Introduction to Indigenous Cultural Safety & Coast Salish History

Chilliwack Chamber of Commerce
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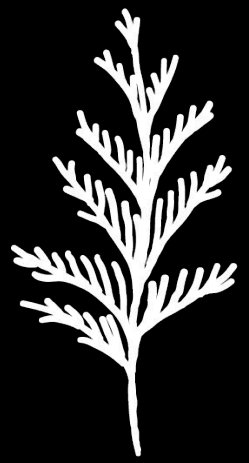
CONSULTING

Intention Setting



My intention is to create a safe space for exchanging knowledge, conversations, and to support one another in solidarity. I come with an open heart and open mind and hope to be received in the same way.

I welcome questions throughout the session but will also leave time to address them at the end as well. You can do both!

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PART 1
Why Indigenous Cultural Safety?

Terminology

- **Indigenous & Aboriginal Peoples** in the Canadian context are both used to describe the original peoples before the colonial country was formed

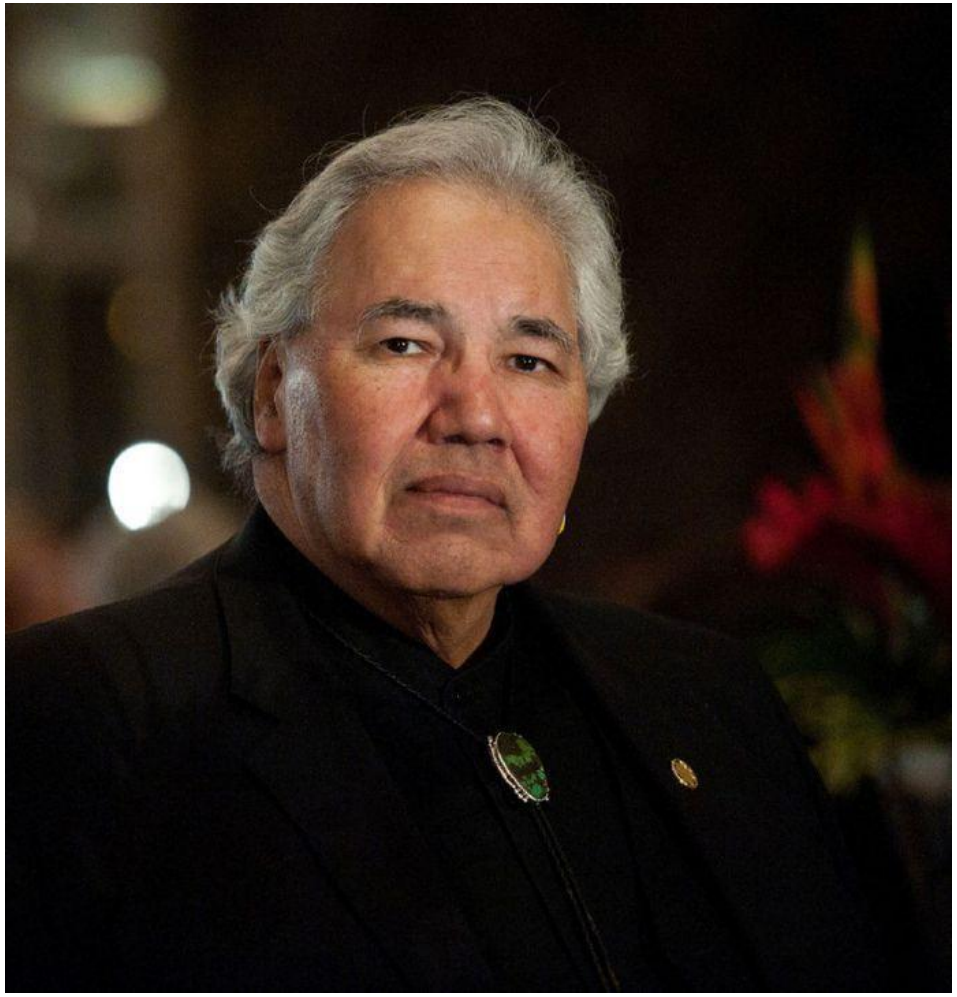
- **First Nations** peoples is a term that eventually replaced the term "Indian" in the 1970's. First Nations peoples are land-based nations that trace their heritage back to their traditional territory

- **Metis** Nation is made up of the descendants of Indigenous women and Euro-Settler men. The Métis are a distinct Indigenous nation with their own history, culture, languages and territories with deep historical roots in the three Prairie provinces

- **Inuit** live in communities across the Inuvialuit Settlement Region (Northwest Territories), Nunavut, Nunavik (northern Quebec), and Nunatsiavut (northern Labrador). The Inuit call this vast region Nunangat.

Semi-retired terms: Native, Indian, Ndn (used within the culture by those who identify)
Retired terms: Eskimo.

The Context for Indigenous Cultural Safety is about undoing Canadian Socialization



“While Indigenous children were being mistreated in residential schools by being told they were heathen, savages and pagans and inferior people -- that same message was being delivered in the public schools of this country.”

