

A photograph of a person standing in a forest of tall, moss-covered trees. The person is wearing a traditional Indigenous garment, a long, fringed shawl or cape made of animal skins, and a wide-brimmed hat. They are standing on a dirt path, looking towards the trees. The forest is dense with tall, thin trees, and the ground is covered in moss and ferns. The lighting is soft, suggesting a forest interior.

Wâhkôhtowin: Good Relations and Expanding the Circle

June 11, 2024

Jordan White MA; RCC
Indigenous Knowledge Exchange Lead
Jordan@lenpierreconsulting.com



Key Conversation Ideas

- Provide overview of Indigenous Storywork principles, foundations of dialogue, as well as Western & Indigenous values through a Métis-informed two-eyed seeing lens
- Examine prohibition, colonialism, toxic drug poisoning crisis and co-exploring implications for community-based research
- Generate new insights for engaging in community-based research through sharing of stories of working in Indigenous communities

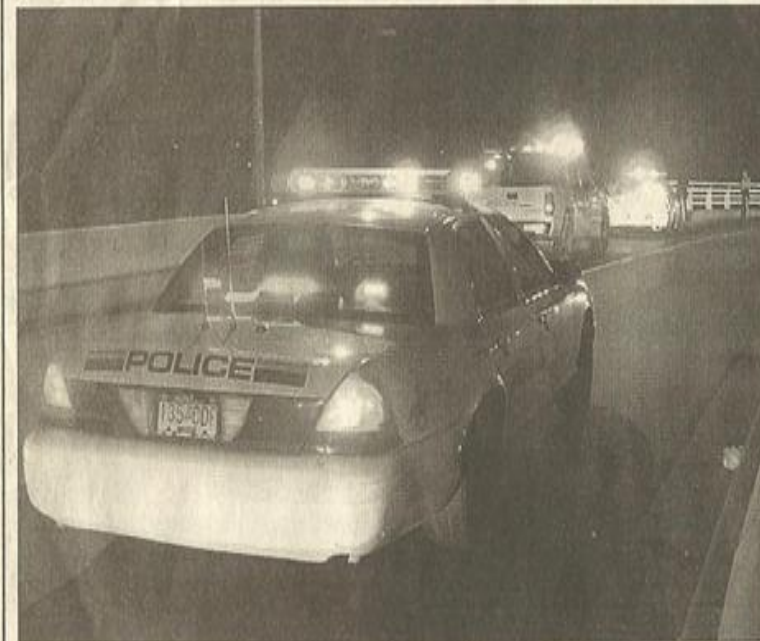
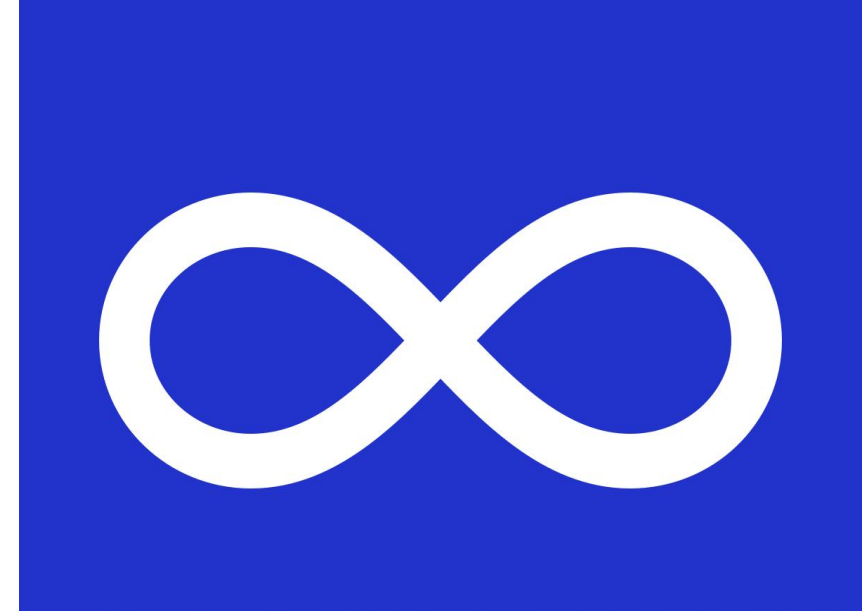


Nahoway

A Distant Voice



Donna G. Sutherland



Incident disrupts Parkway traffic

Daily News

Traffic on the Nanaimo Parkway was stopped for a short time at East Wellington Road Wednesday night when a distraught youth threatened to jump from the overpass.

Const. Jack Eubank was unable to provide and exact age of the youth, or say what precipitated the incident.

Police were assisted by a passerby Eubank said may have been a psychiatric nurse. The unidentified woman talked to the youth, who agreed to move off the bridge less than an hour after the incident began. He was unharmed.

Police took the boy to the Nanaimo Regional General Hospital to be assessed by a psychiatrist. No charges are expected.

