



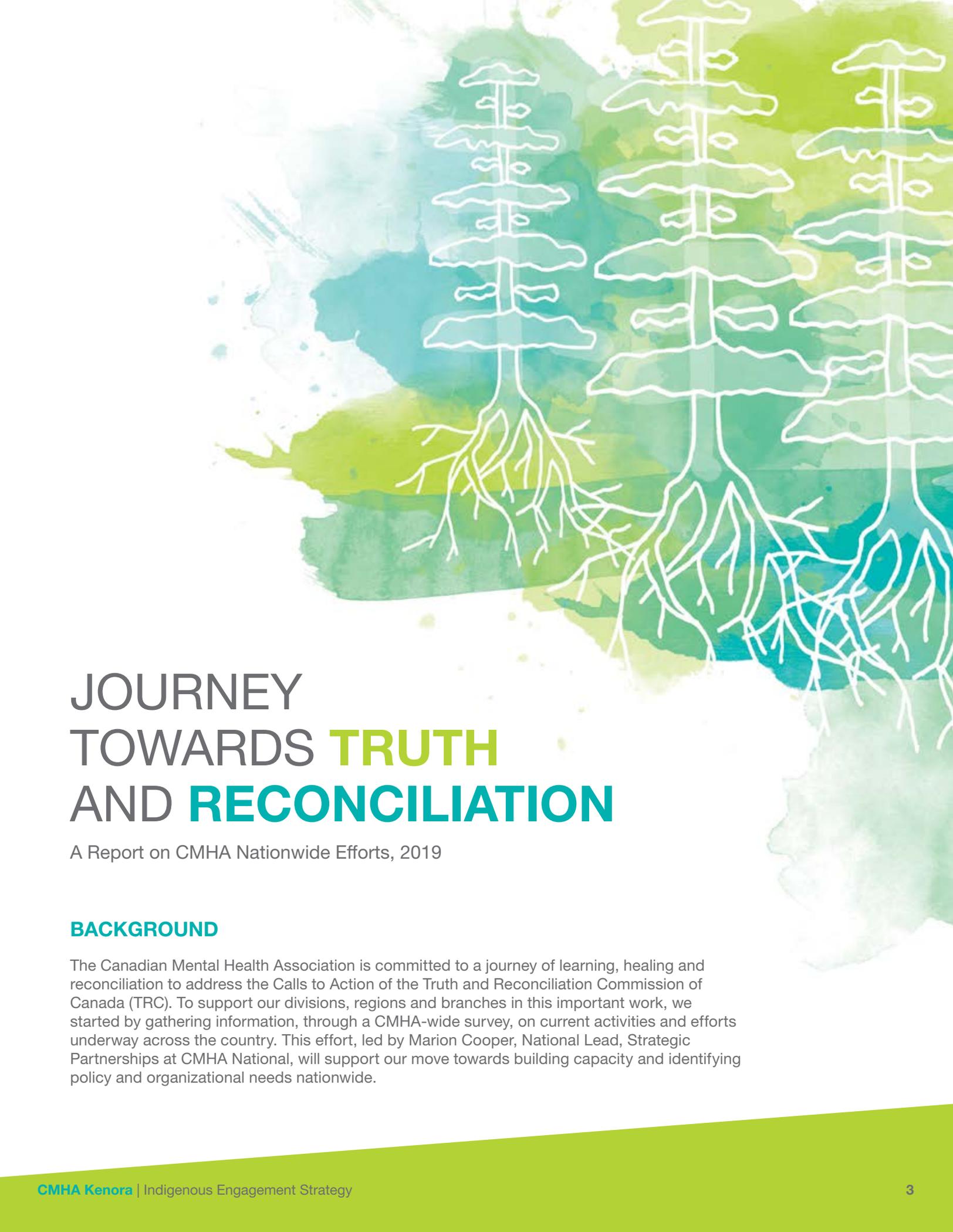
CMHA Kenora **INDIGENOUS ENGAGEMENT STRATEGY**



Canadian Mental
Health Association
Kenora
Mental health for all

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JOURNEY TOWARDS **TRUTH** AND **RECONCILIATION**

A Report on CMHA Nationwide Efforts, 2019

BACKGROUND

The Canadian Mental Health Association is committed to a journey of learning, healing and reconciliation to address the Calls to Action of the Truth and Reconciliation Commission of Canada (TRC). To support our divisions, regions and branches in this important work, we started by gathering information, through a CMHA-wide survey, on current activities and efforts underway across the country. This effort, led by Marion Cooper, National Lead, Strategic Partnerships at CMHA National, will support our move towards building capacity and identifying policy and organizational needs nationwide.

