of drug or alcohol use in your family? The receptionist mentioned you live over on the rez." Ina stands up and says she doesn't believe the doctor is able to help her and begins to walk out of the patient room. "Sherry" the doctor yells "before she leaves can you get her some pamphlets on drug and alcohol abuse and get her the hotline for the battered women who need help. The one we always give to the girls from the rez". The other people in the waiting room are now staring at Ina. Ina walks out of the doctor's office crying.

INCORPORATING TRAUMA-INFORMED CARE

How was TIC neglected in this scenario?

1. Comment by receptionist for Ina to see "one of her own" doctors
2. Doctor grabbed Ina's hand without consent
3. Doctor assumed Ina abused alcohol based on being Indigenous
4. Doctor assert that Ina was experiencing violence at home
5. The doctor asked irrelevant questions based on stereotypes
6. If Ina was experiencing violence at home, the doctor was inappropriate
7. The doctor denied Ina the right to confidentiality



Lead and communicate, engage clients in planning, train all staff, create a safe environment, prevent secondary trauma, build an informed workforce, involve clients in treatment, screen for trauma, use trauma-specific treatment, and engage partners.

THREE PILLARS OF HEALING

Figure 5.5: Promising Healing Practices

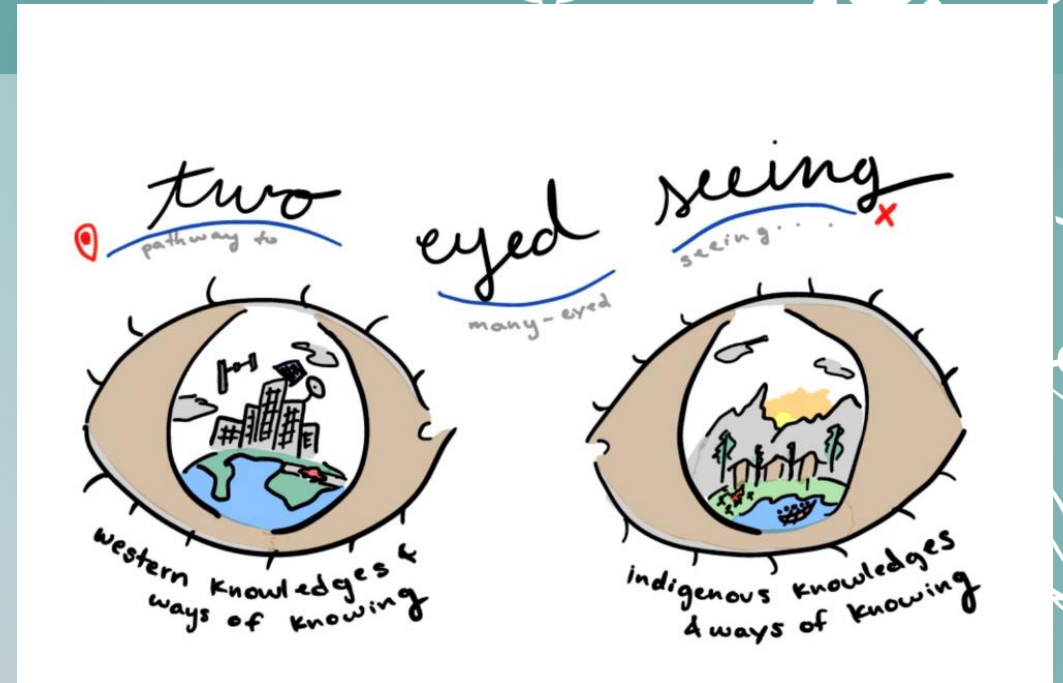


Source: Aboriginal Healing Foundation



TWO-EYED SEEING

- First used by Mi'kmaw Elders Murdena and Albert Marshall. (14)
- Two-Eyed Seeing is used as an approach, ethical protocol, or guiding principle.

