



Anishnawbe
Health
Toronto

THE ONTARIO
TRILLIUM
FOUNDATION



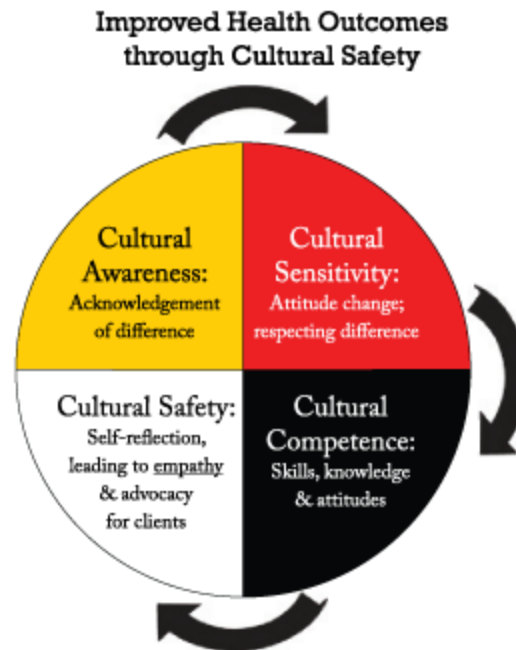
LA FONDATION
TRILLIUM
DE L'ONTARIO

Cultural Safety



- First introduced by a Maori nurse in New Zealand, 1990.
- Acknowledges values and norms of the individual may be different from one's own
- Involves empathy: Don't judge another till you've walked two moons in his moccasins
- Increases capacity to become collaborator & advocate
- Moves beyond cultural sensitivity/competency through analysis of societal power imbalances and political ideals of self-determination and de-colonization

Cultural Safety



Cultural Practices & Values



Medicines

Tobacco, Sweetgrass, Cedar, Sage



Smudging

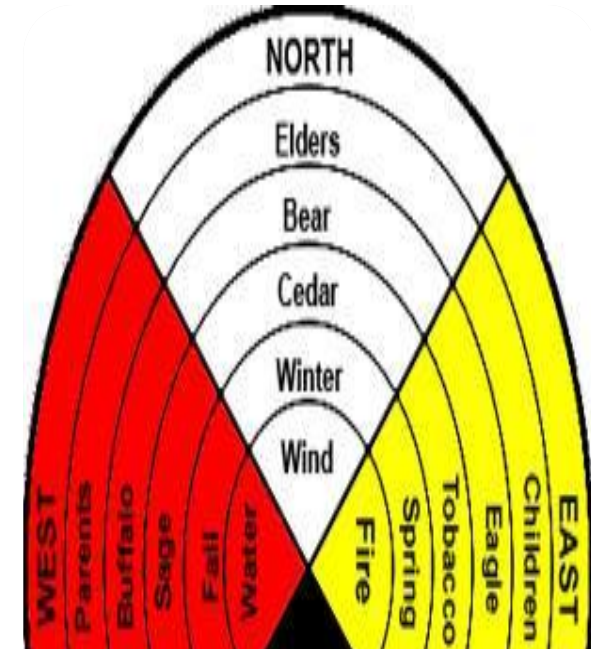
Process for cleansing one of bad feelings, negative thoughts, bad spirits or negative energy.