PARTICIPANTS

77% of CMHA leaders (59/76) participated in the survey, deployed in November 2018.

WHAT'S HAPPENING ACROSS CMHA



Examples include cultural programs in housing, population-specific case management, traditional healing, teachings from Elders, health promotion programs rooted in Indigenous ways of knowing and teaching, and workshops on suicide prevention in Indigenous children and youth.

THE WAY FORWARD

Recommendations from across CMHA on how to further our own meaningful response to the TRC's Calls to Action:

- Acknowledge our own history, complicity in past injustices and lack of advocacy with and on behalf of Indigenous peoples
- Create active partnerships with national Indigenous leaders and organizations
- Ally with Indigenous leaders and communities and advocate for improved conditions in First Nations communities
- Support efforts to maintain and support Indigenous languages
- Design Indigenous-led staffing and recruitment strategies
- Develop and improve access to training on cultural safety and trauma-informed practices
- Make reconciliation, language and cultural reclamation core CMHA values
- Learn to work in conjunction with Indigenous healing approaches and actively support and improve access to cultural programming
- Provide branches/regions with an understanding of the application of the Calls to Action and how to support them on a day-to-day basis
- Develop a formal position statement about self-governance of mental health services and supports and the role CMHA can play in actualizing this work

RECOMMENDATIONS FROM ACROSS CMHA ON HOW BEST CMHA NATIONAL CAN SUPPORT THIS WORK AT THE LOCAL LEVEL:

- Provide resources, templates, national leadership, webinars and best practices from across the country
- Open and maintain continuous dialogue to inform and implement this work at every level
- Facilitate partnership development
- Embed it into the nationwide strategic plan
- Set up opportunities for Indigenous leaders to train CMHA staff in holistic models
- Facilitate consultation with Elders to understand healing methods for people with mental illnesses
- Adopt and advance the First Nations Mental Wellness Continuum Framework and partnership with the Thunderbird Partnership Foundation
- Develop a policy statement that reflects Indigenous experiences
- Ensure practices and programs are culturally safe
- Provide strategies to respond to each Call to Action
- Provide guidelines or guiding documents

NEXT STEPS

CMHA National is developing a National Indigenous Advisory Council comprised of Elders and Indigenous mental health leaders from across the country.

This data will inform CMHA's nationwide planning to enhance efforts to build partnerships with Indigenous communities and organizations and inform our collective work going forward.

Thank you for your partnership in this important work.





CMHA Kenora
**INDIGENOUS
ENGAGEMENT
STRATEGY**

A NATURAL PROGRESSION

As a natural progression from the report *Journey towards Truth and Reconciliation, CMHA Nationwide Efforts, 2019*, the CMHA Kenora community established its own local response and approach to address and develop its own Indigenous engagement strategy.

CMHA Kenora leveraged the commissioned report *Summary of the Final Report of the Truth and Reconciliation Commission of Canada*¹ as a key driver to the perceived and acknowledged need within the First Nations community.

BACKGROUND

CMHA Kenora is located on Treaty Three Anishinaabe Territory. CMHA Kenora staff and clients are comprised of diverse backgrounds with a shared vision of promoting mental health individually and collectively.

On August 21, 2019 and October 8, 2019, several organizations met to name their social location, speak to what reconciliation meant to them and to consider how CMHA Kenora supports clients through ongoing conversations and relationship building.

Voices were heard and discussion outcomes were gathered from those significant meetings in April and October. The outcomes are helping to shape and guide CMHA Kenora with policy and organizational direction. Examples of the invitations that were sent, the meeting agenda presented, and questions discussed can be found in Appendix A through C. (Appendix A – Strategy for Indigenous Engagement, Appendix B – Indigenous Engagement Strategy Agenda and Appendix C – Questions for Consideration).