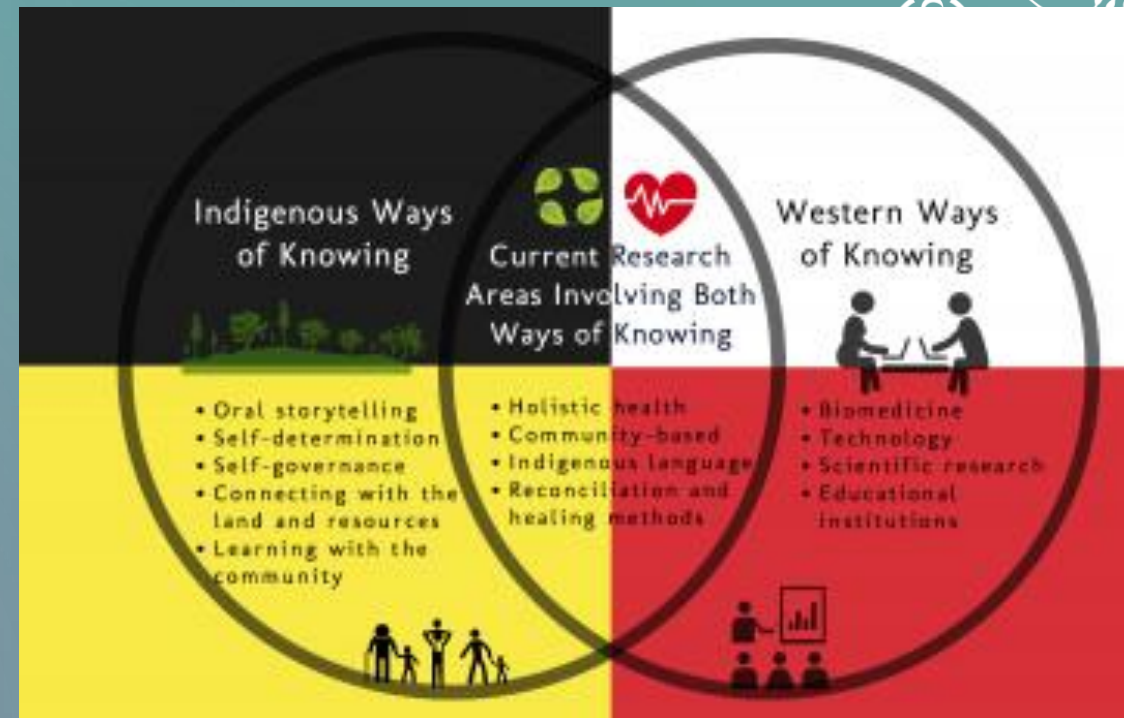


Stresses the importance of viewing the world through one eye using the strengths of Indigenous worldviews and with the other eye using the strengths of Western worldviews, to see together with both eyes to benefit all.” (12)



EXAMPLES OF TWO-EYED SEEING

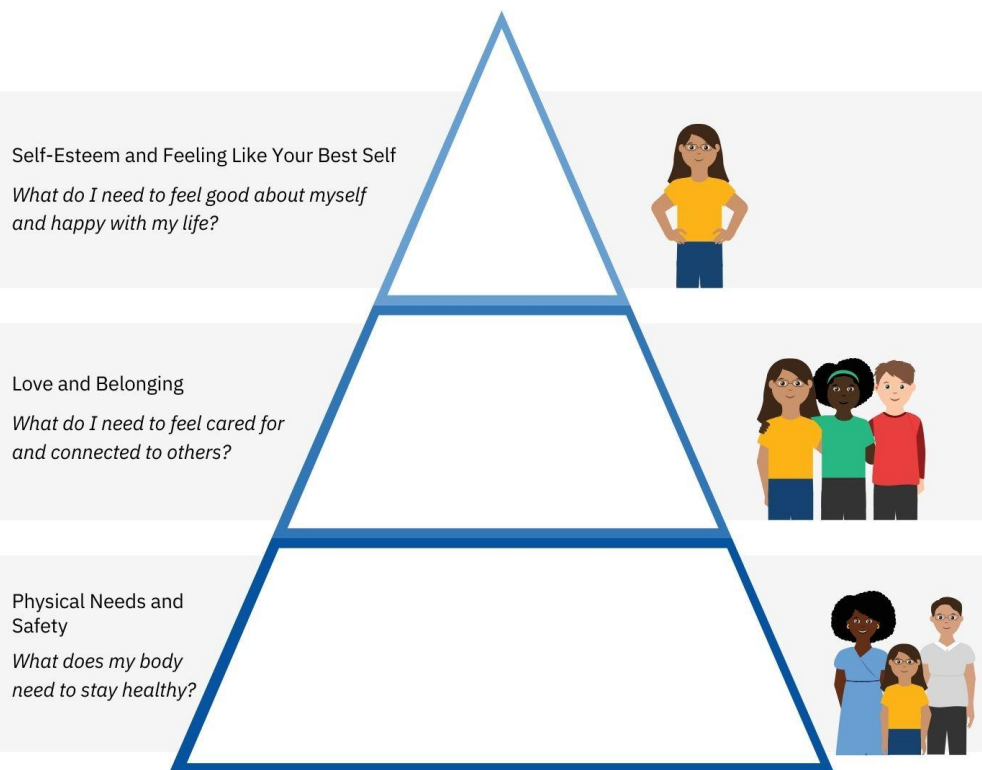
- Collectivity in healing.
- Rooting healing in Indigenous values and tradition.
- Asking Indigenous people what they want and need by including Elders.
- Legitimizing and incorporating Indigenous ways of knowing i.e. storytelling and oral history.



