

AFN CLIMATE GATHERING 'CRISIS TO WELLNESS'

CULTURE AS FOUNDATION

LANGUAGE; PRACTICES; CEREMONIES; LAND & VALUES

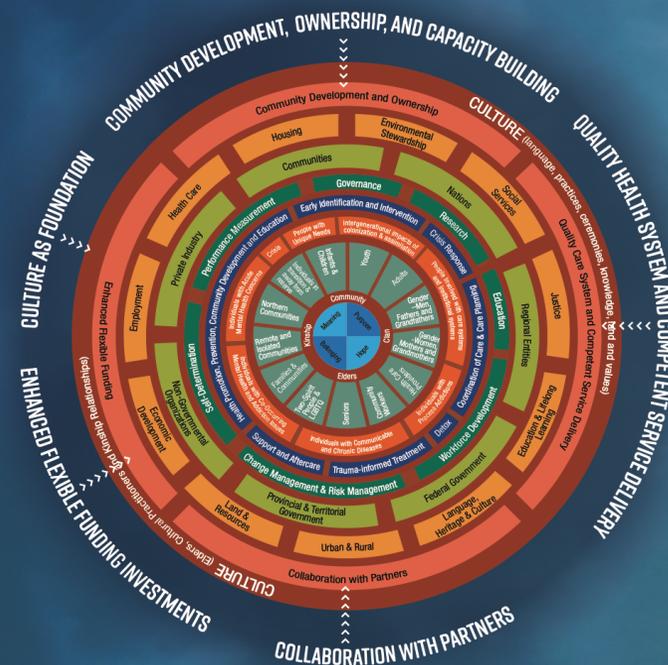


The creator imaged the most beautiful and perfect place... Where life would grow

The traumatic impact of a crisis on a community cannot be underestimated. A crisis plan can reduce these impacts through appropriate and timely responses, reflecting community priorities and cultural protocols.

A First Nations Community Crisis Plan supports the Indigenous belief in strengths over weaknesses, assets over deficits and that people are resilient and capable of addressing their own concerns, all key elements supported by the First Nations Mental Wellness Continuum and Indigenous Wellness Frameworks.

COMMUNITY CRISIS PLANS ALIGN WITH THE FNMWC, THROUGH SUPPORTING THE THEMES OF:

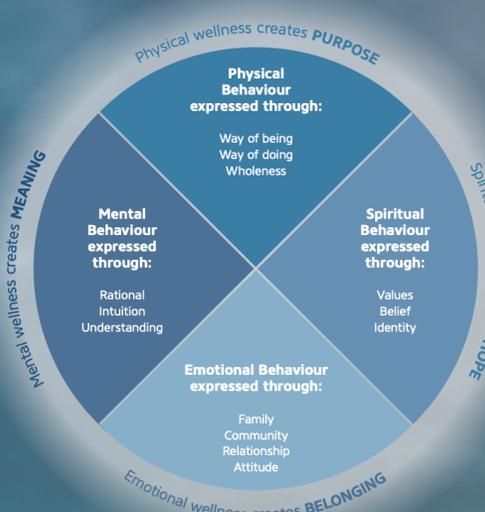


When placed within the continuum of care, effective crisis response attends to everything from health promotion to aftercare, ensuring the needs of individuals, families and community are met, while supporting their unique heritage, traditions, and culture.

Crisis has the potential to disrupt the integrity of a social system, family, or community as well as individual balance and wellness. Optimally, communities would be free of crisis or at least have time between crisis incidents to recover and resolve impacts.

WHEN THE FOUNDATION OF A FIRST NATIONS COMMUNITY CRISIS PLAN

IS BASED ON THE INDIGENOUS WELLNESS FRAMEWORK, WELLNESS IS RESTORED AND MAINTAINED THROUGH SUPPORTING A CONNECTION TO:



SIGNIFICANTLY CHALLENGE COMMUNITY CAPACITY TO RESPOND.

This Service Delivery Model is based on the Crisis and Emergency Response Plan (CERP), created by the Kwanlin Dūn First Nation, YT. The CERP champions connections with culture through language, ceremonies, land, etc.; community development, ownership, and capacity building; and, collaboration with partners. Use the following actions to guide your planning process to create your own community crisis plan.