In addition to the strategic engagement process identified above, considerations were made based on CMHA nationwide efforts and consultations with clients and community. This approach respects CMHA Kenora’s model of collaboration (See Appendix D – CMHA Kenora Strategic Plan 2018 – 2021).



MOVING FORWARD

As a result, CMHA Kenora will either continue or implement:

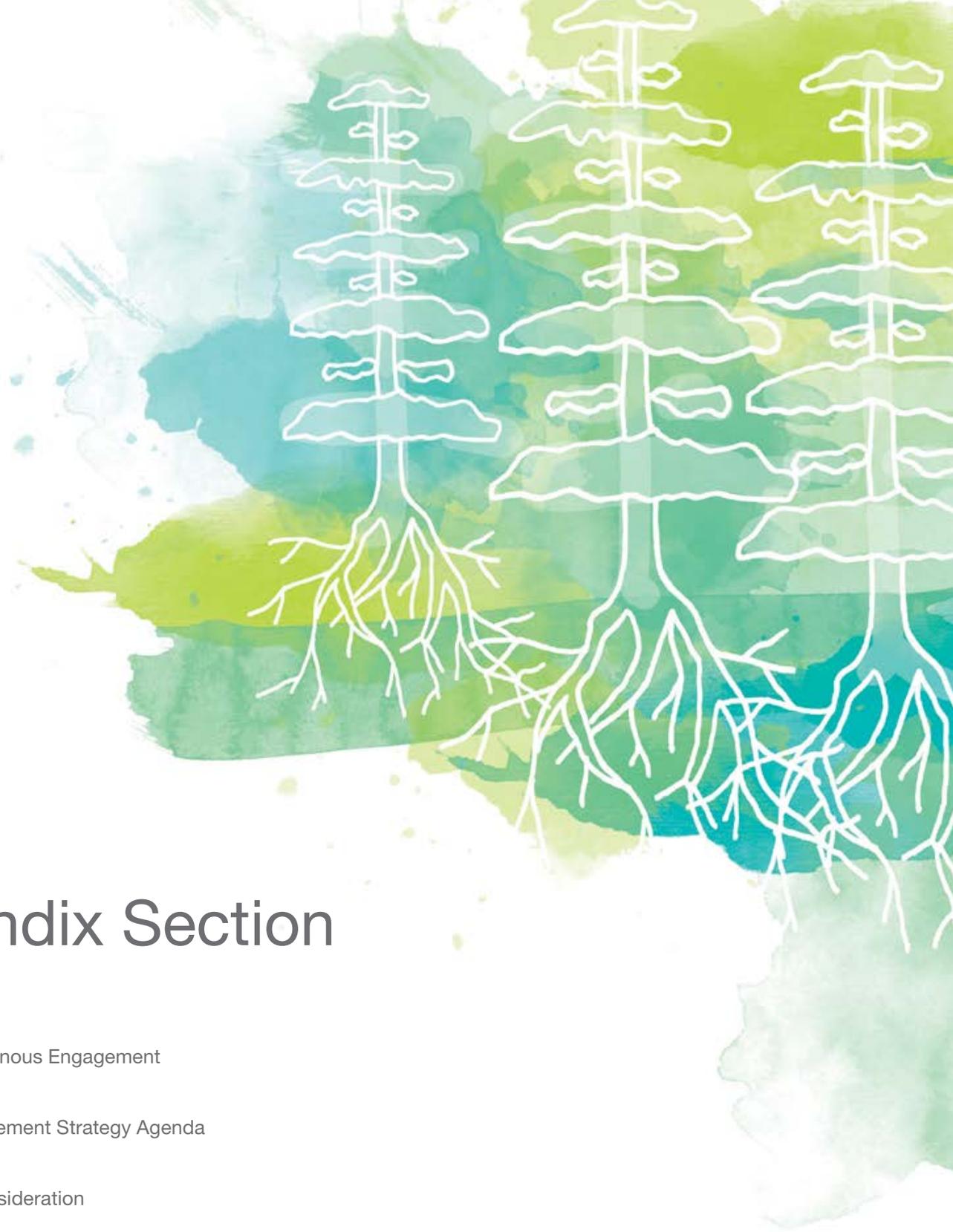
- Land acknowledgement prior to meetings.
- Entrust a CMHA Kenora staff member to co-facilitate the strategy with community organizations, individuals and staff as an ongoing part of their role.
- Co-facilitate several gatherings per year to consider, brainstorm, share and discuss ways we can better serve our community. Whereas not all individuals, organizations and communities can attend meetings in person, efforts will be made to connect online, by phone and through face-to-face engagement.
- Embrace traditional medicine knowledge. Use this knowledge when it is requested by clients or have the resource knowledge who can be connected to within or outside the agency.
- Offer culturally appropriate services by connecting clients to organizations outside of CMHA Kenora.
- Co-create a comprehensive resource guide alongside local agencies to help connect clients to supports and services in the region.
- Engage interested participants in Indigenous Knowledge with Elders and sharing circles through the Wellness through Connection series, Elder presentations to staff and/or ongoing information gathering carried out by the Indigenous Engagement Strategy.

