



Indigenizing the Conversation

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At A Glance

- **Learning Objectives**
- Introducing an Indigenized Lens
 - Foundations of Historic Realities
 - Legacy of Colonialism
 - Cultural Intelligence, Humility and Safety
 - EDI and relations with Indigenous Peoples

- **Foundational Training**
 - Indigenous History in a Nutshell
 - Building Models of Wholistic Health and Well-being
 - Understanding Two-Eyed Seeing
 - Sharing Key Principles of Engagement
 - Restoring Trust and Confidence with Indigenous Clients
 - Additional Resources

Setting the Refresh Buttons

- It isn't always going to be about what we can read or takeaway from prior or existing educational or lived experiences.
- Sometimes it's going to be about listening to a very different narrative or going into a very different environment.



The Original Agreements

Historical Treaties





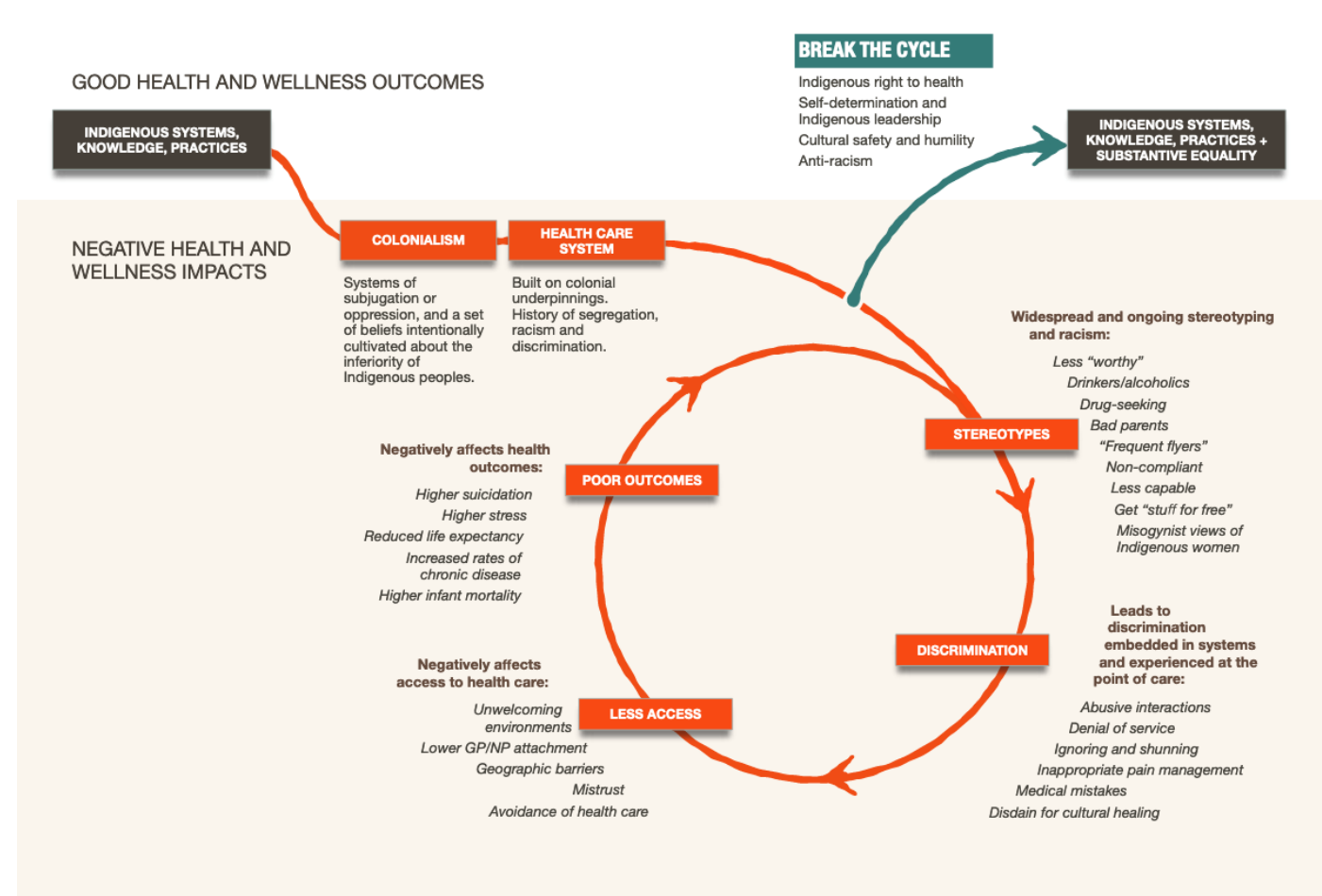
What is your relationship to the land?