Seven Grandfather Teachings

Love Respect Bravery Honesty Humility Wisdom Truth

Medicine Wheel

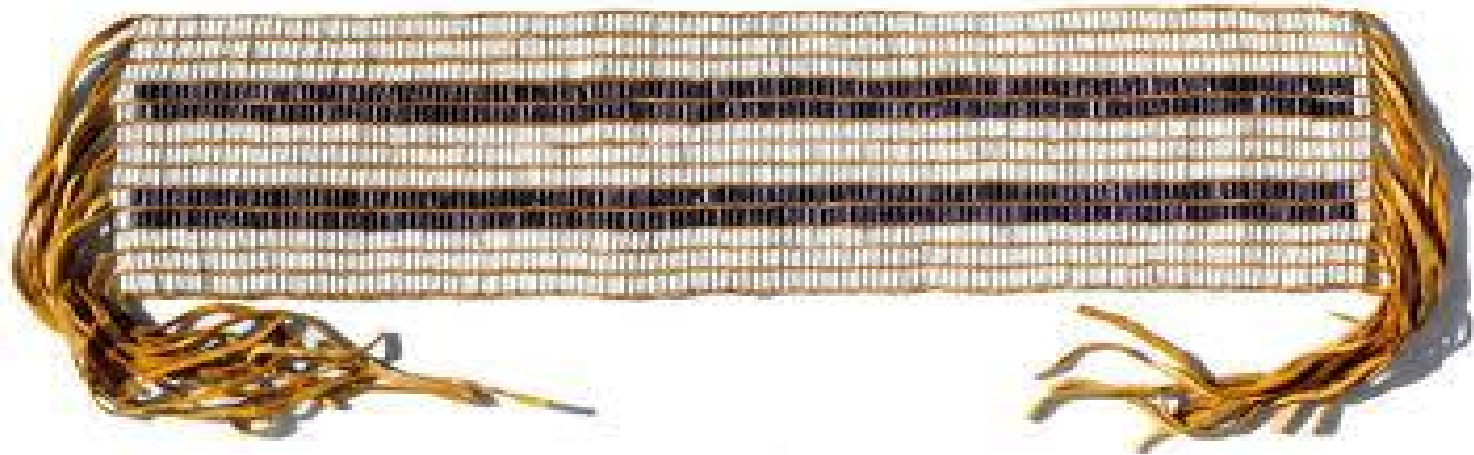
Symbolizes the interrelatedness of all things. Reflects the Aboriginal understanding that everything in Creation has spirit (plants, trees, water, wind, rocks, sky world).



Treaties and the Two Row Wampum



Treaties were intended to promote nation to nation understanding. They are historic agreements entered into by a group of Indigenous peoples and the British, Canadian, or more recently, provincial governments.



There are over 500 outstanding treaty claims waiting for resolution.

Terminology



Métis

~~Injun~~

Indigenous

~~Eskimo~~

First Peoples

~~Indian~~

Native Americans (USA)

Haudenosaunee

Aanishnaabe

Ojibway

Aboriginal

First Nation

Inuit

Oji-cree

Algonquin

~~Red Skins~~

Mohawk

Legal Categories for Status of First Nation Person



- Registered: meets the Federal Legal definition of “Indian” and is listed on the Indian Register
- Non-Registered: either does not meet the legal definition of Indian OR has not applied to be included on the Indian Register
- Treaty: Registered with a band that has signed a treaty with the Crown

Metis



Metis Nation of Ontario

- Distinct Aboriginal people with a unique history, culture, language and territory that includes the waterways of Ontario, surrounds the Great Lakes and spans what was known as the historic Northwest.
- Comprised of descendants of people born of relations between Indian women and European men. The initial offspring of these unions were of mixed ancestry. The genesis of a new Aboriginal people called the Metis resulted from the subsequent intermarriage of these mixed ancestry individuals.

<http://www.metisnation.org/culture--heritage/who-are-the-metis.aspx>

Metis



The Metis National Council

- The Metis National Council representing the Metis people from primarily the three prairie provinces maintains the view that the Metis are a unique people, emerging out of special historical and political circumstances.
- The Metis people emerged as a distinct socio-cultural entity, primarily in the valleys of the Saskatchewan, the Red and the Assiniboine Rivers, uniting to oppose Canadian expansion into the Northwest.
- Culminated in the birth of the Metis nation under the political and spiritual leadership of Louis Riel.

Inuit



Inuit Tapirit Kanatami

Canada is home to 50,480 Inuit. They live in 53 Arctic communities in four geographic regions: Nunatsiavut (Labrador); Nunavik (Quebec); Nunavut; and the Inuvialuit Settlement Region of the Northwest Territories. Inuit regions constitute the majority in what amounts to 40 percent of Canada's land mass

Colonization



Represented by some form of invasion, dispossession and subjugation of a people.

- As the political economy of Canada evolved, it became necessary to dislocate Aboriginal peoples from their traditional land and their way of life in order to make way for settler societies
- First nation peoples lost about 98% of their original lands through various means (Treaties, Indian Act)
- This led to marginalization in education, employment, housing, and health care

The Indian Act



- Enacted in 1876 by the Parliament of Canada
- Provides Canada's federal government exclusive authority to legislate re: "Indians and Lands Reserved for Indians"
- Defines who is an "Indian" and contains certain legal restrictions and penalties for registered Indians.
- The rights exclusive to Indians in the Indian Act are beyond legal challenge under the Canadian Charter of Rights and Freedom.