Maslow's Hierarchy of Needs

Every person has needs that must be met in order to feel happy and healthy. Maslow's Hierarchy shows us that we have different types of needs, and that we need to meet our basic needs at the bottom in order to meet our relationship and self-esteem needs at the top. When our needs for physical care, positive relationships, and feeling good about ourselves are not being met, we are more likely to feel badly and choose unhelpful behaviors.

Use this worksheet to brainstorm things you already do and things you can do to meet your needs at each level.



SELF-CARE ACTIVITY/BREAK



PART 3

Your Part as a Community Support Worker or Community Worker



HOW TO PROVIDE SUPPORT

Based on Sharing Circles, here are some of the things that can aid Indigenous WG2STGD people on their healing journey:

- More resources and services *that are accessible and easier to navigate.*
- *More inclusive services* and resources.
- More services and resources that *incorporate Indigenous wellness and medicine.*

"People show emotional support for others by offering genuine encouragement, reassurance, and compassion. This might include things like verbal expressions of sympathy or physical gestures of affection" ⁽⁵⁸⁾



CULTURAL COMPETENCY

- Know how to care for sacred items.
- Know Elder Protocol.
- Understand the Medicine Wheel.
- Incorporate inclusive and diverse people in promotional material.
- Train yourself and your staff about how to ask considerate questions.
- Do not make assumptions about the needs of Indigenous people.



BEING A BETTER ALLY



- Do not act out of guilt.
- Challenge the larger oppressive power structures.
- Indigenous people come first.
- Settler is not a derogatory term.
- Every mistake is a chance for growth.

BEING A BETTER ALLY

Allyship

- Being an ally is about disrupting oppressive *spaces by educating others* on the realities and histories of marginalized people. (55)

Accomplice

- An accomplice works within a system and “*directly challenges institutionalized/systemic* racism, colonization, and white supremacy by *blocking or impeding racist people, policies, and structures.*” (55)

Co-Resistance

- Being a co-resistor is *about standing together, as an ensemble, in resistance against oppressive forces and requires constant learning.* It is combining theory and practice by establishing relationships and being *deeply involved within a community that informs how one listens critically,* understands an issue and influences the way they go about disrupting oppressive institutions and systemic systems. (56)



BEING A BETTER SERVICE PROVIDER THROUGH ALLYSHIP

"Being an ally is about disrupting oppressive spaces by educating others on the realities and histories of marginalized people" (53)

- Engage in cultural safety where you acknowledge systems of structural and interpersonal imbalances, work to see how social and historical contexts influence support and care.



