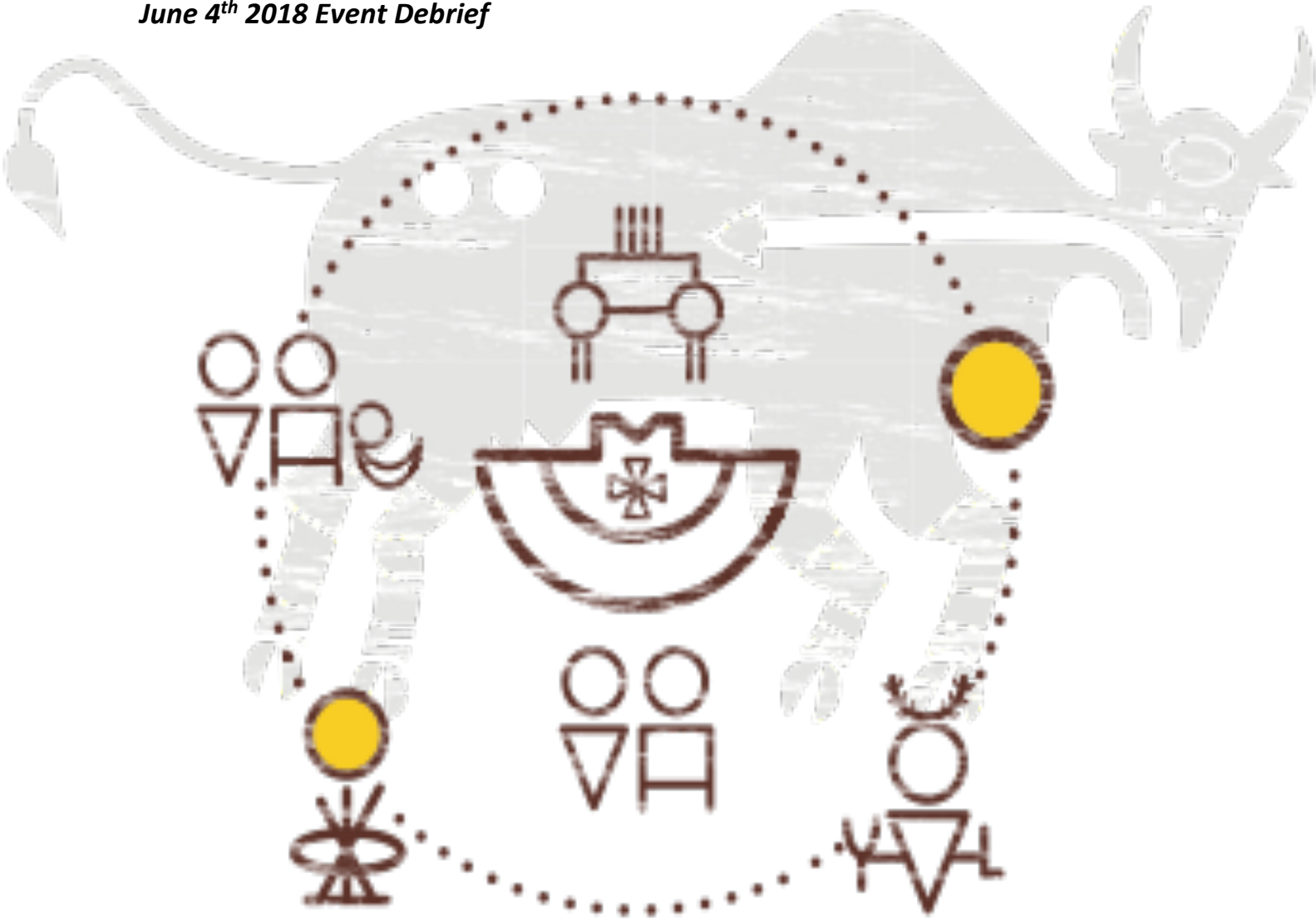


Interrupting Toxic Stress in Indigenous Youth: A Social Congress for Indigenous Health

June 4th 2018 Event Debrief



*The Cultural Model for the University of Calgary's
Indigenous Strategy tells the story of the Strategy
from a unique perspective.
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for more information.*



***Interrupting Toxic Stress in Indigenous Youth:
Strategic Event Debrief Report***

University of Calgary's O'Brien Institute for Public Health Community Engagement – Local & Global