- We do land acknowledgements, what do they mean to us, or to the Indigenous community?
- We each need to define our understanding of the land and the experience and impact of climate change on all of humanity.
- What will our children inherit, and how do we challenge policy & practice now?

A Short Historical Summary Explains the Need for Indigenization and Reconciliation

- Legacy effects include things like pre and post contact epidemics and a significant loss of Indigenous populations, numbers still arguable by scholars...
- The displacement from traditional territories, homelands, resources, during Doctrine of Discovery, Terra Nullius, Manifest Destiny timeframes,
- The Indian Residential Institutions, Indian Hospitals, and Day School period which lasted from mid-1800's through 1996, and is arguably still happening in northern territories across Canada,
- Missing and Murdered Indigenous women, girls, men and boys – numbers? Approaches still being debated...
- The Child Welfare Invasion in the 1950's, the 60's scoop, the Millennial scoop, and today's numbers...?
- And now? The recovery of Missing Children and Unmarked Graves...

- Recognize the colonial process in Canada
- Recognize where it impacts throughout our governments and health systems
- Create new access points in your world
- Do not just sympathize, disabuse the discrimination and racism throughout the system and speak to it often
- And use your power to decolonize your own self, family, community and Canada



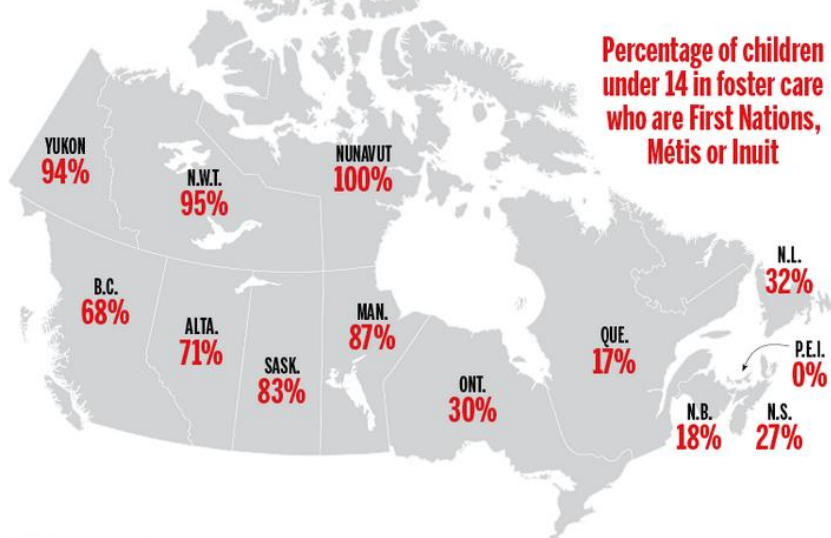
What should we do?

Truths?



Caught in the system

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



SOURCE: STATISTICS CANADA 2016 CENSUS; MACLEAN'S



What is the Violence of Benevolence?