EMERGENCY VEHICLES block the East Wellington bridge over the Nanaimo Parkway Wednesday night while officials tried to talk a young man from jumping from the bridge. (Mark Brett/Daily News)



Walking Together





Jo-Anne Archibald (2008) Indigenous Storywork Principles

RESPECT

RESPONSIBILITY

REVERENCE

RECIPROCITY

HOLISM

INTER-RELATEDNESS

SYNERGY



Foundations of dialogue

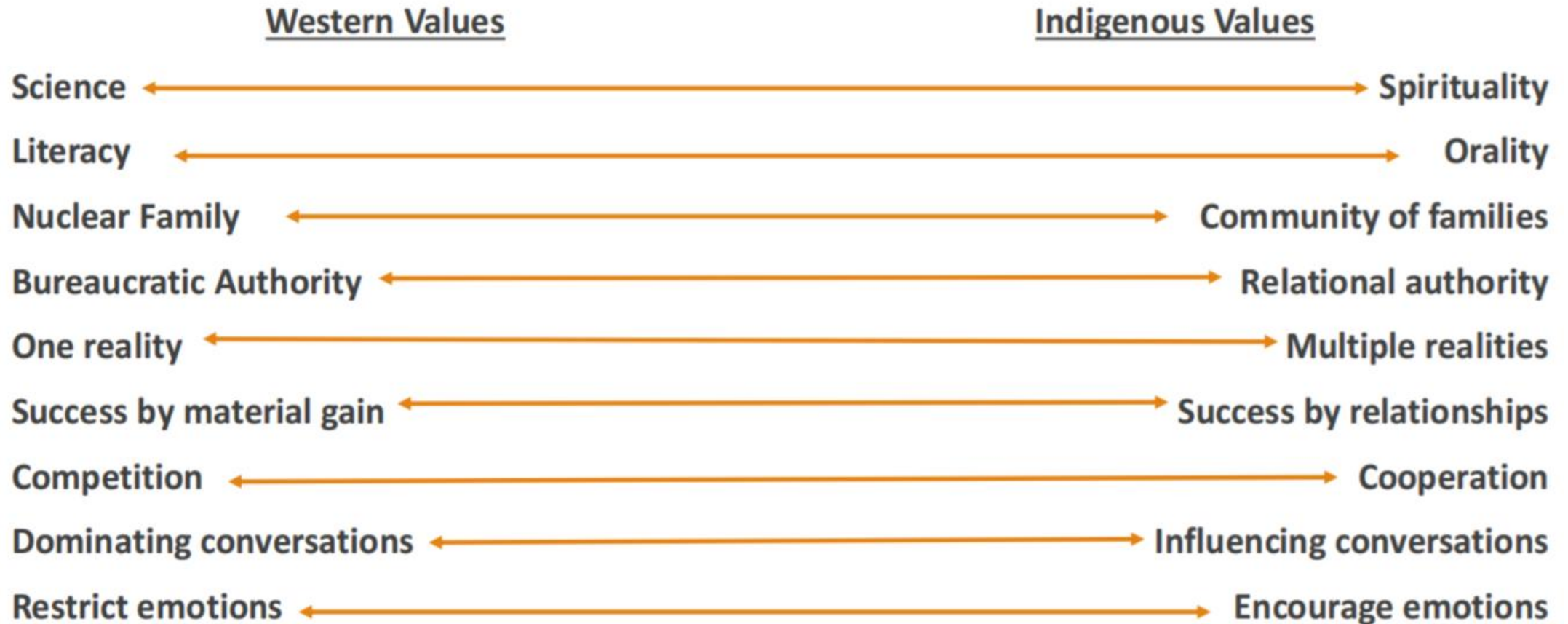
Pedagogy of the Oppressed -- Paulo Freire (1968)