"The most radical allyship would be giving back the land...move from being sympathetic to doing something. Be useful, interrupt the colonial narrative and push back against colonial social norms" (55)

TOOLS FOR BETTER ALLYSHIP

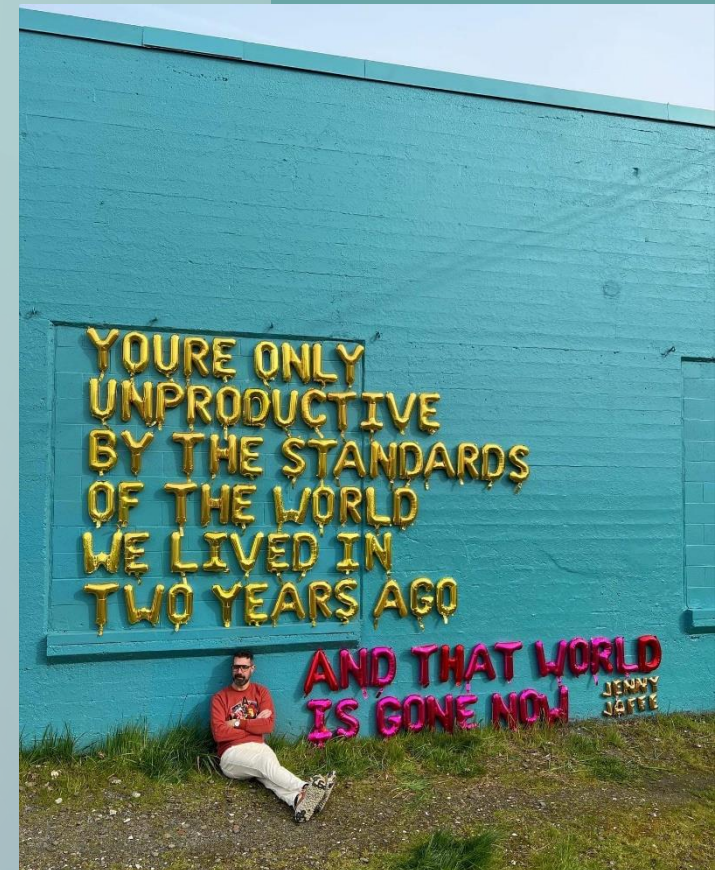


- Take the vow for personal and professional reconciliation.
- Buy Indigenous art, writing, jewelry
 - Never purchase Indigenous items from non-Indigenous people.
 - Donate to Indigenous content creators.
- Acknowledge that everyone is different and make your mistakes a space for growth.

AVOIDING BURN OUT & FATIGUE

Common signs that someone is “burning out”:

- frequent headaches;
- feeling exhausted all the time;
- feeling like the tasks you need to do in a day are mind-numbing;
- changes in sleeping habits;
- feeling detached from the world around you; and,
- loss of motivation.



"Burnout is a form of exhaustion caused by constantly feeling swamped"

SELF CARE PRACTICES

50 Self Care IDEAS FOR A BAD DAY

1. DRINK HERBAL TEA
2. TRY AFFIRMATIONS
3. WRITE 10 THINGS GRATEFUL FOR
4. TAKE A DETOX BATH
5. TRY A FACE MASK
6. BREATHE DEEPLY
7. LIGHT YOUR FAVORITE CANDLE
8. WATCH A MOTIVATIONAL TED TALK
9. EXERCISE
10. WALK IN NATURE
11. BUY YOURSELF FLOWERS
12. WRITE 5 THINGS YOU LOVE
13. JOURNAL
14. MAKE A VISION BOARD
15. DECLUTTER 10 ITEMS
16. READ A PERSONAL GROWTH BOOK
17. GO FOR A LONG WALK
18. LISTEN TO YOUR FAVORITE MUSIC
19. DO SOMETHING TO LAUGH
20. PLAN A GETAWAY
21. COOK YOUR FAVORITE MEAL
22. WATCH YOUR FAVORITE SHOW
23. HAVE A NIGHT WITH FRIENDS
24. DO A BRAIN DUMP
25. GO OUT FOR A DATE NIGHT
26. DO SOMETHING NEW
27. GIVE YOURSELF A MANICURE
28. CALL OR TEXT SOMEONE YOU LOVE
29. DO YOGA POSES
30. LISTEN TO YOUR FAVORITE PODCAST
31. SPEND TIME WITH SOMEONE INSPIRING
32. STRETCH
33. DO A SPA DAY
34. DO A DIGITAL DETOX
35. EAT A SALAD OR SMOOTHIE
36. GO OUT IN SUNSHINE
37. GO TO YOUR FAVORITE PLACE
38. TAKE SOME PRETTY PHOTOS
39. GET A MASSAGE
40. HUG SOMEONE
41. DRINK A FULL GLASS OF WATER
42. READ INSPIRATIONAL QUOTES
43. PUT ON NICE CLOTHES & MAKEUP
44. SLEEP
45. WATCH THE SUNRISE
46. REFRESH YOUR MORNING ROUTINE
47. CHANGE YOUR SHEETS
48. DIFFUSE ESSENTIAL OILS
49. DO SOMETHING NICE FOR SOMEONE
50. GO OUT FOR A COFFEE