This is directly associated to the colonization process and the removal of decision-making capacity from Indigenous peoples through the missionization process, Indian Residential Schools, the Indian Act, and ongoing legislation that makes decision for rather than with

You can help someone to virtual, emotional, or spiritual death, leaving them bereft of an ability to take charge of their lives and decisions - they become fear filled & lost

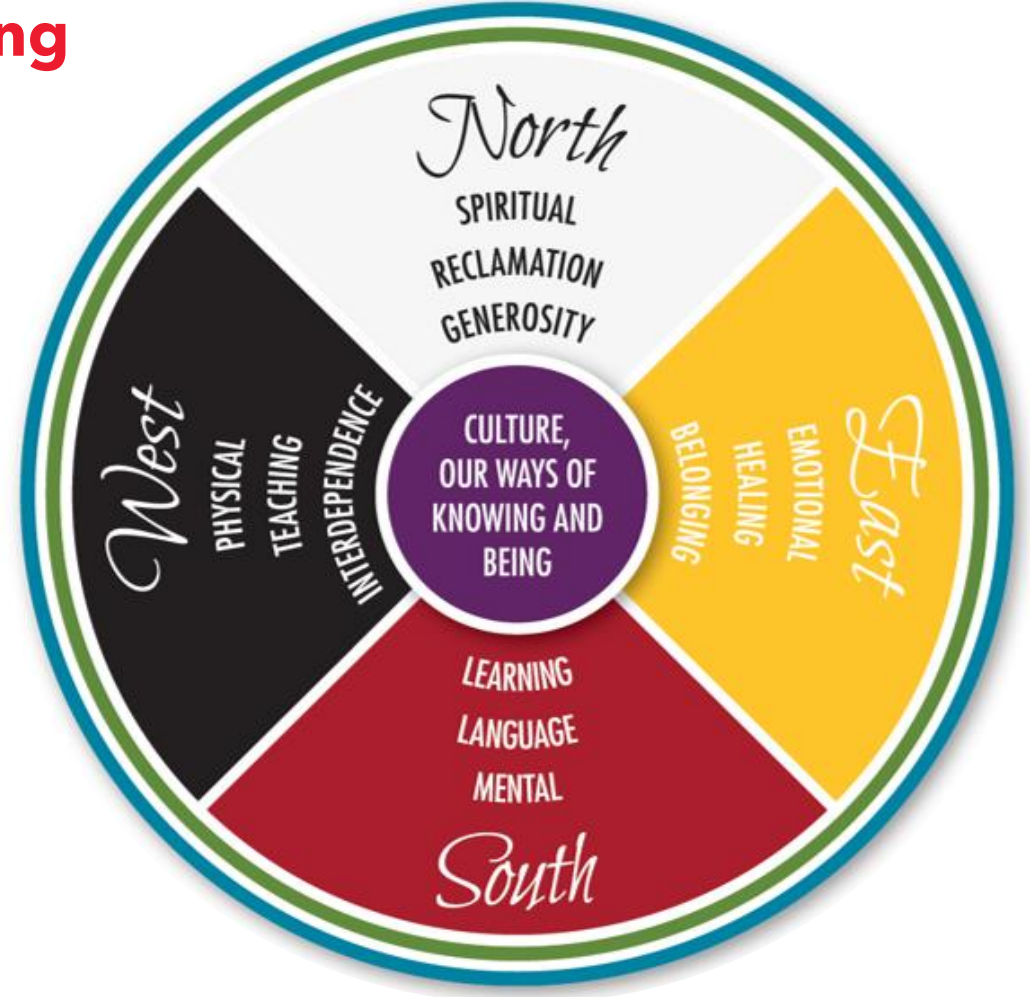
It's thinking you can fix someone or fix their circumstances, especially before you have understood the only one you can "fix" is yourself - and that is a long inner journey

It's believing media, gossip and rumours, lies, writings, and stories told from a negative standpoint about "other" and it's the act of that othering that allows this to happen at all

Conceptual Models to Apply

Model of Wholistic Health and Wellbeing

- Many use the medicine wheel as the Model for Wholistic Health and Wellbeing.
- The model shows a balance of each quadrant to health.
- Service providers need to understand the importance of each to live a healthy life and positive relations.



What is decolonization in practice?

- Decolonization is work that **belongs to all of us**, everywhere.
- It asks us to think about our relationship with Indigenous lands that colonizers unjustly claimed, re-defined, and repurposed all over the world.
- It asks us to think about why we think the way we do.
- It asks us to embrace responsibility as opposed to accepting fault.
- Lastly, decolonization is a path forward to creating systems that are just and equitable, addressing inequity through education, dialogue, communication, and action.

How might we get there?