-Justice Murray Sinclair

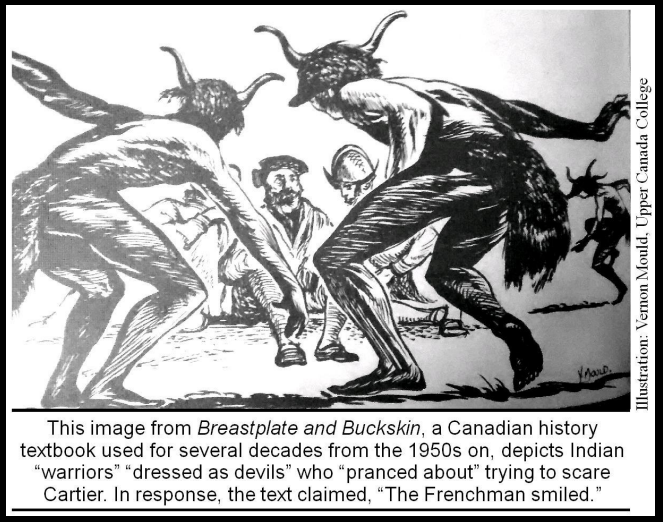


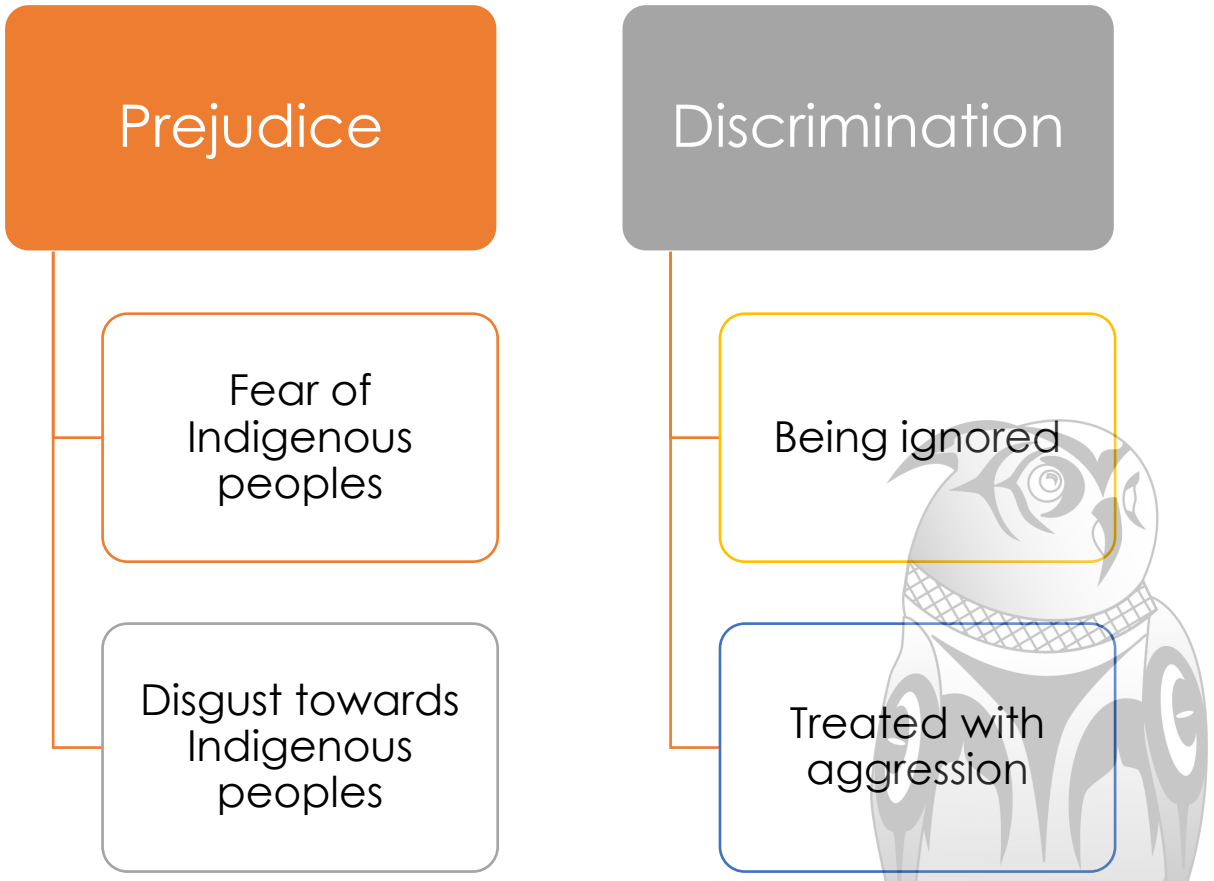
Illustration: Vernon Mould, Upper Canada College

This image from *Breastplate and Buckskin*, a Canadian history textbook used for several decades from the 1950s on, depicts Indian "warriors" "dressed as devils" who "pranced about" trying to scare Cartier. In response, the text claimed, "The Frenchman smiled."