1. LOOK

at community characteristics – location, cultural context and history



2. LEARN

from community experience in planning for, responding to crisis



3. COMMUNICATE

and Coordinate with leadership, staff, community and partners



4. MAP

roles, responsibilities and methods for internal/external communication and coordination



5. ASSESS

current capacity including strengths and weaknesses

POTENTIAL CRISES AND EMERGENCIES

- Home/community building on fire
- Unexpected death/suicide/homicide/assault
- Search and rescue of missing or lost citizens
- Dangerous/wild animals entering community
- Blizzard/ice storm or extreme temperatures
- Forest fire
- Flood
- Communicable disease outbreak
- Hazardous material spill/explosion

ATTEND TO VARIOUS LEVELS OF CRISIS PREVENTION:

HOPE

Values, Belief, Identity

Respectfully engage with community and family for them to lead the process of crisis planning, prevention, response and recovery through

BELONGING

Family, Community, Relationship, Attitude

Planning actions focus on optimal relationships and builds local

MEANING

Rational Thought, Intuition, Understanding

Use community and culturally appropriate methods of evaluation to ensure

PURPOSE

Ways of Being, Ways of Doing, Wholeness

Complete assessments to support community ways of being/doing to



PRIMARY:

universal protection to address risks faced by all
Example:
investing culture through
landbased activities

COMMUNITY CRISIS PLANNING FOR PREVENTION, RESPONSE, AND RECOVERY

The Service Delivery Model promotes a strength-based approach. A core Indigenous value is the belief in strengths over weaknesses and assets over deficits, and this comes from Indigenous Creation Stories that teach about the inherent gifts given to Indigenous peoples by the Creator, including kindness, caring, honesty, and strength.

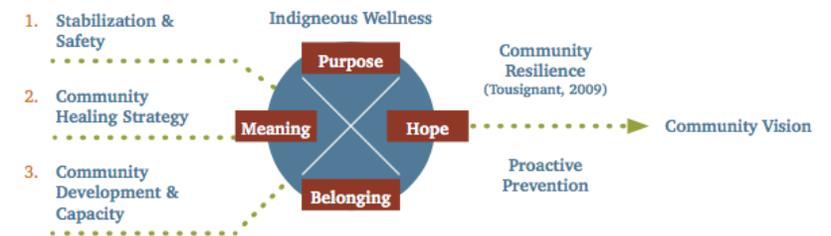
Indigenous languages are also strength-based; and held within is our worldview; culture and relating to all of life.

STRENGTHS BASED APPROACHES TO CRISIS PREVENTION AND RESPONSE

- ❖ **Crisis to Wellness supports a vision of strength, assets and resiliency within a community.**
- ❖ **Therefore, “crisis and crisis response” is not an event or circumstance that “happens” in isolation, it is an event or circumstance that occurs within a community continuum of care.**

MOVING FROM CRISIS TO WELLNESS

We have answers within **our knowledge** and **ways of being** to address the underlying root causes of crisis



STABILIZATION AND SAFETY

- » Trauma-informed approach:
 - » Access to trauma-informed systems
 - » Assessing and treating based on readiness
 - » Debriefing to address secondary trauma in caseworkers
 - » Effective appropriate interventions (culture-based)
 - » Ensure capacity to assist external supports (e.g. accommodations, food)



Renewing my
connection to
community!

INDIGENOUS WELLNESS

Not long ago, “we were self-reliant, self-governing Nations living in harmony with our neighbours and all that lives on our lands or in our waters. We shared the land in ways that did not disrupt or threaten our survival – our physical, mental, emotional, and spiritual wellbeing (Mushkegowuk Council, 2016. p. 11).

- The Indigenous values that form the foundation for this way of being are ever-present and accessible today. *“It is said, the Great Spirit worked to ensure what we would need to live life, forever and all time, no matter the circumstances, was thought of and put into Creation.”* (Dumont, 2014)

Environmental Stewardship: Taking Care of Mother Earth; We are our Environment



My way of life. It keeps me grounded & connected. I enjoy being out in the land just like my late father & my late mooshoom before me.
Neo Williams,
Kashechewan First Nation



The Land...

1. ...is a **Determinant of Health**: The link between the health of the ecosystem and the health of human and non-human beings is widely recognized. Human health relies fully on the quality and health of the land and the ability to access natural areas.

2. ...is a **key Element of Culture**: The Land is linked with our Indigenous knowledge and cultural transmission, as well as our traditional languages. Indigenous worldviews see the land as the source of human intelligence and a source of knowledge.

3. ...is a **Teacher and Healer**: The land provides us with food, physical nurturing, medicines, spiritual connection, and teachings through other life forms, which attend to the four aspects of wellness: spiritual, emotional, mental and physical.

4. ...reminds us of our **Relationality** and interconnectedness with the world, other life forms, and each other, which can improve social cohesion. It shows us about natural law and ethics, and our inseparable relationship with Creation.

5. ...is a source of our **Culture-specific Life Skills**: harvesting, cooking, smoking fish, safety, risk management and many others.

6. ...is how we implement **Self-determination**: When we have access to our traditional lands, we can assert our rights and identity as Indigenous people, resist occupation, and improve the design and delivery of self-governance agreements.