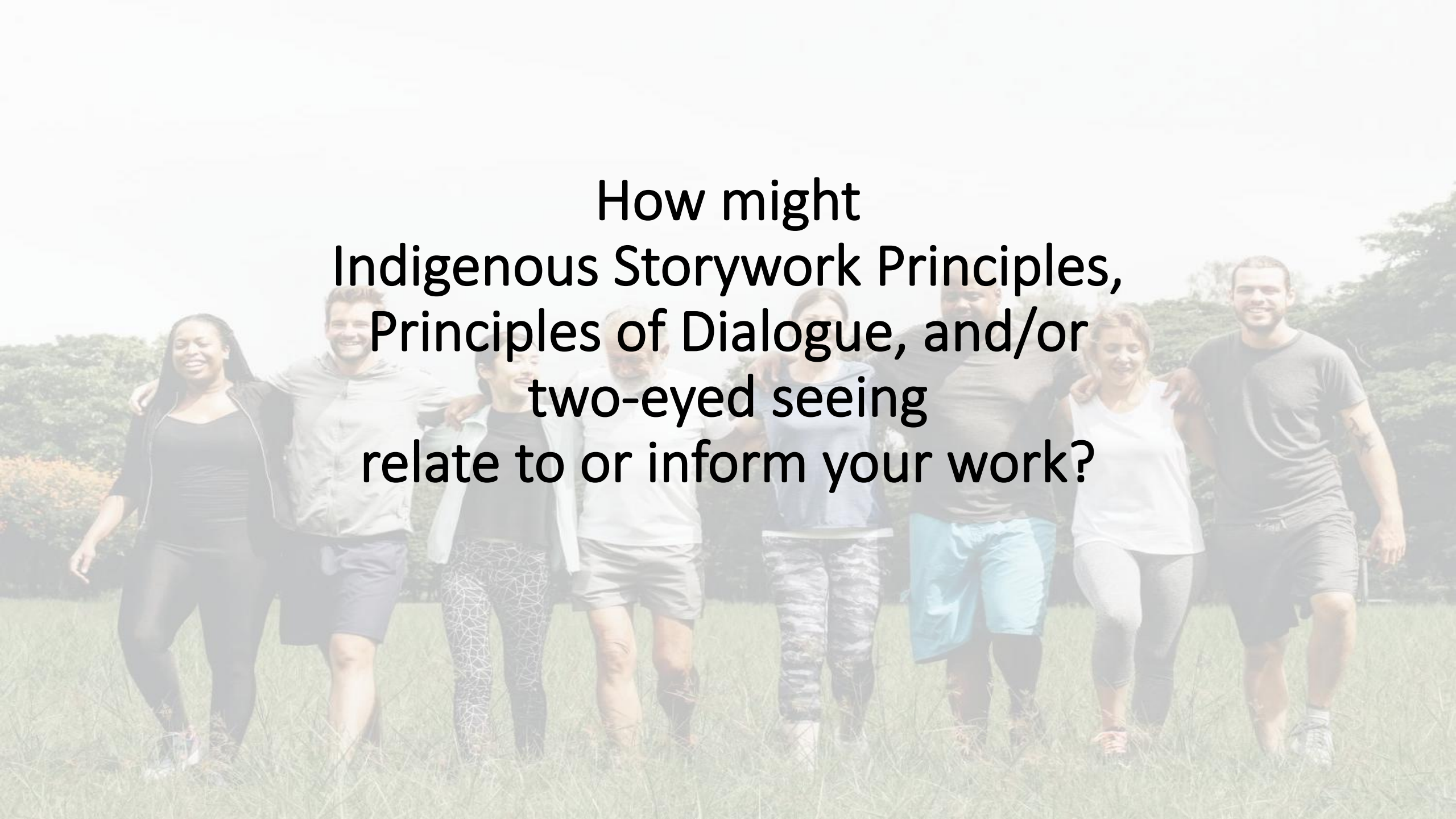




Métis-informed Perspective

Two Eyed Seeing (Marshall, 2017)



A group of eight diverse people, including men and women of various ethnicities, are walking together in a grassy field. They are dressed in casual, athletic-style clothing. The group is smiling and appears to be in a positive, collaborative mood. The background shows a line of trees under a bright sky. The text is overlaid on the center of the image.

**How might
Indigenous Storywork Principles,
Principles of Dialogue, and/or
two-eyed seeing
relate to or inform your work?**



Canada's War on Drugs

- Was born out of racism
- Has nothing to do with the health and wellbeing of population
- Is a war on our most marginalized peoples
- Billion dollar failure
- Overdose deaths
- HIV & HCV
- Survival Crime





The real harm behind drugs

Harm	Drug
Euphoria	✓
Withdrawal	✓
Overdose	
Viral Infections	
Bacteria Infections	
Violence	
Illegal Activity	





The real harm behind drugs

Harm	Drug	War on drugs
Euphoria	✓	
Withdrawal	✓	
Overdose		✓
Viral Infections		✓
Bacteria Infections		✓
Violence		✓
Illegal Activity		✓