Cultural Safety & Anti-racism tools

Canadian Socialization:

- School
- Peers
- Friends
- Media: news & TV
- Social media
- Myths
- Family narratives
- Segregation
- Erasure of Indigenous peoples



PART 2: Understanding colonialism in Canada

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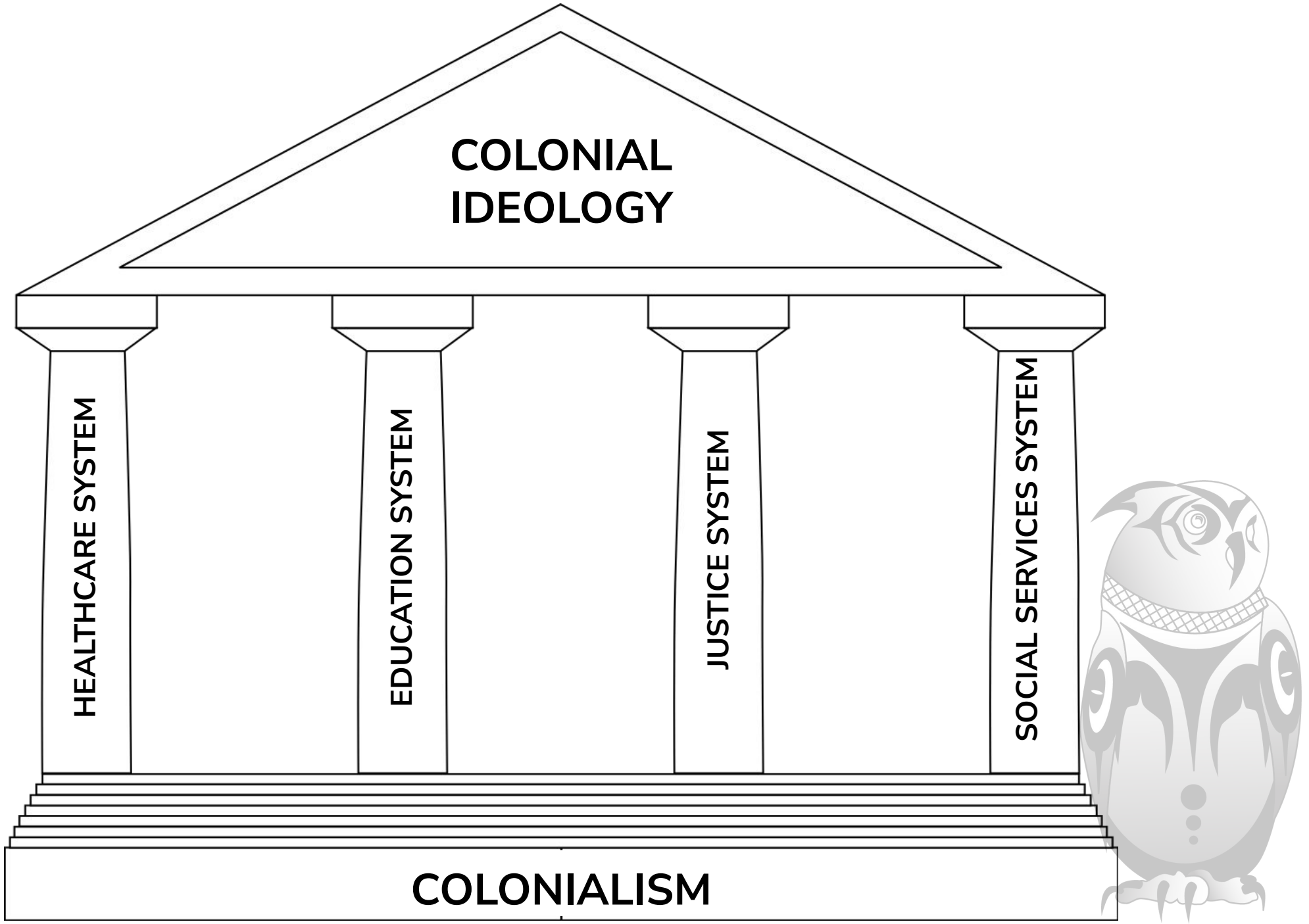
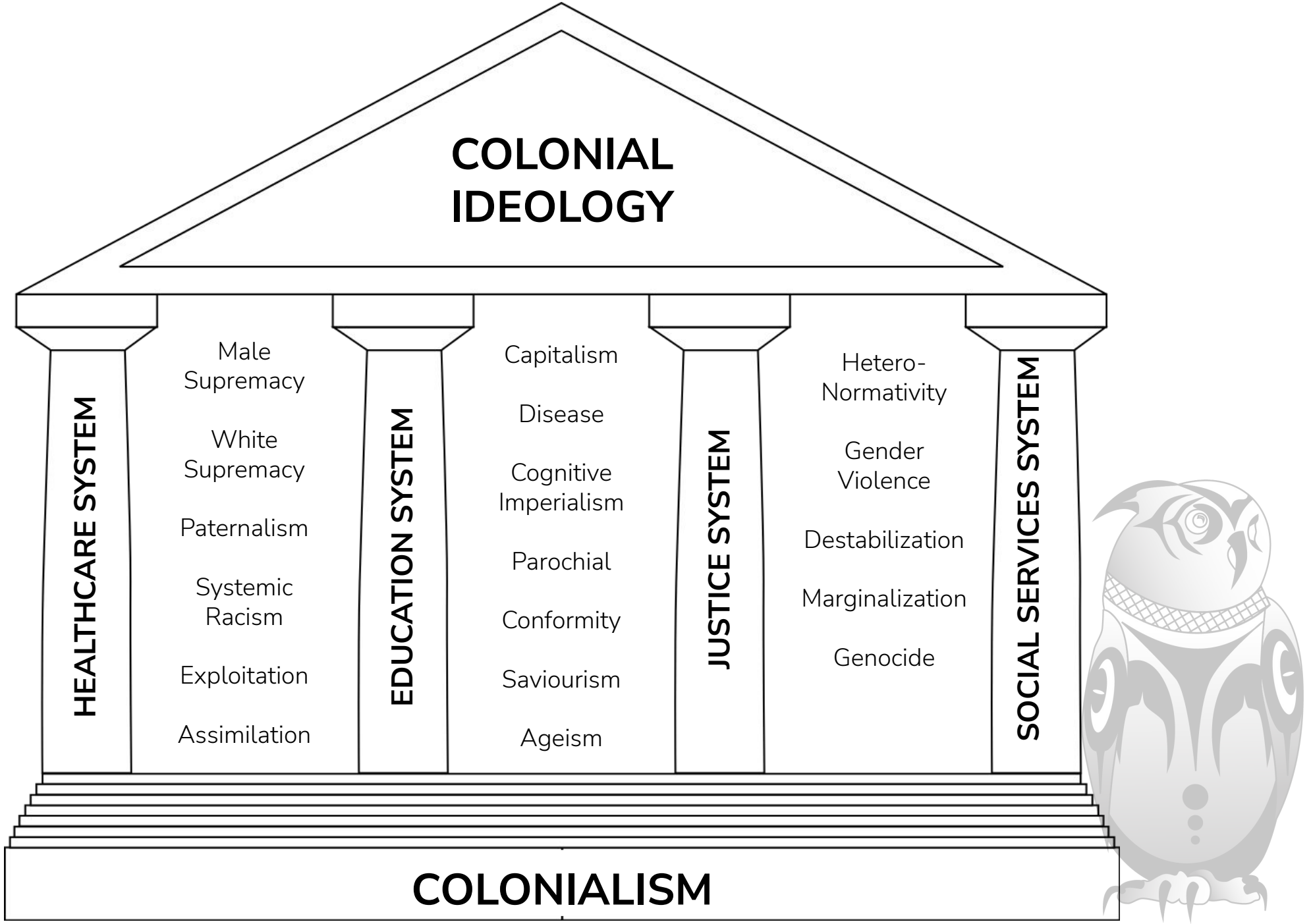
CONTENT WARNING