Amendments



- 1920 amendment to make residential school attendance compulsory for all Indian children age 7-15, although some children were sent as infants
- 1985 Bill C-31 changed the registration requirements for entitlement to eliminate sexual discrimination
- 2012 Bill C-3 dubbed 'gender equity bill' seeking to reinstate the status of children or grandchildren of women who had lost their status

Political Agendas



- Assimilation Policies predated Confederating extending back to British colonial reign, 1713
- Dr. Duncan Campbell Scott, Head of the Department of Indian Affairs from 1913 to 1932, a department he served since 1879

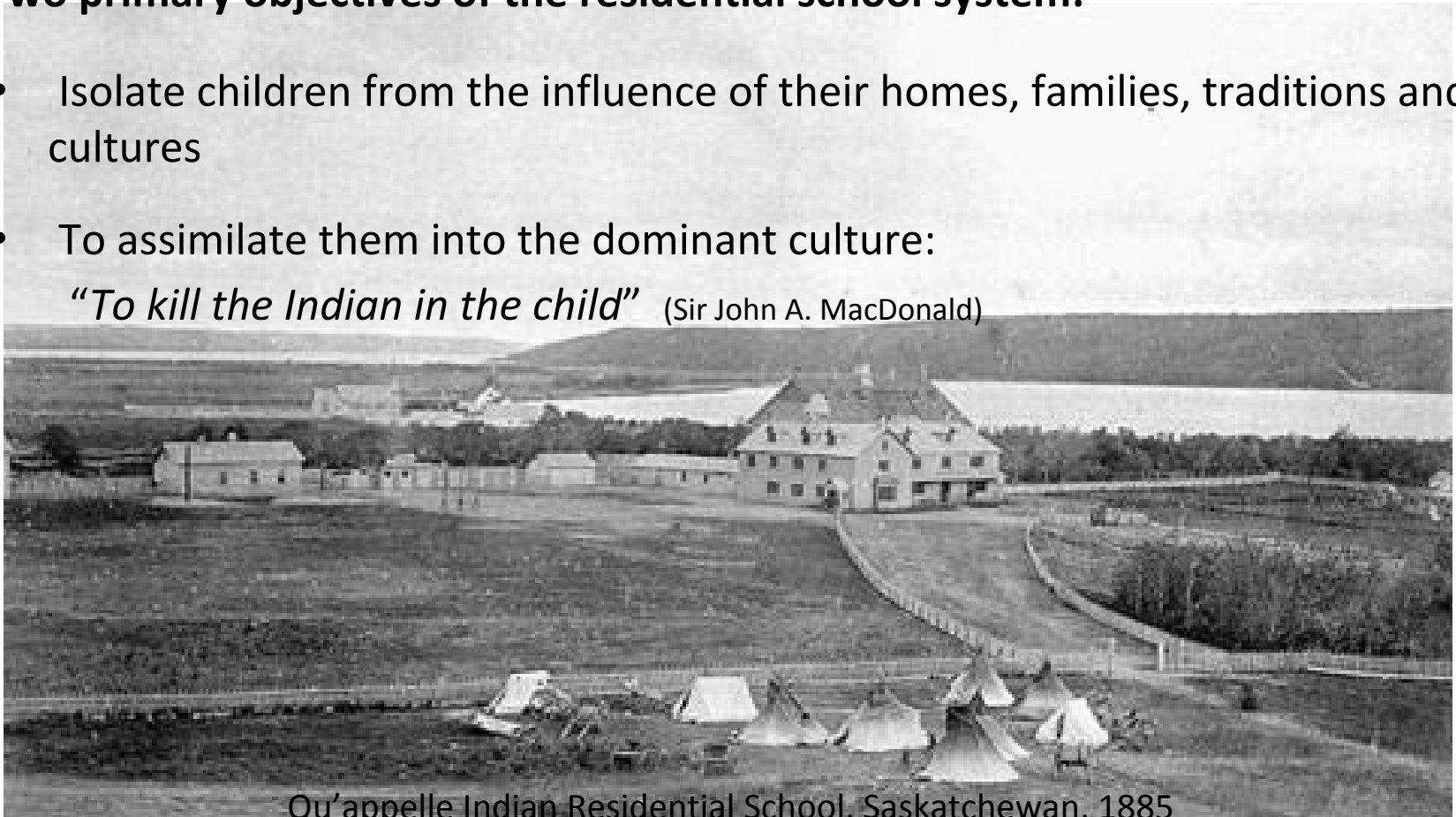
“I want to get rid of the Indian problem... Our objective is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic and there is no Indian question, and no Indian Department, that is the whole object of this Bill.” (1920)