DRUGS ALCOHOL EXERCISE
PAIN ADDICTION Caffeine
WORK SEX
GAMBLING FOOD PHONE/TECH



TRAUMA | GRIEF | LOSS | STRESS



Fear & Shame
Isolation
Helplessness



Detachment
Loss of Identity
Loss of Rights



Poverty
Lack of Housing
Loss of Freedom



**Residential
Schools**

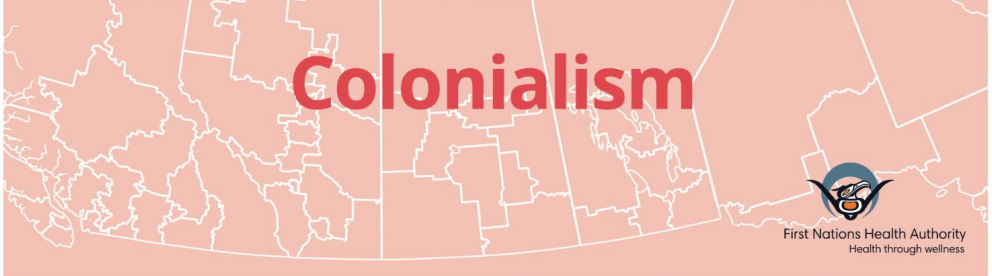


**The 60's
Scoop**



**Land
Theft**

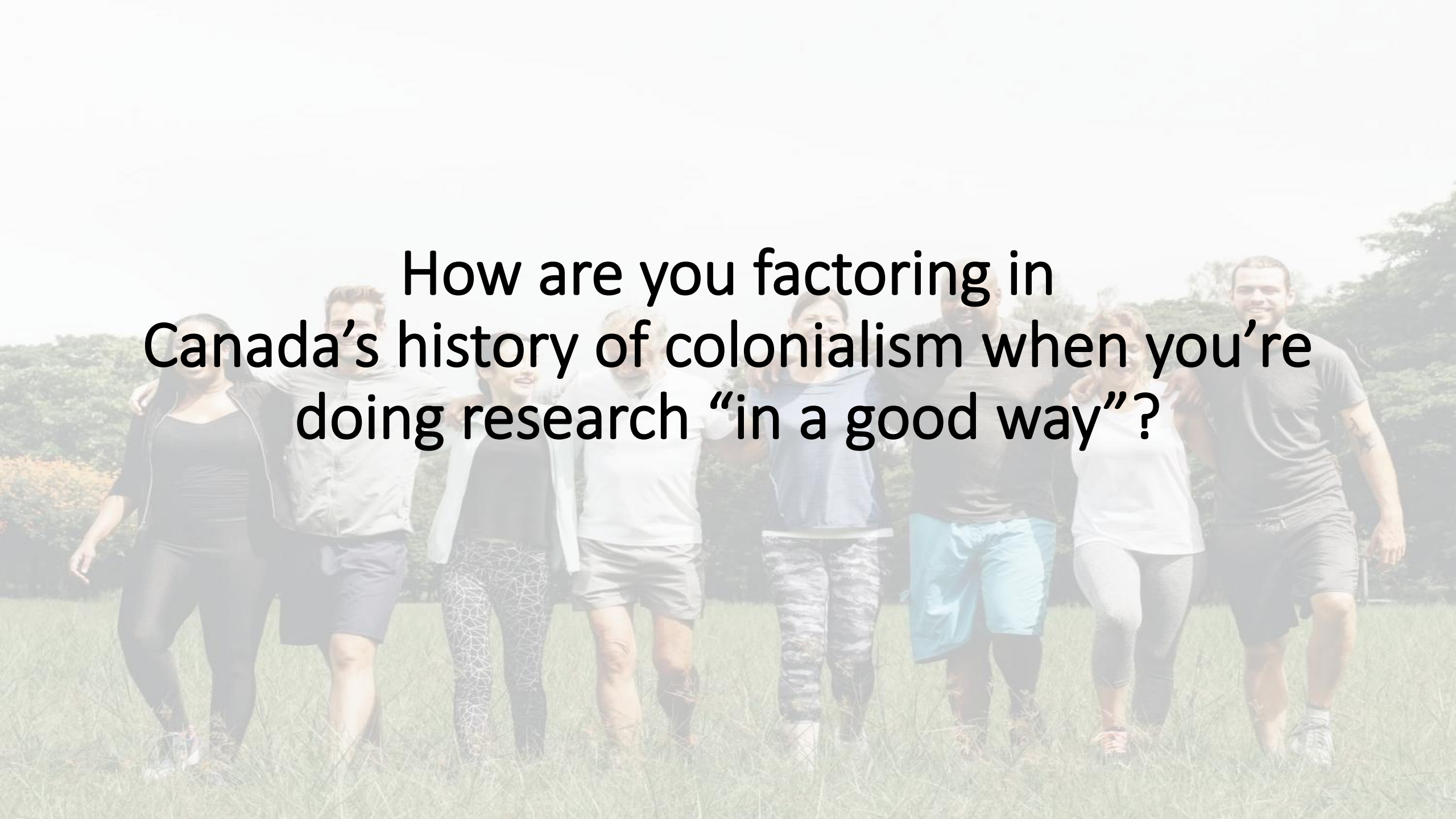
Colonialism





safety integrity responsibility
 creativity emotions
connection
 empowerment generosity
 contribution love purpose



A group of eight diverse people, including men and women of various ethnicities, are running together in a grassy field. They are dressed in casual athletic wear like t-shirts, shorts, and leggings. The background shows a line of trees under a bright sky. The text is overlaid on the center of the image.