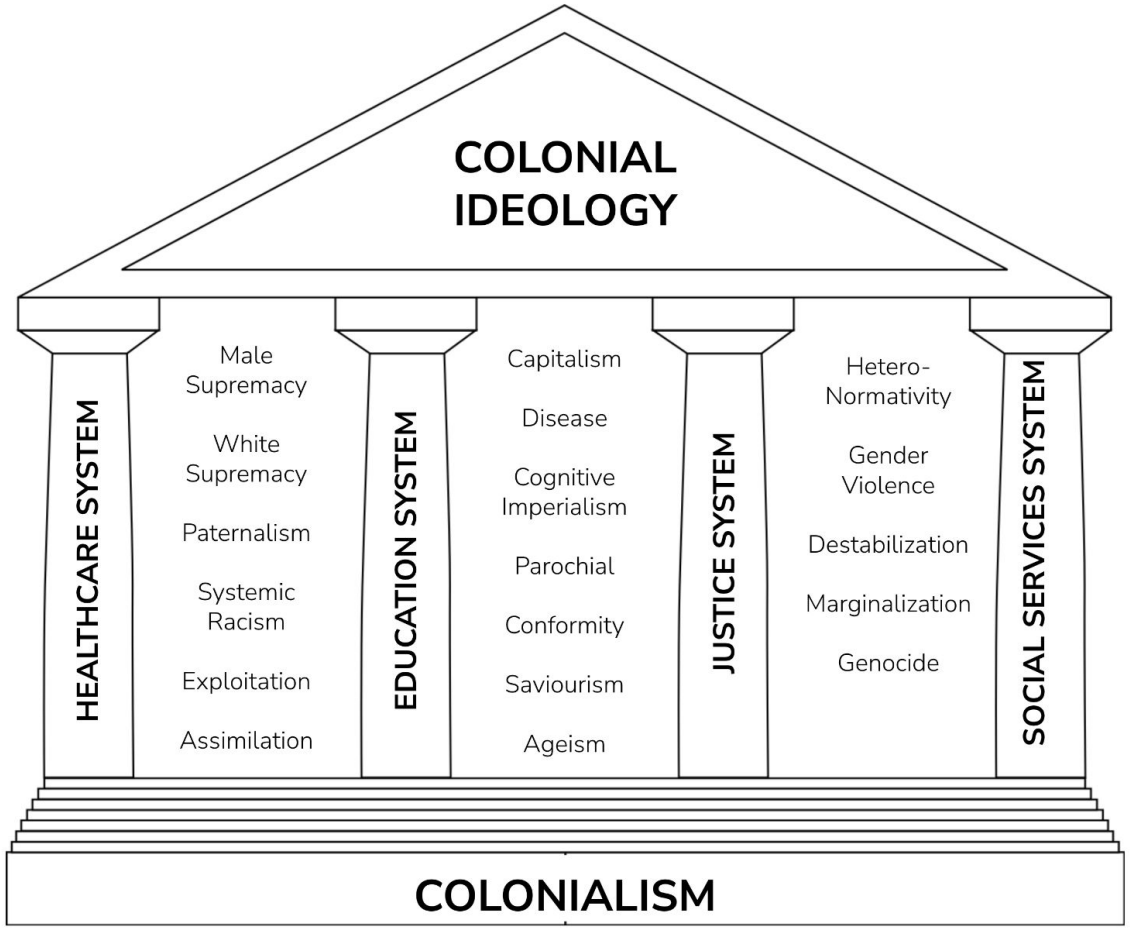
Some of the content in this segment can have an emotionally triggering effect for some participants.