WWW.HEALTHYHAPPYIMPACTFUL.COM

- Take a break
- Practice calming breathing
- Open a window or go outside
- Stretching or exercising (i.e., walking)
- Surround yourself with scents that you enjoy (light a candle, use incense or essential oils)
- Watch or listen to something you enjoy
- Call a friend or family member

ACTIVITY

1. What are some ways that you have provided some of these tools, resources, or used these methods in the past?
2. What are some of the ways you want to integrate what you have learned about assisting in the healing of gender-based violence, intergenerational trauma, and mental health crises in your own community work?
3. What might be some of the challenges you might face and how can you think about overcoming these challenges?





CONCLUSION

Today we explored...

- How eugenics, genocide, and assimilation creates intergenerational trauma and how that is experienced by Indigenous WG2STGD people.
- Why it is important to use Indigenous methods in healing practices and how to harmonize this knowledge with western methods.
- Ways of providing support that takes care of the self, is trauma-informed, and incorporates allyship and reconciliation.

CLOSING AND THANKS GIVING PRAYER

Nakurmiik

Thank you

Niá:wen

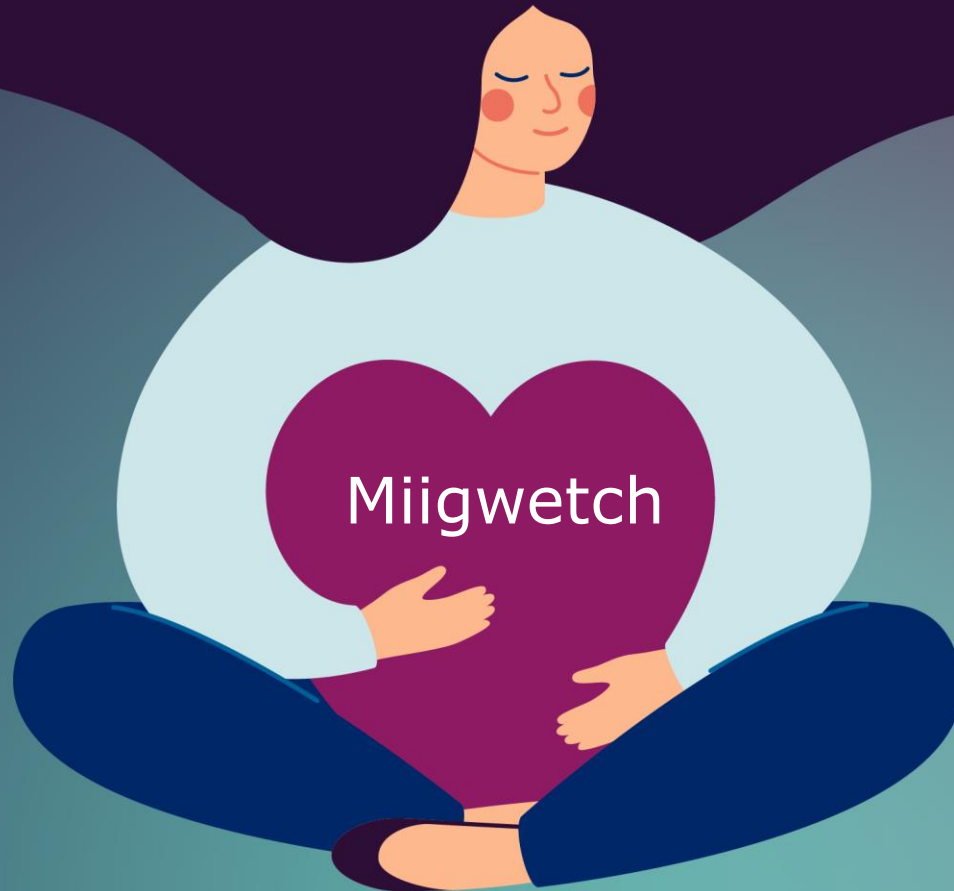
Yaw^ko

Niyawë

Merci

Miigwetch

Marsé



HOMework

In your own time look over the following resources and materials



REFERENCES

- 1) https://www.history.com/topics/germany/eugenics#section_1
- 2) [What is Genocide? – United States Holocaust Memorial Museum \(ushmm.org\)](https://www.ushmm.org/learn/definition/what-is-genocide/)
- 3) [Eugenics: positive vs negative - Pathways - Eugenics Archives](https://www.eugenicsarchives.org/positive-vs-negative-pathways/)
- 4) Dorothy Roberts 1999
- 5) Paul Proficinado
- 6) [Apartheid \(1948-1994\) • \(blackpast.org\)](https://www.blackpast.org/1948-1994-apartheid/)
- 7) Mack & Na'puti, 2019
- 8) Hoffart & Jones 2018;
- 9) Yu et al 2019
- 10) Parsloe & Campbell 2021
- 11) Sangha, Kamaljit K, Andrew Le Brocque, Robert Costanza, and Yvonne Cadet-James. “Ecosystems and Indigenous Well-Being: An Integrated Framework.” *Global Ecology and Conservation* 4, no. C (2015): 197-206. <https://doi.org/10.1016/j.gecco.2015.06.008>