- Participate in ongoing Indigenous and holistic based experiences, education and training for CMHA Kenora staff.
- Introduce CMHA Kenora staff to Elder meeting protocols. (See Appendix E – Guidelines for Working with First Nations, Inuit, and Métis Elders).
- Provide Elder offerings when needed (Elder stipend, tobacco offering and gifts).
- Include a section in yearly staff evaluations where they are able to reflect on ways they have engaged in Indigenous knowledge and relationship building throughout the year.

CMHA Kenora is committed to upholding the responsibility of its vision, values and mission and to the health and healing calls to action outlined in the *Summary of the Final Report of the Truth and Reconciliation Commission of Canada*¹. Our aim is to strengthen the fabric of our services by actively engaging the stories, wisdom and experiences of those we employ and those we serve.

¹ Honouring the Truth, Reconciling for the Future. Summary of the Final Report of the Truth and Reconciliation Commission of Canada. 2015





Appendix Section

Appendix A

Strategy for Indigenous Engagement

Appendix B

Indigenous Engagement Strategy Agenda

Appendix C

Questions for Consideration

Appendix D

CMHA Kenora Strategic Plan 2018 – 2021

Appendix E

Guidelines for Working with First Nations, Inuit, and Métis Elders

STRATEGY FOR INDIGENOUS ENGAGEMENT

Situated in the heart of downtown Kenora, the Canadian Mental Health Association Kenora branch is comprised of diverse staff, clients and community with a shared vision of promoting and attaining mental health for all.

We are actively seeking participants to consider the current and future engagement of Indigenous voices to strengthen the fabric of our services.

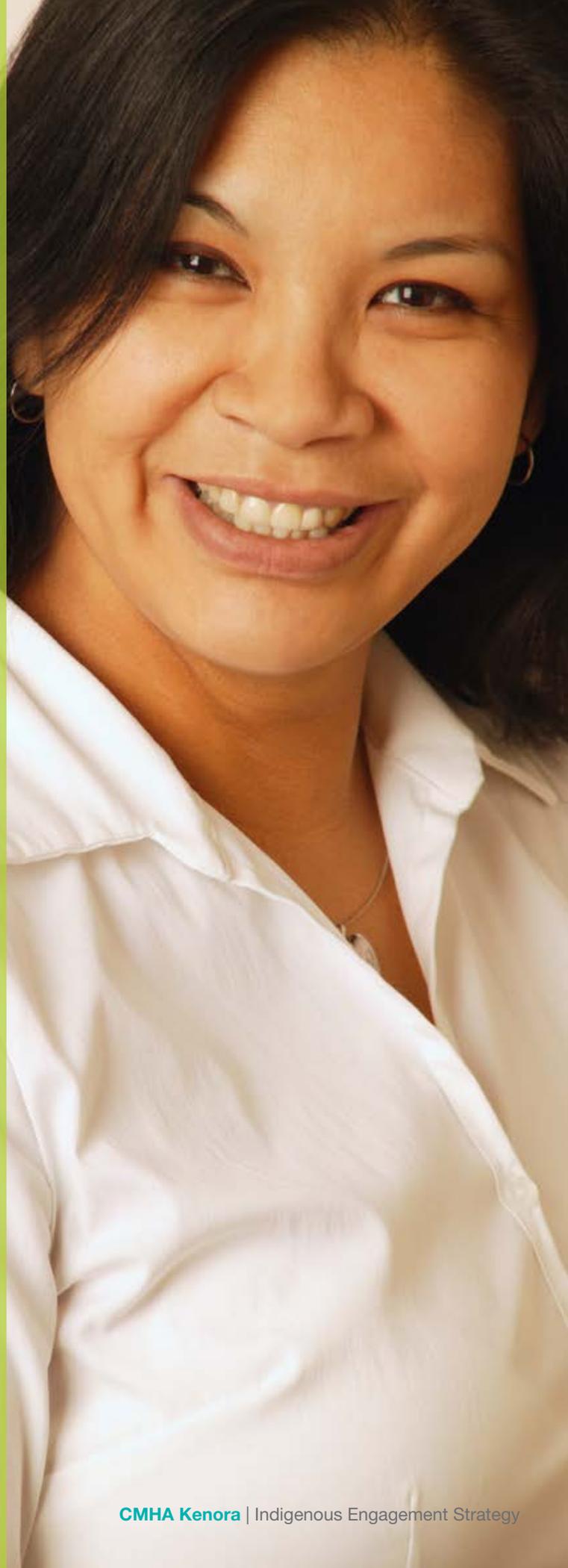
Next meeting: Tuesday, October 8th 5:00pm
Location: North Western Health Unit (City View Board Room), 210 First Street North