By learning how our own behaviours influence the way society sees us and people of colour

By letting go the need to be right - which does not make you wrong or anyone else right, just frees everyone to be human

By admitting there have been legitimate grievances and harms done that have not yet been resolved

By no longer by-standing when micro-aggressions are expressed, and the recipient of that aggression is a vulnerable person

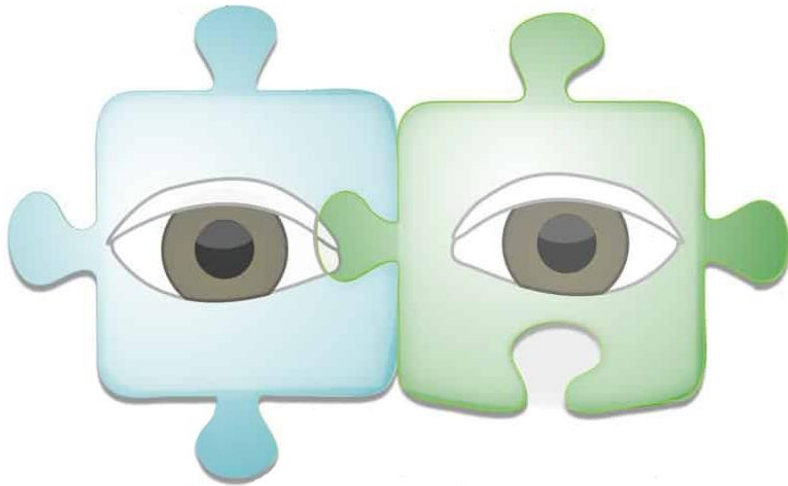
By calling out our own racism and biases and being honest about our own advantages and privileges

What is Indigenization?

- The Indigenization process strives to **share Indigenous ways** of knowing, being, and doing in ways that will educate and engage all members of a college or university, boards and institutions, and organizations, while fostering the effective inclusion of Indigenous learners, educators, and members.
- Indigenization is defined as “the process of creating a supportive and comfortable space inside our institutions within which Indigenous peoples can succeed.”

Conceptual Models to Apply

Two-Eyed Seeing



Learning to see with the strengths of Indigenous knowledge systems and ways of knowing, as well as with the strengths of Western knowledge systems and ways of knowing.

Tip: Throughout this presentation, think about stakeholders you can involve in a co-design process.

They may include:

- Indigenous-governed organizations
- Knowledge Keepers & Indigenous leaders
- Indigenous partners
- System leaders (Indigenous and non)

What is cultural intelligence?

- Cultural intelligence is related to emotional intelligence, but it picks up where emotional intelligence leaves off.
- A person with high emotional intelligence grasps what makes us human and at the same time what makes each of us different from one another.
- Cultural intelligence is not an expectation of competency, but an acceptance and acknowledgement of up close and personal diversity and inclusion.