- 12) Wright et al., (2019) p.2



REFERENCES

- 13) Peltier, Cindy. “An Application of Two-Eyed Seeing: Indigenous Research Methods With Participatory Action Research.” *International Journal of Qualitative Methods* 17, no. 1 (2018): 160940691881234-. <https://doi.org/10.1177/1609406918812346>.
- 14) [Two Eyed Seeing | Manitoba Trauma Information and Education Centre \(trauma-informed.ca\)](https://trauma-informed.ca)
- 15) Fleming, Christopher, and Matthew Manning. "The complexities of measuring Indigenous wellbeing." Oxon: Routledge, 2019.
- 16) Jennifer Métisse Redvers. “‘The Land Is a Healer’: Perspectives on Land-Based Healing from Indigenous Practitioners in Northern Canada.” *International Journal of Indigenous Health* 15, no. 1 (2020): 90-107. <https://doi.org/10.32799/ijih.v15i1.34046>.
- 17) Archibald, Linda. *Decolonization and Healing Indigenous Experiences in the United States, New Zealand, Australia, and Greenland*. Ottawa, Ont: Aboriginal Healing Foundation, 2006.
- 18) <https://www.who.int/reproductivehealth/self-care-interventions/definitions/en/>
- 19) https://www.ted.com/talks/brene_brown_the_power_of_vulnerability?referrer=playlist-the_importance_of_self_care&autoplay=true



REFERENCES

- 20) John, Neetu, Sara E Casey, Giselle Carino, and Terry McGovern. "Lessons Never Learned: Crisis and Gender-based Violence." *Developing World Bioethics* 20, no. 2 (2020): 65-68.
<https://doi.org/10.1111/dewb.12261>.
- 21) Tuck and Yang (Tuck and Yang, 2012, p.5)
- 22) (Arvin et al., 2013, p.12)
- 23) Roy, 2014
- 24) Manitowabi & Shawande, 2011
- 25) Convention on the Prevention and Punishment of the Crime of Genocide, Article 2
- 26) Convention on the Prevention and Punishment of the Crime of Genocide, Article 3
- 27) Lawrence, Cera R., "Francis Galton (1822-1911)". *Embryo Project Encyclopedia* (2011-04-06). ISSN: 1940-5030
<http://embryo.asu.edu/handle/10776/1800>.
- 28) <https://www.theguardian.com/theguardian/2002/nov/28/features11.g21#:~:text=The%20unnatural%20and%20increasingly%20rapid,is%20impossible%20to%20exaggerate...>