Residential Schools



Two primary objectives of the residential school system:

- Isolate children from the influence of their homes, families, traditions and cultures
- To assimilate them into the dominant culture:
“To kill the Indian in the child” (Sir John A. MacDonald)



Qu'appelle Indian Residential School, Saskatchewan, 1885

The Legacy of the Residential School System:



**Federal Residential Schools were operated for 150 years, 1848 – 1996
impacting more than 150,000 Aboriginal children and future generations**

- Dislocation from their families and communities
- Risk of malnutrition and infectious disease (ie. TB)
- High rates of abuse (physical, emotional, psychological and sexual)
- Canadian clergy, police, business and government officials “rented out” children from residential schools to pedophile rings.
- Deaths occurred through beating, poisoning, electric shock, starvation, prolonged exposure to sub-zero cold while naked, and medical experimentation, including the removal of organs and radiation exposure.
- Intergenerational effects (i.e. parenting, substance abuse, lateral violence, suicide, erosion of community)

The 60's Scoop



- The 60's Scoop in Canada refers to the removal of Aboriginal children from their homes between years of 1960 and the mid 1980's.
- Government authorities and social workers acted under the colonial assumption that Native people were culturally inferior and unable to adequately provide for the needs of their children

Constitutional Act, 1982



- For the first time Canada officially recognizes three original peoples of Canada: First Nations, Inuit and Métis.
- Each group is recognized as distinct and possessing unique histories.
- Honours the diversity within each group.

Truth Commission into Genocide in Canada, 2001



- Documented the responsibility of the Roman Catholic Church, the United Church of Canada, the Anglican Church of Canada, and the Federal Government in the deaths of more than 50,000 Native children in the Canadian residential school system.
- Stephen Harper's Public Apology June 11, 2008 recognized the lasting and damaging impact of the Indian Residential Schools policy on Aboriginal culture, heritage and language.

"The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada's role in the Indian Residential Schools system."

2 Steps Forward, 1 Step back



- ‘*Colonialism*’ means the acquisition of control over another Nation(s), occupying it with settlers, and the exploitation of its land and resources for the benefit of colonial settlers
- On the heels of a celebrated achievement – the public apology - Harper’s remarks 15 months later at a news conference with international media (G20 Summit in Pittsburgh, USA)

“We are one of the most stable regimes in history. We are unique in that regard,” (noting Canada had enjoyed more than 150 years of untroubled Parliamentary democracy) “We also have no history of colonialism. So we have all of the things that many people admire about the great powers but none of the things that threaten or bother them.”

- This statement effectively invalidated the Aboriginal experience in Canada

Impacts of Colonial Policies:



- Loss of Culture and Language
- Loss of Heritage and Identity
- Loss of Parenting Skills
- Intergenerational Family Violence
- Loss of Land & Livelihood
- Loss of Self Control & Self determination

Lingering Effects



- 52.1% of all Aboriginal children are poor.
- 12% of all families are headed by parents under 25 years of age vs. 3% in the general population
- 27% of Aboriginal families are headed by single mothers vs. 12% in the general population
- Over 40% of Aboriginal families in urban areas are headed by single mothers
- Poverty: 47.2% of the Aboriginal community lives on less than \$12,000 per year

Source: Aboriginal Health Strategy

3rd World Canada



Sobering Effects....



Nishnawbe Aski Nation (NAN)

- 427 completed suicides from 1986-2010 (57=10-14 yo; 174= 15-20 yoa)
- Aboriginal youth commit suicide 5-6x more frequently than Non-Aboriginal
- Suicide rates for Inuit youth are 11x the national average - among the highest in the world



Major Determinants of Health among Aboriginal Peoples



- Poverty - 47.2% of Aboriginal communities live on less than \$12,000 per year
- Residential School
- Low Educational Achievement - 34% of Aboriginals aged 25 to 64 had not completed high school (Stats Canada, 2006)
- Substance Abuse
- Unemployment
- Dependence on Social Assistance
- Exposure to Environmental Contaminants
- Inadequate Water Supplies and Waste Disposal
- Poor Housing Quality and Substandard Infrastructure and Maintenance



Shifting Tides...