This emotional response is normal and your vulnerability is appreciated for this learning transformation.

Please remember to take care of yourself, you can mute the call or walk away from your device for a moment until you are ready to come back.


COLONIAL IDEOLOGY
HEALTHCARE SYSTEM
EDUCATION SYSTEM
JUSTICE SYSTEM
SOCIAL SERVICES SYSTEM
COLONIALISM


COLONIAL IDEOLOGY
HEALTHCARE SYSTEM
Male Supremacy
White Supremacy
Paternalism
Systemic Racism
Exploitation
Assimilation
EDUCATION SYSTEM
Capitalism
Disease
Cognitive Imperialism
Parochial
Conformity
Saviourism
Ageism
JUSTICE SYSTEM
Hetero-Normativity
Gender Violence
Destabilization
Marginalization
Genocide
SOCIAL SERVICES SYSTEM
COLONIALISM



The Indian Act	**The Civilization Act**	**The Bill of Rights**
The Residential Schools	**The 60's Scoop**	**Land Theft**
The Electoral Franchise Act	**Beast of the Land**	**Prohibition**
STATE & STRUCTURAL VIOLENCE AGAINST INDIGENOUS PEOPLES		

Indigenous Specific Trauma

Pre-contact
Death
Starvation
Tribal War
Separation
Flood
Fire
Earthquake
Physical injury

Targeted Trauma
Mass murder
Cultural genocide
Bio-warfare
Land theft
Displacement
Residential Schools
Indian Hospitals
Health experimentation
Child theft
Dog slaughters
State violence
Religious violence
Economic violence
MMIWG2S
Theft horses
Manufactured consent

Intergenerational Trauma
Psychological assault
Ritual abuse
Gender violence
Cultural alienation
Suicidality
Mental illness
Toxic drug poisoning
Mass incarceration
Houselessness
Poverty
Survival crime
Addiction
Lateral violence
Blood quantum
Sexual assault
Political violence

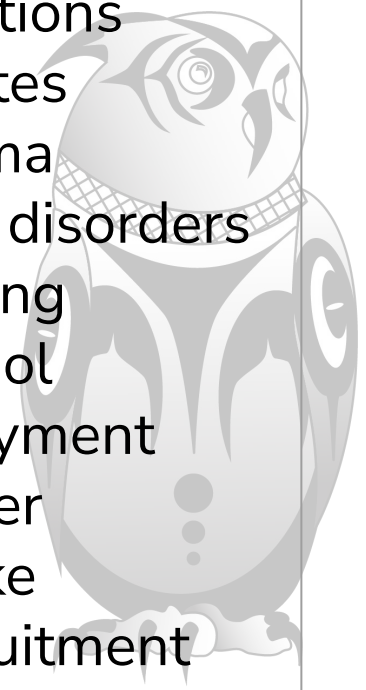
Indigenous Specific Trauma

Pre-contact
Death Starvation Tribal War Separation Flood Fire Earthquake Physical injury

Targeted Trauma
Mass murder Cultural genocide Bio-warfare Land theft Displacement Residential Schools Indian Hospitals Health experimentation Child theft Dog slaughters State violence Religious violence Economic violence MMIWG2S Theft horses Manufactured consent

Intergenerational Trauma
Psychological assault Ritual abuse Gender violence Cultural alienation “Suicide” Mental illness Toxic drug poisoning Mass incarceration Houselessness Poverty Survival crime Addiction Lateral violence Blood quantum Sexual assault Political violence

Indigenous Health & Social Inequities
Mental illness “Suicide” Obesity Heart disease Kidney Disease Incarceration Drop-out of school Designations Diabetes Asthma Autoimmune disorders Smoking Alcohol Unemployment Cancer Stroke Gang Recruitment



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PART 3
Embedding Cultural Safety into Organizations