**How are you factoring in
Canada's history of colonialism when you're
doing research "in a good way"?**



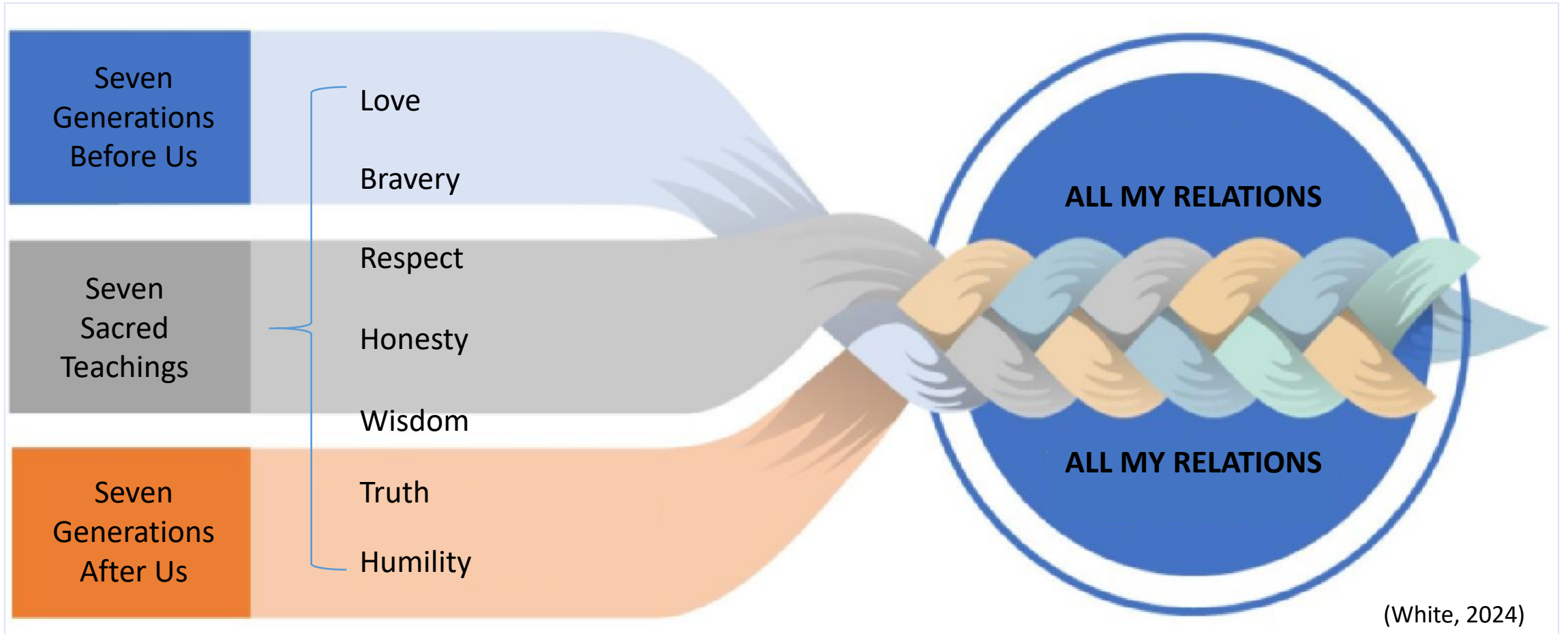
Research Considerations

- Flexible research timelines and deliverables to adapt to community needs
- Honoring engagement protocols of local community
- Ensure your budget reflects community engagement
- Consider institutional barriers (timelines, expectations) that don't reflect community needs and protocols
- Research products should also be for communities affected by the research
- Oral consent may be preferable to written consent
- Individual consent may be challenging in light of collective knowledge and ownership





Sweetgrass Teachings





Indigenous Harm Reduction

(FNHA, 2024)