REFERENCES

29) Lafontaine, F. "How Canada committed genocide against Indigenous Peoples, explained by the lawyer central to the determination" The Conversation (2021, June 11). <https://theconversation.com/how-canada-committed-genocide-against-indigenous-peoples-explained-by-the-lawyer-central-to-the-determination-162582>

30) United Nations Office on Genocide Prevention and the Responsibility to Protect
31 (wirght et al., 2019)

32)

33)

[https://www.thecanadianencyclopedia.ca/en/article/eugenics#:~:text=Sexual%20Sterilization%20Act%20\(Alb%20erta\)%2C,%E2%80%9Cdisability%E2%80%9D%20to%20their%20children.](https://www.thecanadianencyclopedia.ca/en/article/eugenics#:~:text=Sexual%20Sterilization%20Act%20(Alb%20erta)%2C,%E2%80%9Cdisability%E2%80%9D%20to%20their%20children.)

34) <https://www.thecanadianencyclopedia.ca/en/article/chinese-head-tax-in-Canada>

35) https://www.vawlearningnetwork.ca/our-work/issuebased_newsletters/Issue-25/index.html#:~:text=VIOLENCE%20FACTS&text=Indigenous%20women%20make%20up%20only,6%25%20of%20female%20homicide%20victims.&text=88%25%20of%20missing%20and%20murdered%20Indigenous%20women%20in%20Ontario%20were%20mothers.&text=Indigenous%20women%20and%20girls%20are%20more%20likely%20to%20be%20killed,of%20those%20charged%20were%20strangers.



REFERENCES

36) <https://ijrcenter.org/forced-sterilization-of-indigenous-women-in-canada/>

37) <https://www.vice.com/en/article/9keav/indigenous-women-in-canada-are-still-being-sterilized-without-their-consent>

38) [https://www.thecanadianencyclopedia.ca/en/article/women-and-the-indian-act#:~:text=Indian%20Act%3A%201867%20to%201951,-](https://www.thecanadianencyclopedia.ca/en/article/women-and-the-indian-act#:~:text=Indian%20Act%3A%201867%20to%201951,-In%201867%2C%20the&text=Status%20Indian%20women%20lost%20their,rights%2C%20as%20would%20their%20children.)

[In%201867%2C%20the&text=Status%20Indian%20women%20lost%20their,rights%2C%20as%20would%20their%20children.](https://www.thecanadianencyclopedia.ca/en/article/women-and-the-indian-act#:~:text=Indian%20Act%3A%201867%20to%201951,-In%201867%2C%20the&text=Status%20Indian%20women%20lost%20their,rights%2C%20as%20would%20their%20children.)

39) <https://leveller.ca/2019/09/timeline-of-canadian-colonialism-and-indigenous-resistance/>

40) <https://ecampusontario.pressbooks.pub/beyondlecture/chapter/imagining-a-better-future-an-introduction-to-teaching-and-learning-about-settler-colonialism-in-canada/>

41)

<https://eugenicsarchive.ca/discover/tree/535eea597095aa000000020d#:~:text=Historically%2C%20the%20Canadian%20government%20has,Columbia%20between%201928%20and%201972.>

42)

https://indigenousfoundations.arts.ubc.ca/the_residential_school_system/#:~:text=The%20term%20residential%20schools%20refers,Canadian%20and%20Christian%20ways%20of