Misconceptions about racism

Proximity to Indigenous peoples	“We treat everyone the same”	“Racism doesn’t exist here”	“Racism is easy to spot”
Often professionals will use proximity to justify engaging or disengaging in ICS initiatives. The reality is that proximity is irrelevant to ICS. The IPSR asserts that systemic change is required; and we all work in that system that needs to transform.	In the Canadian context there is a “socialization” that hardwires the belief we need to treat everyone equally which perpetuates culturally safety, discrimination, and bias. This is why all we commit to equity-oriented care. The “equality” over equity upholds the status quo which is shown to harm Indigenous peoples.	Racism and institutional oppression are often seen or interpreted as not occuring in their context. Systemic racism and institutional oppression are embedded into colonial structures and systems.	90% of racist acts, behaviours, or systemic manifestations are covert (socially acceptable

SECTION 03

The pathway to harm

Colonial ideology

"They just need to get over it"

Stereotypes

Don't' feel pain
Drug seeking
Drunk
Bad parents
Non-compliant
Less capable
Less worthy

Prejudice

Patronizing, pity, anger, resentment, hostility, disgust, contempt

Discrimination

Ignored, labelling, violence, aggression, maltreatment, avoidance, denial of care, misdiagnosis

SECTION 03

What is cultural safety?

Cultural safety is an outcome based on **respectful engagement** that recognizes and strives to **address power imbalances** inherent in colonial systems. It results in an environment **free of racism and discrimination**, where people **feel safe** when receiving services.

Cultural Safety Pitfalls

1. **Equity, Diversity, & Inclusion**
   Develop Indigenous Specific
2. **Multiculturalism**
   Erases Indigenous peoples
3. **Only focusing on culture**
   The principle is Truth before Reconciliation
4. **Sensitivity vs. Advocacy**
   Focus on justice doing over sensitivity

Embedding Cultural Safety:

Professional Practice	Processes	Physical Places	Policies
• Make a commitment • Make a Reconciliation Reflection Journal • Advocate for change • Be an ally • Speak up • Lead the change • Learn how to be anti-racists • Learn about Two-Eyed Seeing • Read/research about decolonizing methodologies	• Job postings • Hiring • Performance reviews • Feedback processes • Team meetings • Orientation and onboarding • National Truth and Reconciliation Day • Reconciliation Committee	• Territorial Acknowledgements • Local Indigenous art contracts • Wellness rooms • Naming of spaces • Architecture • Medicine corners • Sacred Spaces • Naming buildings, wings, and spaces in the local Indigenous language	• Territory acknowledgements • Anti-racism policy statements • UNDRIP Policy Statements • Education and Training Initiatives • Organization-wide recognitions • Decolonization policy, clauses, and amendments

Questions

Comments

Reflections and sharing

PAUSE

4

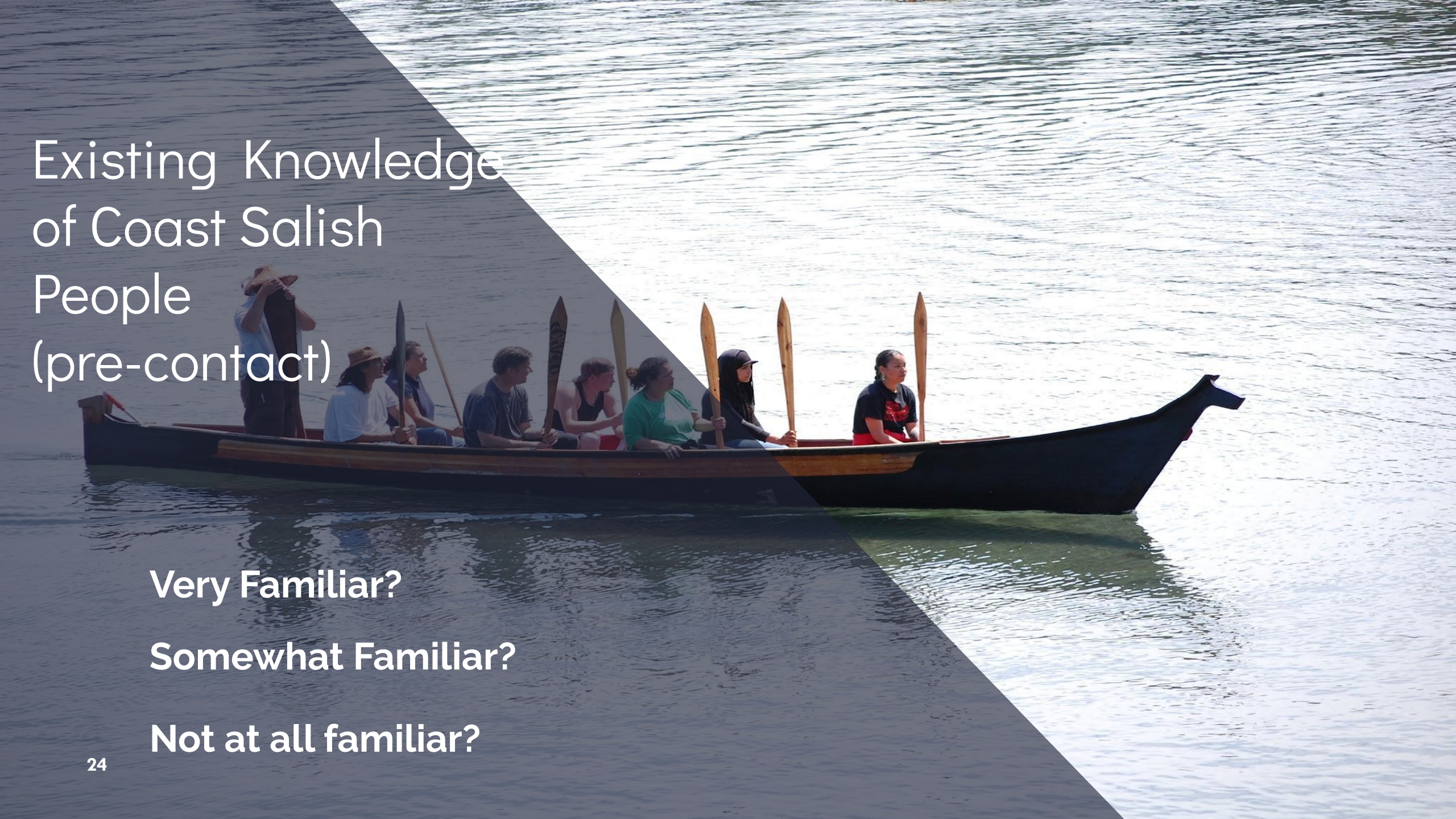
Introduction to Coast Salish History & Culture