Cultural Humility

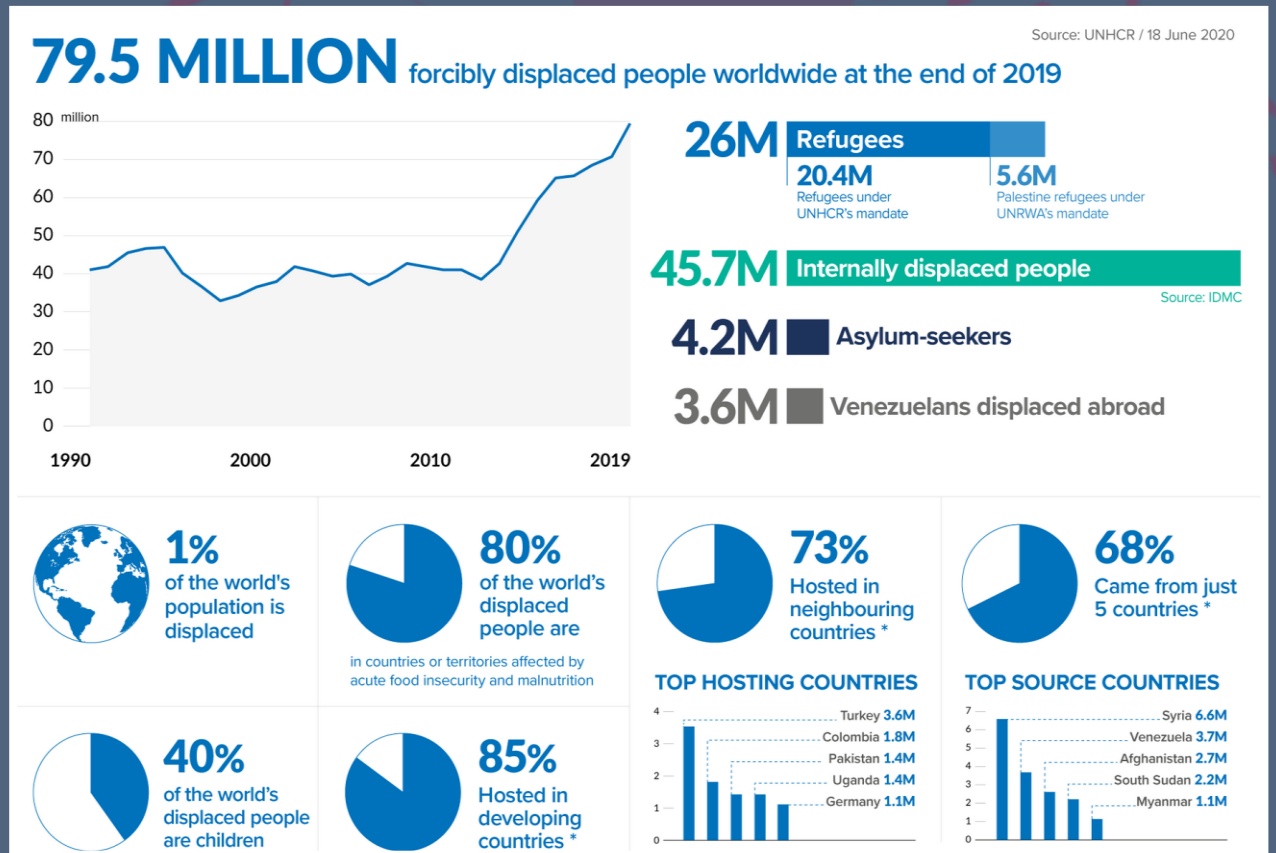


Though the term “culture” is often used when describing different ethnic or religious affiliations, most people experience and participate in different cultures just by moving through their daily lives.

Cultural humility is a lifelong process of self-reflection and self-critique whereby the individual not only learns about another’s culture, but one starts with an examination of her/his own beliefs and cultural identities” (National Institute of Health).

However, it is not enough to think about one’s own values, beliefs, and social position within the context of the present moment. In order to practice true cultural humility, a person must also be aware of and sensitive to historic realities like legacies of violence and oppression and unrelenting power imbalances against certain groups of people, as well as significant losses that have not been addressed and resolved...

Why Cultural Humility...?



Equity, Diversity and Inclusion?

- **Equity:** Giving all individuals equal opportunities and access regardless of their gender, gender reassignment, age, disability, religion, beliefs, sexual orientation and race.
- **Diversity:** Recognizing the differences in individuals and being positive about those differences, acknowledging and respecting them, and making a visible effort to learn about and celebrate those differences as a team.
- **Inclusion:** Recognizing that although everybody is different, inside and out, but we are all human beings and each individual and each group of individuals has the right to feel included, regardless of their personal characteristics, spiritual practices, country of origin, Indigenous backgrounds or lifestyles .
- **Reconciliation:** Establishing and maintaining a mutually respectful relationship between Indigenous and non-Indigenous peoples in this country by recognizing and accepting a difficult history, cultural practices, and participating in necessary social change.

What is Cultural Safety?



- Cultural safety is an outcome based on respectful engagement that recognizes and strives to address power imbalances inherent in any relational system
- "Safety" is defined by those who receive service, not by those who provide it
- Cultural safety considers how social and historical contexts, as well as structural and interpersonal power imbalances shape a person's health and health care experiences
- Health-care providers and organizations that practice cultural safety are self-reflective and self-aware about their position of power and the impact this role has on Indigenous peoples.
- Without humility, providing culturally safe care is compromised.