Please consider joining us to consider, brainstorm, share and discuss ways in which we can better serve our community.

We want to uphold our responsibility to CMHA Kenora's vision, values and mission as well as to the health and healing calls to action outlined in the Truth and Reconciliation Commission.

If you are interested in being a part of our engagement process either in person or through email, please contact Lana Hastings at lhastings@cmhak.on.ca or 807-468-1838 ext. 223.

Interested participants can join the conversation at any point of the process.



INDIGENOUS ENGAGEMENT STRATEGY AGENDA

Northwestern Health Unit, October 8th 2019, from 5:00-7:30pm

Community organizations that were involved and/ or present at the meeting to date: Lake of the Woods District Hospital, Reconciliation Kenora, Anishinaabe Abinooji Family Services, Kenora Catholic District School Board, Ne-Chee Friendship Centre, Youth Wellness Hub, Spirit of our Youth, Ontario Native Womens Association, Dryden Police, Kaagiikwenan, Ontario Provincial Police, Metis Nation of Ontario, and the North Western Health Unit, Waasegiizhig Nanaandawe'iyewigamig.

5:00pm

- Smudge
- Thank participants, NWHU, Jazmin, and the Elder
- Introduce the Elder and drummers/ offer tobacco to drum. Refer to ONWA Calendar.
- Drumming by ONWA
- Land acknowledgement: I would like to acknowledge the land we are meeting on as treaty three territory. This is an area comprising roughly 55,000 square miles. Treaty #3 territory includes 28 reserve land bases and communities.
- House Keeping (bathroom location, ending time of meeting etc. / needing to go earlier, Sign attendance sheet, Sign the waiver to acknowledge your voice and participation in our strategy, middle table object acknowledgement)
- I am hoping to get representation from many agencies and individuals as we move forward and if participants cannot meet in person, phone and email are options as well. Anyone can get involved at any point of the process. This is a living, breathing and evolving process where every voice is valued.

5:15pm

- Ask the Your Experience questions from the question document.

5:45pm - 6:15pm

- Introduce the spirit of the strategy, where the need for it came from.
- Start circle sharing to address whatever subject you want to with the questions as a guide.
- Come together as a larger group and engage discussion around insights, questions, comments and concerns.

7:15pm - 7:30pm

- Thank partners, participants and Elder.
- Decide as a group if another engagement should be hosted or if we should continue connecting via email.

QUESTIONS FOR CONSIDERATION

Goals of meeting together:

- To help support clients to the best of our ability
- To ground CMHAK practices in our strategic plan and calls to action outlined in the Truth and Reconciliation Commission

Your experience

- What is your social location? Who are you, where do you come from, what are your values and how do those values shape your perception of your community and the world? What experience and strengths do you bring?
- What does living a good life mean to you?