Relationships and Care

Healing requires working together as one heart and one mind



Strength and Protection

Healing is embedded in culture and tradition



Knowledge and Wisdom

Healing requires time, patience and reflection



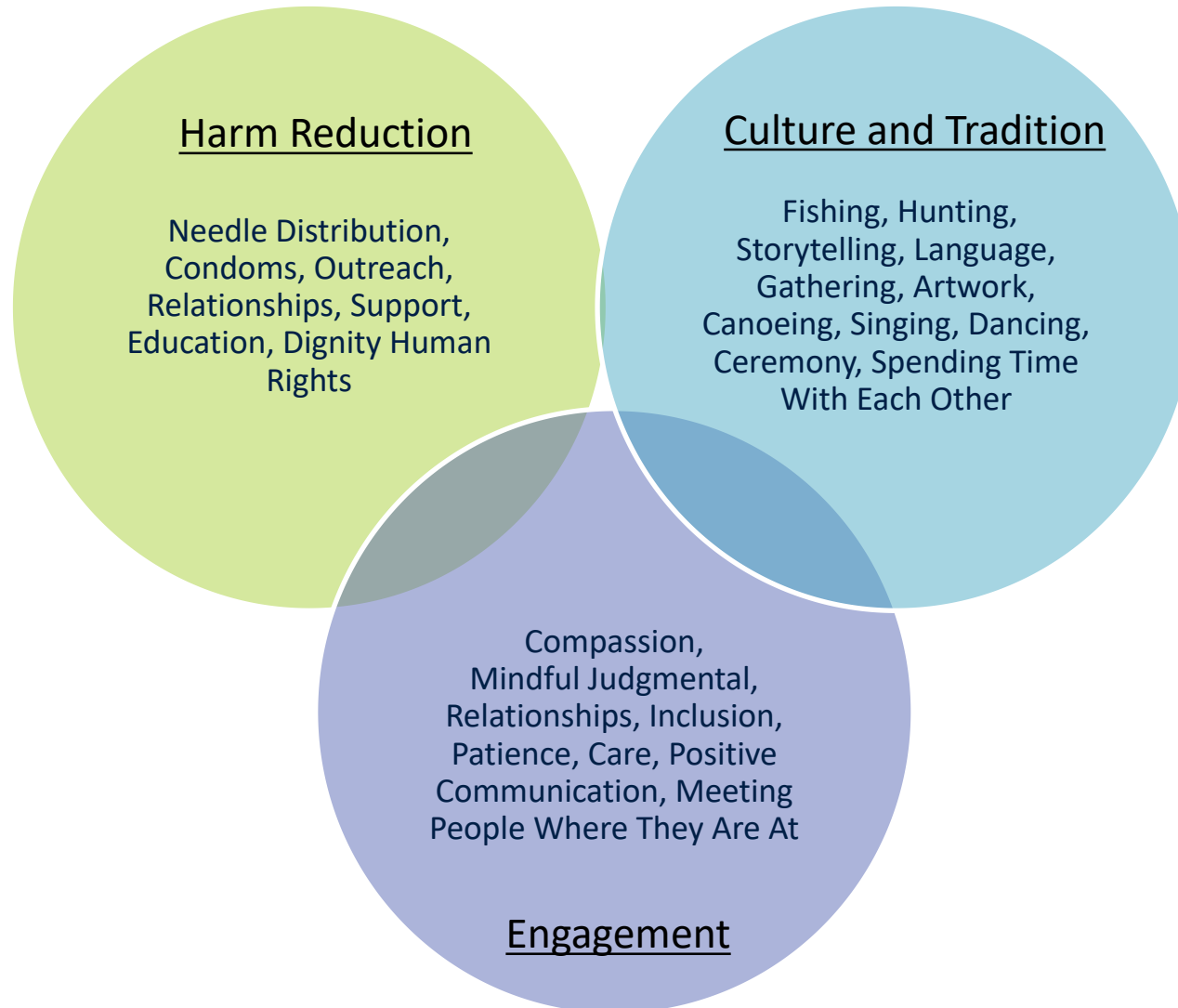
Identity and Transformation

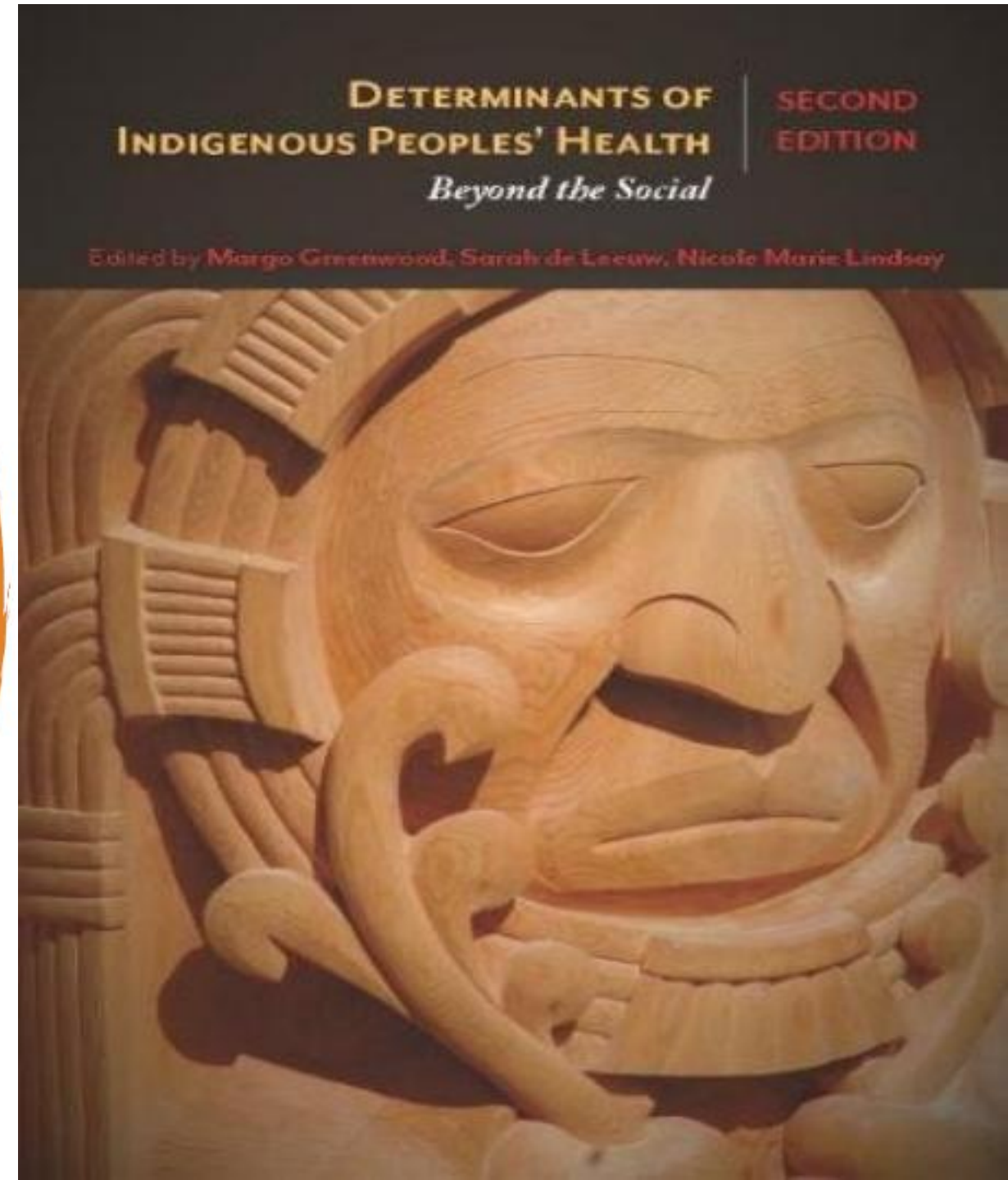
Healing involves finding out who you are and accepting who you were