Population Reporting Aboriginal Ancestry Origin

1961	1971	1981	1991	2001	2006
220, 121	312,766	491,465	1,002,675	1,319,890	1,172,790

Statistics Canada

- 1996-2006 Aboriginal population increased 45% vs. 8% for Non-Aboriginal (almost 6 times the growth rate)
- 21% of this population resides in Ontario
- A further 16% increase in Ontario's Aboriginal population is projected by 2017
- Those aged 20-29 are expected to grow by 22% vs. 9% of the Non-Aboriginal population

Changing Climate



- Highest number of Aboriginal Members of Parliament in Canada's history (7 MP's across Canada)
- Greater evidence of self-advocacy
- More Aboriginal people are obtaining post-secondary education than ever before:
 - Young Aboriginals who completed college education increased from 15% in 1986 to 20% in 1996
 - Those with a degree doubled from 2% to 4%
 - The proportion of young Aboriginal people with less than a high school diploma fell from 60% to 45%
- Resource Development & Management

Contributing to Vibrant Communities



Western paradigm



- *Western paradigm* : the dominant cultural attitudes and beliefs that are based on Western European philosophies and practices (culture) that inform health/mental health approaches and training in North America that are based on individual psychology (Lamarche, 1995).
- In Canada, the dominant paradigm is known as the western paradigm because it is based on Western culture (Lamarche, 1995).

Indigenous Paradigm



Indigenous health:

balance and harmony between and within the four aspects of a person's nature, which are mental, physical, spiritual, and emotional.

(Blue & Darou, 2005, Mussell, Nichols, & Adler, 1993).

Spectrum of worldviews



Indigenous paradigm

- Collectivist orientation
- Non linear perspective
- Time orientation (general)
- Oneness with nature
- Holistic: spiritual, physical, emotional, intellectual
- Health/wellness focus

Western paradigm

- Individualist orientation
- Linear perspective
- Time orientation (specific)
- Humans against nature; hierarchical
- Dualism: Cartesian split
- Illness/disease focus

(Duran, 2006)

Issues in Urban Centres:



- Cross-cultural communication
- Stereotyping
- Jurisdictional disputes
- Discrimination
- Equity
- Boundaries

Why Aboriginal Peoples Don't Self-Identify



- Bad previous experience (before University)
- Not “Native” enough
- Atmosphere in the class
- Toxic comments; inclusive comments; targeting
- Opportunity doesn't present itself
- I am not an activist
- Exclusive policies

What can We Do?



Be aware of stereotypes and personal bias'...