Why Coast Salish History?

Our history is rich
Our history is is our resilience
Our history is our strength
Our history is our connection with our ancestors
Our history is our ancient identity
Our history is connected to the land, water, air, and animals

Our history has much to offer to all future generations

Existing Knowledge of Coast Salish People (pre-contact)



Very Familiar?

Somewhat Familiar?

Not at all familiar?

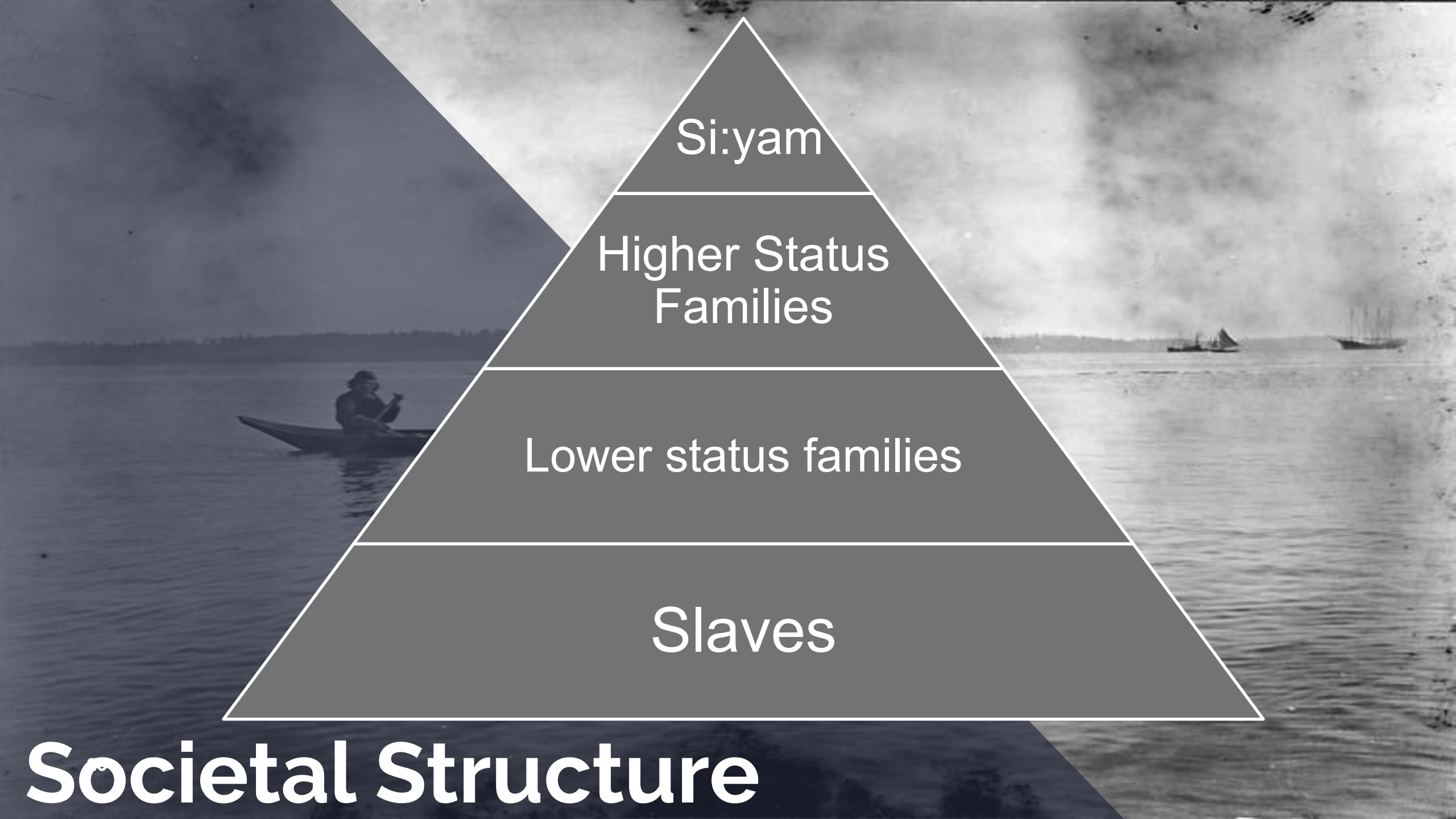
A PLACE-BASED PEOPLE

Sto:lo = People of the river
Xwulmuxw = People of the land

Entire Lower mainland of BC and into the US

Archeological evidence dates back as far as 14,000 years ago

Waterways play significant role in transportation, trade, conflict, and seasonal campsites