CMHAK Strategic Goals

- What do you want from an agency whose goal is to provide services that promote dignity, care and inclusivity to clients and community?
- Mental, physical, spiritual, relational and emotional, societal health are not mutually exclusive. What does holism mean to you?
- In our consultation process, we strive to partner with, inform, support, consult, involve, engage and collaborate with a range of diverse perspectives. How do you think we can further achieve this?
- How can CMHAK be more culturally appropriate? How can we be mindful of decolonizing our spaces and services?

Truth and Reconciliation Calls to Action

- The T&RC calls on all levels of society to come together in connection, mutual respect and commitment to develop a vision and momentum towards true reconciliation. What does reconciliation mean to you?
- What are some ways in which CMHAK can come closer to achieving reconciliation?
- What are some health and healing practices you would like to see supported in a mental health agency?

- How can we come closer to building stronger relationships in our community to affect change and promote better communication, collaboration and connection?
- Recruiting more indigenous professionals in the health care field and retaining them is one of many calls to action. What can we be doing better in this regard?
- The T&RC emphasizes the importance of skillsbased training in intercultural competency, conflict resolution, human rights and antiracism. In aim of improving health outcomes, medical practitioners must be engaged in the impact of residential schools and the intergenerational health outcomes of indigenous individuals, family and communities that continue to be negatively impacted by this devastating part of Canada's colonial history. What ongoing experiences and education should be required of medical practitioners?

Journey towards Truth and Reconciliation A report on CMHA Nationwide Efforts, 2019

- How can we better work in conjunction with Indigenous healing approaches?
- How can we actively support and improve access to cultural programming?
- How can we inform staff and encourage them to engage with the Calls to Action? How can they best integrate that information into their day to day work?
- How can we work with Indigenous leaders and Elders to train CMHA staff in holistic models and broaden perspectives on healing models for people living with mental illnesses?
- What parts of the First Nations Mental Wellness Continuum Framework can be advanced and adopted into the operations and service delivery of CMHAK?
- What should our policy statement state in aim of reflecting Indigenous experiences?
- How can we ensure practices and programs are culturally safe?



STRATEGIC DIRECTIVES

 <p>Excellence in Governance and Leadership</p>	 <p>Holistic Work Culture</p>	 <p>Client Safety</p>	 <p>Continuous Quality Improvement</p>
<ul style="list-style-type: none"> • Maintain strong leadership • Engage in a system and team approach that focuses on population based planning • Funding • Awareness of our agency 	<ul style="list-style-type: none"> • Funding allocations • Retention/incentives • Succession planning 	<ul style="list-style-type: none"> • Physical space • Equitable access • Innovation • Client-family centred care • Housing • Technology • Stigma • Pathways of care • Collaboratives • Client complexity 	<ul style="list-style-type: none"> • Transparency • Engage with North West LHIN Health Services Blueprint 10 year strategy • Quality improvement culture • Evidence based practice that incorporates qualitative and quantitative data

GUIDELINES FOR WORKING WITH FIRST NATIONS, INUIT AND MÉTIS ELDERS

In First Nations, Métis, and Inuit cultures, Elders and traditional teachers¹ play a prominent, vital and respected role. Elders and traditional teachers are held in high regard as they are the knowledge keepers.² They are leaders, teachers, role models, and mentors in their respective communities who sometimes provide the same functions as advisors, professors, and doctors.

Purpose:

Elders³ are frequently invited to Carleton University to share in the opening/closing of events, speak to classes, participate on committees, take part in interviews, and provide support, guidance and spiritual help to students, faculty and staff. The purpose of this document is to establish protocol and guidelines for working with Elders, to ensure consistency in:

- extending invitations,
- respectful care, and
- providing honouraria and compensation for additional costs.

Scope:

These guidelines are for students, faculty and staff of Carleton University, who will be working with Elders on- or off-campus, for university purposes. Members of Carleton University are encouraged to use the following guidelines to request and secure the services of an Elder.

Guidelines:

Decide on the intended purpose of the Elder's role. The Centre for Aboriginal Culture and Education (CACE) can help guide the process of approaching an Elder if needed. If this is your first time seeking service of an Elder, CACE can assist in making initial contact with the Elder.