MEDICINE WHEEL

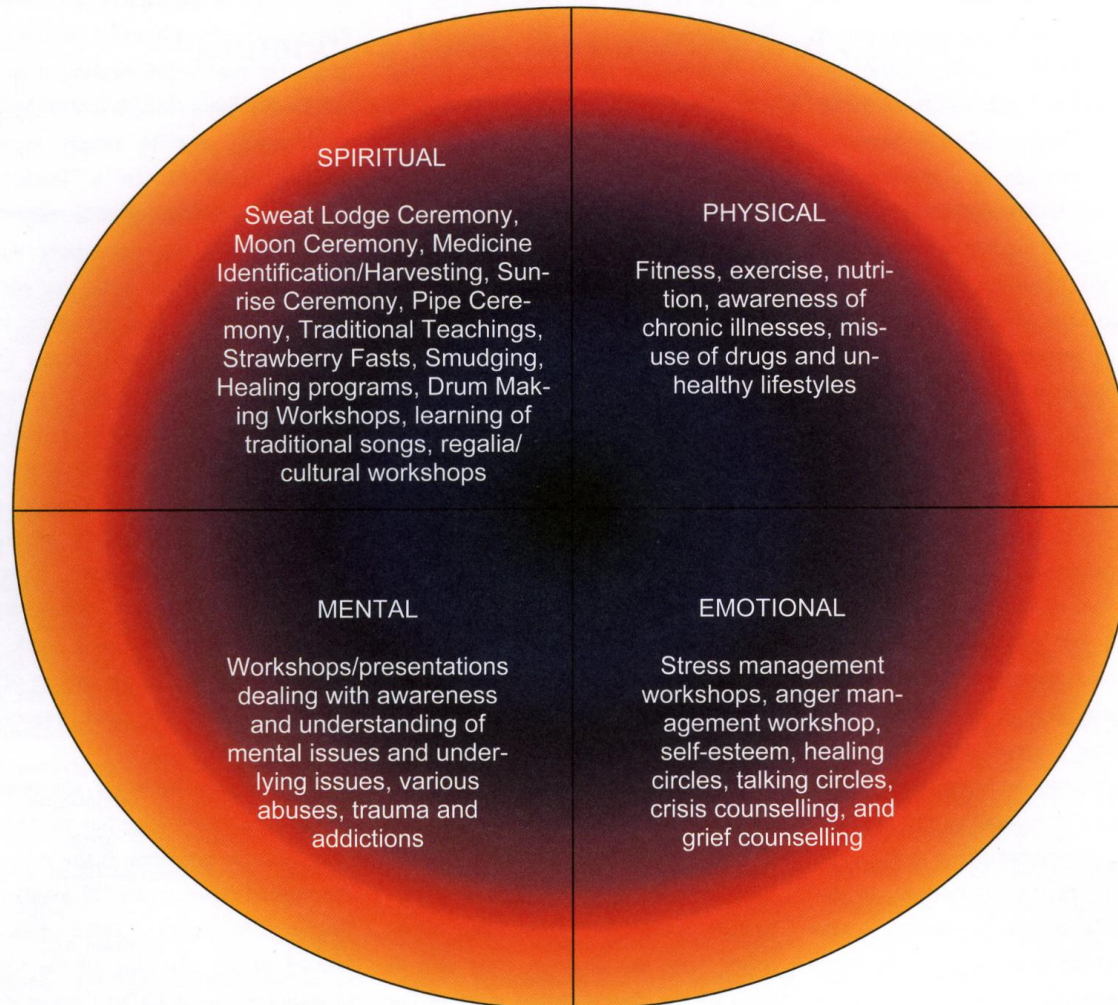


Cultural Continuity



- A 1998 study looking at youth suicide within Aboriginal communities in British Columbia found **cultural continuity** to be a protective factor against suicide (Chandler & Lalonde).
 - Some communities suffer from youth suicide rates 500-800 times the national average
 - However, communities with higher levels of Band-controlled education and health, self-government and resolved land claims had dramatically reduced rates of suicide
 - Self-government: 85% reduction in relative risk of suicide; land claims: 41%; education: 52%; health 29%.

Culturally Sensitive Programs Needed to Enhance Healthy Communities



Promote Cultural Continuity



- How do we contribute to the preservation and rehabilitation of one's culture?
- How do we help them understand their place in a particular cultural history and feel connected with that culture?
- How do we create opportunities for individuals to contribute to the future of their culture?
- How do we encourage self-determination and empowerment as cornerstones for cultural vibrancy and pride?

Cross-Cultural Communication



When communicating with students/staff/peers, be mindful of:

Language/Terminology

Trust/Confidentiality

Professionalism

Mannerisms/Behaviour

Compassion/Empathy

When dealing with Indigenous students and/or co-workers have you considered:



- Their community/family/home life?
- Previous health care experiences or issues?
- Past losses & crises?
- Family's support system?
- How your own values & beliefs are influencing your interaction?

Creating an empathetic relationship



- Role of humour
- Building a trusting relationship
- Collaboration
- Empathy

Creating empathetic relationships



- Examine personal values, behaviours, beliefs, assumptions, prejudices and societal privileges
- Recognize racism and behaviours that contribute to racism
- Engage in activities that help to reframe our thinking, allowing us to hear and understand other world views and perspectives

Creating empathetic relationships



- Familiarize ourselves with core cultural elements of the communities you serve, including: physical and biological variations, concepts of time, space and physical contact, styles and patterns of communication, physical and social expectations, social structures and gender roles

Cultural Safety

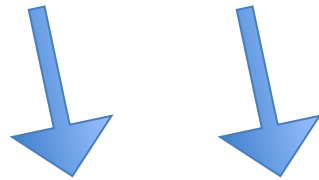


- Is an outcome, defined and experienced by those who receive the service – they feel safe;
- Is based on respectful engagement that can help patients find paths to well-being;
- Is based on understanding the power differentials inherent in health service delivery, the institutional discrimination, and the need to fix these inequities through education and system change;
- Requires acknowledgement that we are all bearers of culture – self-reflect on your attitudes, values, etc.