Indigenous Harm Reduction







Factors Promoting Indigenous Youth Resilience

- **Community Relationships**

- Baldwin et al. (2011); Barnett et al. (2020); Clark et al. (2013); Fitzgerald et al. (2017); Goodkind et al. (2012); Gray et al. (2016); Gray et al. (2019); Hatala et al. (2019); Hatala et al. (2017); McMahon et al. (2013); Mohatt et al. (2011); Njeze et al. (2020); Strickland and Cooper (2011); Ulturgasheva et al. (2014); Ungar et al. (2008); Wexler et al. (2014); Wood et al. (2018); Wexler et al. (2016); Rasmus et al. (2014); Krieg (2016); Freeman (2017); Bruner et al. (2019)

- **Participation in a Community Program**

- Njeze et al. (2020); Hatala et al. (2017); Barnett et al. (2020); Wood et al. (2018); Wexler et al. (2016); Strickland and Cooper (2011); Rasmus et al. (2014); McMahon et al. (2013); Krieg (2016); Freeman (2018); Bruner et al. (2019)

- **Positive Cultural Identity**

- Baldwin et al. (2011); Clark et al. (2013); Gray et al. (2016); Kenyon and Carter (2011); Njeze et al. (2020); Wood et al. (2018); Wexler et al. (2016); Wexler (2014); Victor et al. (2016); Trout et al. (2018); Snowshoe et al. (2017); Sasakamoose et al. (2016); Hatala et al. (2017)