1. Extending Invitations (how to make a request)

A request should be sent well in advance when extending invitations to Elders. Here are some guidelines on how to extend an invitation to an Elder in person:

Offer Tobacco and/or Gift

For First Nations or Métis Elders, one must offer tobacco. Tobacco is one of the four sacred medicines, and it is offered when making a request. The offering can be in the form of a tobacco pouch or tobacco tie (loose tobacco wrapped in a small cloth). The tobacco pouch or tie should be prepared by the person making the request. As the pouch or tie is being made it is good to think about what you are asking for, and put good thoughts and prayers into the offering. When making a request, offer the tobacco by holding it in your left hand (in front of you), state your request (be specific), and if the Elder accepts your request place the tobacco in their left hand. Inuit Elders do not expect tobacco offerings, because traditionally it is not part of their customs.

A small gift may be offered in the same token as one would make a request to a First Nations or Métis Elder. Place the gift in front of you and state your request, the Elder indicates acceptance of your request by taking the gift in their hands.

The exchange of tobacco/gift is similar to a contract between two parties where the Elder is agreeing to do what is asked, and the one offering is making a commitment to respect the process. Ask the Elder if there is anything they need for the event.

If the Elder cannot fulfill your request, contact CACE to be recommended to another Elder.

Invitation by phone or email

Preferably, requests are made to Elders in person. However, many Elders also accept requests by phone or email. If you are making a request to an Elder by phone or email, let the Elder know you have tobacco or a gift to offer when you see them, then make your request.

¹ First Nations, Métis and Inuit Elders are acknowledged by their respective communities as an 'Elder' through a community selection process. Gender and age are not factors in determining who is an Elder. Traditional teachers are those individuals learning under the mentorship and guidance of an Elder.

² Knowledge keepers hold traditional knowledge and information passed down through oral history, customs and traditions which encompass beliefs, values, worldviews, language, and spiritual ways of life.

³ For the purpose of this document, the term 'Elder' will be used to refer to both Elders and traditional teachers.

Follow-up

If the Elder agrees to accept the request, you must follow-up with a call a few days before the event to ensure they are still available for the occasion. Be prepared for the possibility they may change their minds if an unforeseen circumstance arises making it impossible for them to be in attendance. In this case, you can contact CACE to determine whether another Elder may be available.

2. Respectful Care

Ensure to coordinate a host/escort for the Elder. The host/escort is responsible for:

- ensuring appropriate transportation to and from event;
- greeting and meeting the Elder upon arrival;
- taking care of the Elder until their departure (i.e. offer and assist with getting drinks, food, etc.).

In some cases, Elders may be accompanied by an “Elder’s helper.” This person will have an established relationship with the Elder and will be available to assist the Elder with whatever they need. Nevertheless, a host/escort should be arranged since the Elder and helper likely will not know their way around campus.

Photographs, audio, and/or video recordings are often not acceptable when an Elder is conducting a spiritual ceremony. Explicit consent must be received from the Elder before any recordings are taken. Often Elders will carry sacred items, such as pipes, qulliq, eagle feathers, medicine pouches etc. – do not touch these items unless they give you permission.

In respect of the Elder, always ask permission and seek clarification if there is something you do not understand.

3. Honouraria and Compensation for Additional Costs

Honouraria

If the Elder accepts your tobacco/gift it is customary to provide another gift afterwards to show appreciation for the knowledge they shared. Historically, Elders were given food, clothing and other necessities in exchange for their help and guidance; contemporary gifts can be practical items such as towels, blankets, tea pot and cup set, etc. In addition to this offering it is also recommended to provide a monetary gift, in the form of a honourarium, in exchange for their assistance. The intention of offering a honourarium is to give what you can. Ensure their gift and honourarium are ready at the time of the event.

If you have questions about the honourarium, you can contact CACE and speak with an Aboriginal Cultural Liaison Officer.

Compensation for Additional Costs

Students, faculty and staff must make travel arrangements with the Elder or someone working on their behalf in scheduling their activities. Additional costs incurred by the Elder, such as parking, mileage, meals and accommodations, must be reimbursed.



Contact:

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503 Robertson Hall
1125 Colonel By Drive, Ottawa, ON K1S 5B6
Phone: (613) 520-5622
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