REFERENCES

- 43) Castellano, Marlene Brant, and Linda. Archibald. Final Report of the Aboriginal Healing Foundation. Ottawa: Aboriginal Healing Foundation, 2006.
- 44) Hill, Gus. A holistic aboriginal framework for individual healing. In T. O'Connor, K. Lund, & P. Berendsen (Eds.), *Psychotherapy: Cure of the soul*, (pp. 59-69). Waterloo: Waterloo Lutheran Seminary.
- 45) Redvers, Nicole, and Be'sha Blondin. "Traditional Indigenous Medicine in North America: A coping Review." *PloS One* 15, no. 8 (2020): e0237531-e0237531.
- 46) Ward, Leonor Mercedes, Mary Janet Hill, Nikashant Antane, Samia Chreim, Anita Olsen Harper, and Samantha Wells. "'The Land Nurtures Our Spirit': Understanding the Role of the Land in Labrador Innu Wellbeing." *International Journal of Environmental Research and Public Health* 18, no. 10 (2021): 5102.
- 47) Ontario Federation of Indigenous Friendship Circles, 2019, p.8
- 48) Fletcher, Christopher, and Aaron Denham. "Moving towards healing: A Nunavut case study." *Aboriginal healing in Canada: Studies in therapeutic meaning and practice* (2008): 93-129.
- 49) McKendrick, Jane, Robert Brooks, Jeffrey Hudson, Marjorie Thorpe, Pamela Bennett. *Aboriginal and Torres Strait Islander Healing Programs: A Literature Review*. 2017
<https://healingfoundation.org.au/app/uploads/2017/02/Aboriginal-and-Torres-Strait-Islander->
- 50) <https://ottawacitizen.com/news/local-news/federal-indian-day-school-settlement-closes-in-on-130000-claimants>
- 51) Roy, A. (2014). Intergenerational Trauma and Aboriginal women: Implications for Mental Health during Pregnancy. *First Peoples Child & Family Review*, 9(1), 7-21. <https://doi.org/10.7202/1071790ar>
- 52) <https://www.ctvnews.ca/health/discrimination-against-two-spirit-indigenous-people-linked-to-suicide-crisis-1.3391593>
- 53) [Two Eyed Seeing | Manitoba Trauma Information and Education Centre \(trauma-informed.ca\)](https://trauma-informed.ca/)
- 54) *Opportunities for White People in the Fight for Racial Justice*. (2016).
- 55) <https://theconcordian.com/2019/11/be-an-indigenous-accomplice-not-an-ally/>



REFERENCES

- 56) https://segalcentre.org/common/sitemedia/201819_Shows/ENG_AllyToolkit.pdf
- 57) Ward et al, 2016, p.30
- 58) <https://www.healthline.com/health/mental-health/emotional-support#:~:text=People%20show%20emotional%20support%20for,or%20physical%20gestures%20of%20affection.>
- 59) Food and Agriculture Organization of the United Nations, 2016, p. 13
- 60) <https://ywcavan.org/blog/2019/10/mmiwg-truth-action>
- 61) <https://greatist.com/connect/allyship-fatigue-anti-racism-how-to-start>
- 62) <https://www.ccnsa-nccah.ca/docs/determinants/RPT-AboriginalWomenCanada-Halseth-EN.pdf>
- 63) <https://www.traumainformedcare.chcs.org/what-is-trauma-informed-care/>
- 64) <https://traumainformedoregon.org/wp-content/uploads/2016/01/What-is-Trauma-Informed-Care.pdf>



REFERENCES

65)

66) Willis, Henry A, Effua E Sosoo, Donte L Bernard, Aaron Neal, and Enrique W Neblett. "The Associations Between Internalized Racism, Racial Identity, and Psychological Distress." *Emerging Adulthood* (Thousand Oaks, CA) 9, no. 4 (2021): 384-400. <https://doi.org/10.1177/21676968211005598>

67)

<https://www.worldhistory.org/pharaoh/#:~:text=the%20pharaoh%20was%20considered%20a,the%20gods%20and%20the%20people.>

68) *16 Royals Who Suffered From Hereditary Mutations And Defects Caused By Inbreeding* (historycollection.com)

69) *Dr. Bryce Report 1907, Medical Inspector, Department of Indian Affairs*

70) <https://www.nwac.ca/wp-content/uploads/2021/06/NWAC-action-plan-FULL-ALL-EDITS.pdf>

71) <https://www.nwac.ca/resource/fact-sheet-mmiwg/> and https://www.nwac.ca/wp-content/uploads/2015/05/Fact_Sheet_Missing_and_Murdered_Aboriginal_Women_and_Girls.pdf

72) Hillier et al., 2020, p. 1

73) <https://www.everydayhealth.com/wellness/resilience/>

74) Native Women's Association of Canada. "Informed Care Factsheet for Health Professionals"



ACRONYMS

WG2STGD

women, girls, Two-Spirit, transgender, and gender-diverse people

2SLGBTQQIA+

Two-Spirit, lesbian, gay, bisexual, transgender, queer, questioning, Intersex, asexual, plus

UNDRIP

United Nations Declaration on the Rights of Indigenous Peoples