Societal Structure

GOVERNANCE

Si:yam system

House leadership

Unanimous decision only

Matters of “state”

Democratic

No superior leader

Patriarchal & Matriarchal system

Matrilineal system

FAMILY AND CHILD REARING

Community Parenting

Multiple words for “mom” and “dad”

Grand & Great Grand Parents held authority

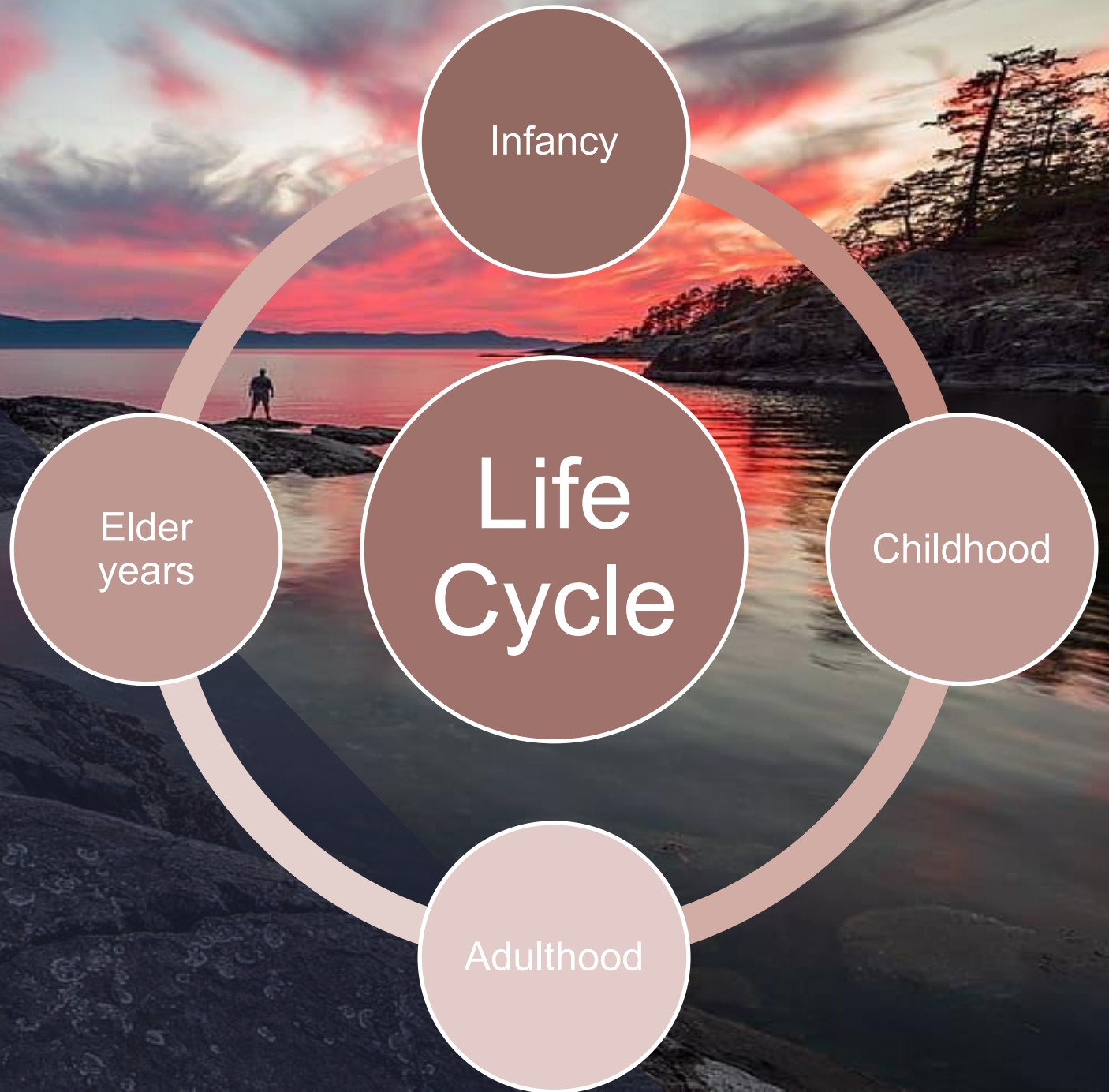
System of empowerment

Practical honouring of child gifts

Mentored into community roles at young age

EDUCATION & TRAINING

- Occurred from birth to death
- Elders were the professors
- Education was practical and according to your gifts
- Less emphasis on gender roles
- Special medicine and leadership training



Faith of Coast Salish People

EGO

ECO

Questions

Comments

Reflections and sharing

PAUSE

THANK YOU

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