Outcomes:



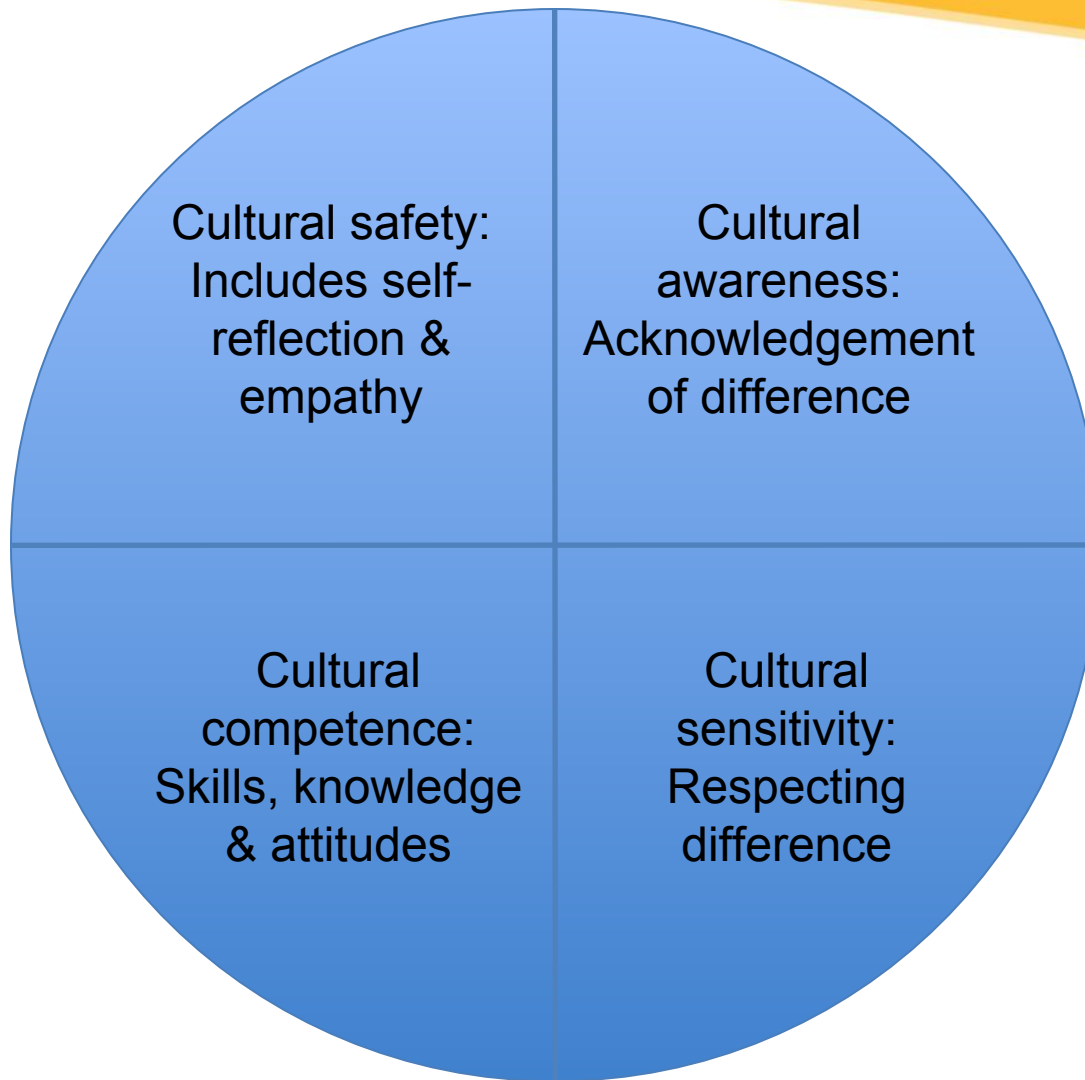
- Empathetic listening
- Empathetic speaking
- Empathetic relationships
 - With individuals & groups



Better health & wellness outcomes
for individuals & communities



Recall: Cultural Safety



Questions



- How has this presentation impacted you?
- How would you apply or use this information in your career/daily life?
- What does Queen's do to improve cultural safety for Aboriginal students and staff? How could you contribute to this?



Miigwetch!

Thank you!

Nia:wen!

Merci!

Kinana'skomitin!

Mahsi cho!