- **Positive Personal Identity**

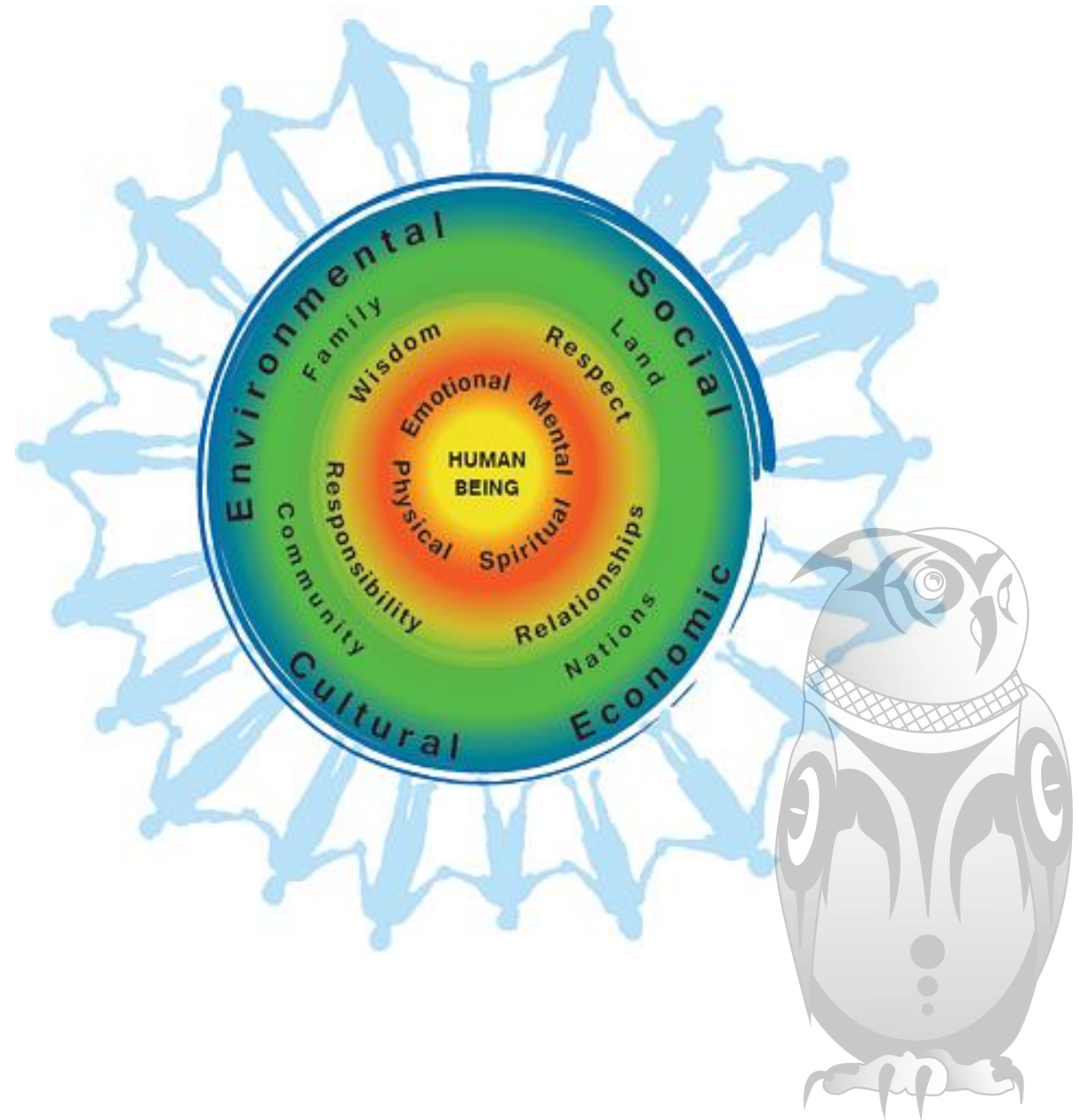
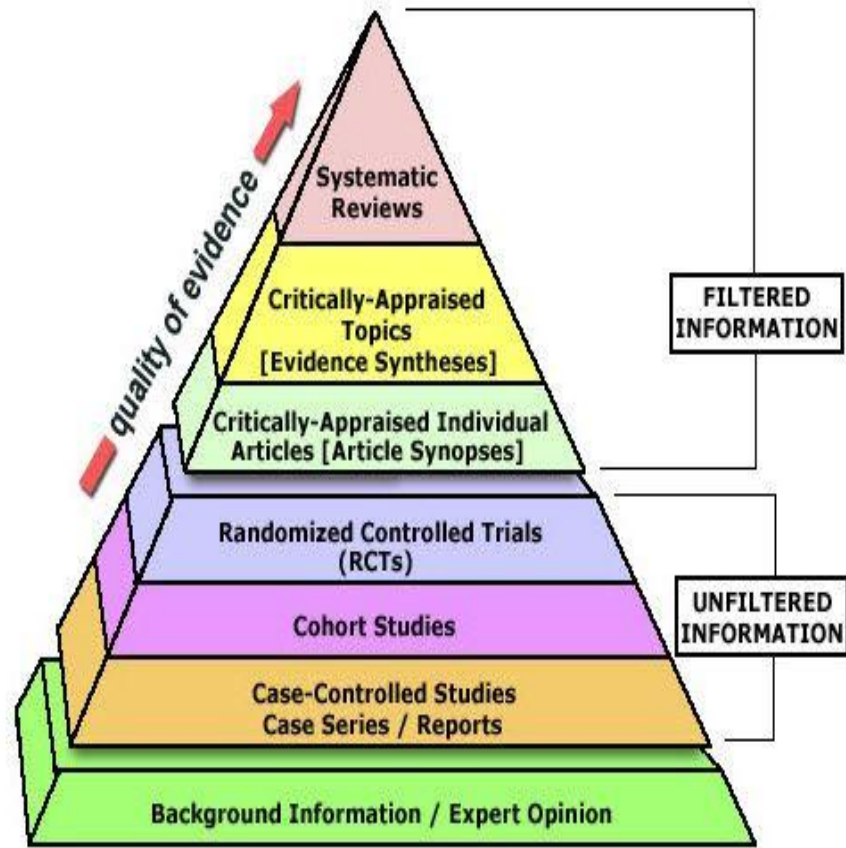
- Ames et al. (2015); Barnett et al. (2020); Gray et al. (2016); Gray et al. (2019); Hatala et al. (2017); Mohatt et al. (2011); Ulturgasheva et al. (2014); Ungar et al. (2008); Wexler et al. (2014); Wexler et al. (2016); Stumblingbear-Riddle (2012); Harder et al. (2015); Clark et al. (2013)

- **Connection to the land**

- Gray et al. (2016); Fraser et al. (2015); Ranahan and Yuen (2017); Rasmus et al. (2014); Hatala et al. (2019); Hatala et al. (2020); Mohatt et al. (2011)

- **Engaging in cultural activities**

- Baldwin et al. (2011); Clark et al. (2013); Hatala et al. (2017); Kenyon and Carter (2011); Strickland and Cooper (2011); Ungar et al. (2008); Yeh et al. (2015); Isaacson (2018); Wood et al. (2018); Wexler et al. (2016); Rasmus et al. (2014); Petrucka et al. (2016); Harder et al. (2015); Fraser et al. (2015)





Summary & Key Takeaways

- Weaving together Western and Indigenous knowledges
- Awareness of local territory
- Culture is healing
- Determinants of Indigenous peoples health
- Indigenous know how to take care of Indigenous
- Respectfully including family and community



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