5 Principles of Cultural Safety



1. Find out about cultural forms of engagement and respect these.
2. Become mindful of your own cultural identity and socio-historical location; certain beliefs and ways you've conceptualized health/wellness.
3. Engage in mutual learning, checking in and action plans that with you guests' values, preferences and lifestyle.
4. Promote collaborative practice in which guests are welcomed into a joint problem-solving approach as carriers of important information.
5. Ensure the likelihood that positive steps to achieve your guests' goals and needs can be taken.

Micro & Macro Aggressions



The everyday slights, indignities, put downs and insults that brown people and black people, women, LGBT2S populations or those who are marginalized experience in their day-to-day interactions with people because of racism, classism, and a lack of understanding or compassion.

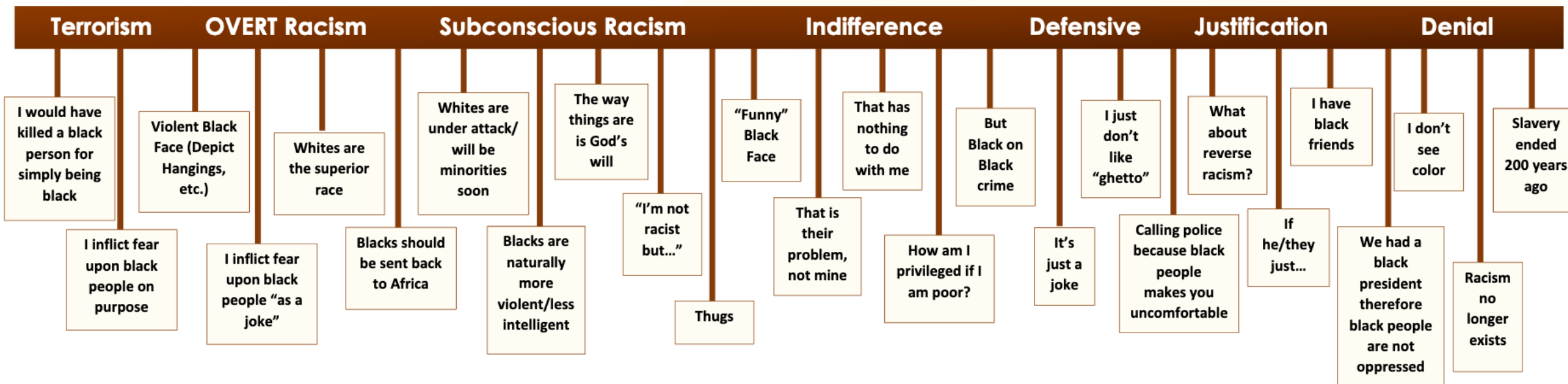
RACISM SCALE: Where do YOU fall?



© 2019 @CristilnMD | V4.0 RacismScale.weebly.com



Feelings of "White Guilt" can lead to



and compound many of these behaviors

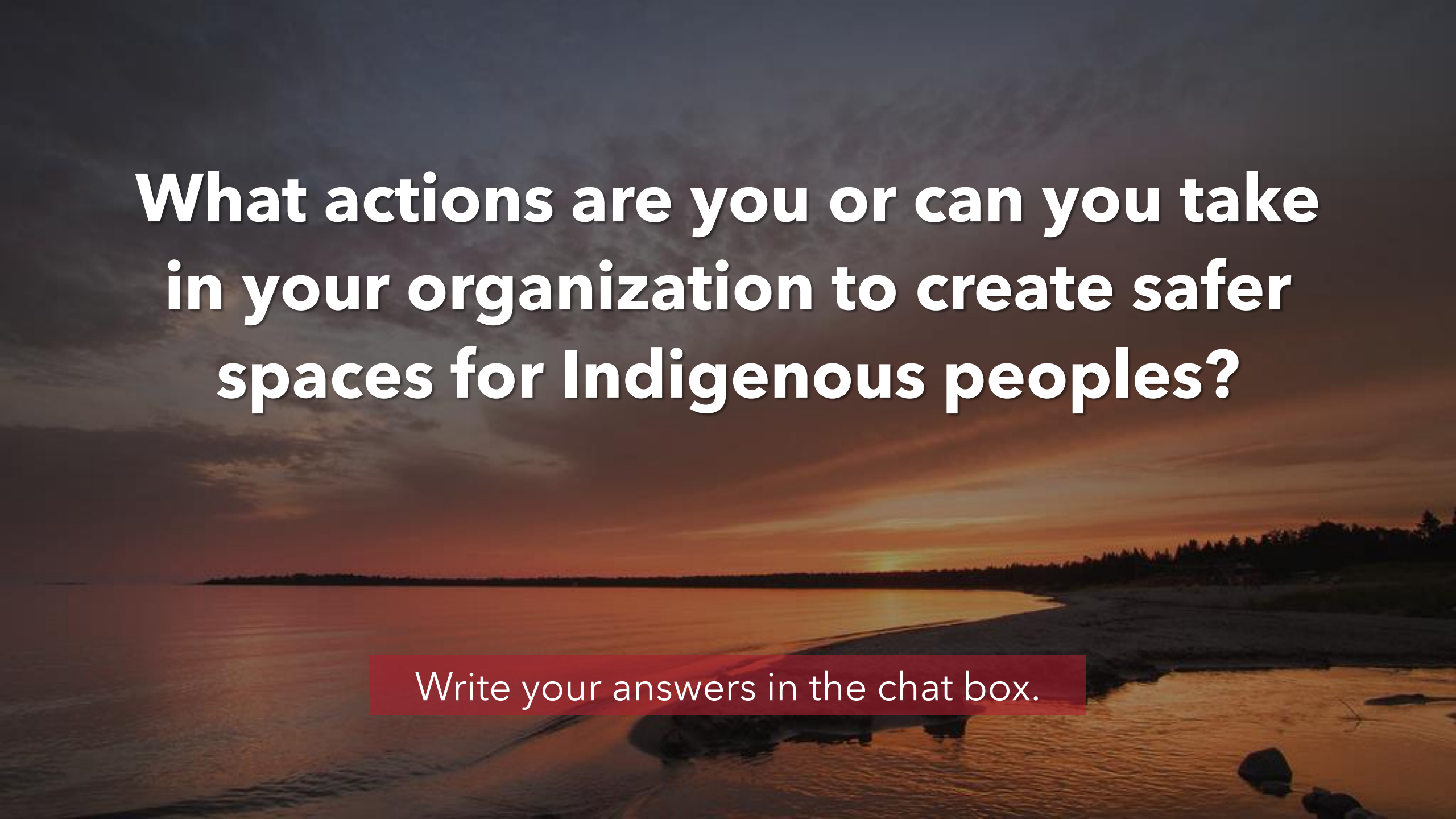


Are you a friend or an ally...

- Is about listening – and really hearing experiences and different perspectives on the issues placed before you
- It's about doing, taking collective action,
- It's not a self-proclaimed identity – it's not self-conferred – it's given based on trust and respect by community
- It's a way of being and engaging with community knowledge and concerns at all times
- It's about constantly educating yourself – it's your responsibility to teach yourself, and not expect disadvantaged group members to teach you about what to do and not do – quietly observe and take note regularly

Being a good friend...

- It's about engaging in activism with other – acting in solidarity keeps you accountable
- Never seek the spotlight – it's not about self-promotion or ticking I'm a good person box, but about supporting the efforts of others
- Focus on those who share their identity – those you most identify with is the group you should be trying to discuss the issues with (ie., if you're not a IBPOC, speaking to other IBPOC organizational members about racism, sexism, agism, etc.)
- When called out – listen, apologize, act accountable, and act differently going forward – making mistakes is fine, but your ability to be responsive, not reactive, and willing to do things differently matters
- Do not monopolize the emotional energy – Don't expect to draw support from those already hurt by disadvantage



**What actions are you or can you take
in your organization to create safer
spaces for Indigenous peoples?**

Write your answers in the chat box.

Resources & References

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Chi miigwetch!
Thank you!