March 2019

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Executive Summary

Toxic stress is a term increasingly used across the health and social sciences to describe adverse life experiences that can influence brain architecture and capacity to endure in the face of hardship. Toxic stress has negative lifelong impacts on health, including increasing one's susceptibility to non-communicable diseases even years after the original stress, with a particular impact on chronic disease and negative mental health outcomes. The burden of toxic stress is a significant consequence of social determinants (e.g., poverty, trauma, stigma) that drive health disparities in Indigenous communities. This in turn weakens Indigenous civil society's capacity to support those members experiencing a compounding of life adversities caused by social and structural circumstances, which are often beyond any individual's control. The organizing team of this study believes that it is essential that Indigenous-serving organizations are supported with crucial knowledge and resources to address barriers to wellness related to toxic stress, equipping Indigenous civil society to mitigate and prevent toxic stress in a culturally congruent manner. When communities are given the opportunity to engage with non-government Indigenous-serving organizations, we believe that civil society can more effectively address toxic stress in ways that yield positive and transformative change.

A one-day event convened in June 2018 at the Cumming School of Medicine aimed to explore the method of a social congress—or civil society forum—involving policy-makers, academia, and members of Indigenous civil society from arts, sports and business groups that serve Indigenous individuals. The goal of the event was to invite civil society partners to become more aware, engaged, and networked in identifying options available to prevent and mitigate toxic stress impacting Indigenous youth and communities. The study team purposefully invited approximately 50 guests who had the capacity to enact change within their respective organizations in a manner that better serves Indigenous communities. During the event, guests were randomly separated into four different breakout groups, each hearing from guest speakers who rotated between rooms. After each speaker, the break-away groups were asked to discuss a given aspect of toxic stress addressed by the speakers. At the end of the event, guests were asked to complete a questionnaire composed of four prompts regarding how Indigenous communities can be better supported by institutions in disrupting toxic stress affecting Indigenous youth.

Invited guests identified their own priorities and what they believed to be critical points for policy-makers and organizations for enacting meaningful change.

Key action points identified by attendees:

<i>Aspects of Civil Society that are Working</i>	<i>How to Improve</i>
Alberta Future Leaders programme is effectively constructed to reduce impacts of toxic stress, although the programme was not deliberately built to reduce toxic stress.	<p>Knowledge about toxic stress and interventions to interrupt toxic stress can be applied in current and future programmes to reduce toxic stress among participants. This knowledge can be translated into action by evidence sharing forums targeting both community (e.g. youth groups) and policymakers (e.g. civil society; funders; etc.)</p> <p>Engage and/or develop platforms to coordinate learning and sharing best practise across civil society players, especially to enhance efficient outreach.</p>
Contextualization around negative health outcomes resulting from colonization is recognized.	Decolonization training for service providers and frontline workers to ensure youth are not retraumatized by interactions from systems.
Connecting healing with spirituality and community.	Allow Indigenous voices to lead approaches to healing and adhere from pan-Indigenous practices
Recognition that safe spaces are essential to youth healing	Advocate to boards within civil society alongside government policy makers to attain and influence funding decisions that provide and foment safe spaces for youth

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Event Summary:

This congress was a day-long event hosted at the University of Calgary Health Sciences Center. The University of Calgary's O'Brien Institute for Public Health Community Engagement – Local & Global, hosted the high priority event on site to display the University's ongoing efforts towards reconciliation, and the Indigenous Strategy (ii' taa'poh'to'p, Together in a Good Way).

Key stakeholders in Indigenous community and health were strategically gathered based on status as service providers in Indigenous serving institutions. Participants were also chosen to reflect interest and capacity in yielding change to disrupt the effects of toxic stress on Indigenous youth. The main objective of the day was to collectively generate calls to action that address the prevalence and effects of toxic stress in Indigenous youth. Videos and guest speakers provided prompts on aspects of toxic stress to encourage conversation. Following these prompts, guests were invited to speak in a sharing circle format to discuss their perspectives on causes and solutions to toxic stress in Indigenous youth. The collaborative nature of the event facilitated networking opportunities between stakeholders to inspire collective action.

Objectives of the event:

Key stakeholders in Indigenous health, social, and recreational services in Alberta compose a complex and loosely connected inter-professional network. Located at distinct policy and service delivery levels, this network is affiliated with municipal and provincial programs or private organizations, and in urban centres, as well as on or near reserves and settlements. This event created a civil society forum in which diverse professionals within this network were targeted. Through the civil society forum, the research team's objectives were to:

- 1). *Discuss the challenges and opportunities for improvement from Indigenous serving institutions in addressing toxic stress;*
- 2). *Network key stakeholders and decision makers to explore where sectors could overlap and collaborate;*
- 3). *Create innovative recommendations to address toxic stress in Indigenous youth; and*
- 4). *Encourage guests to champion innovative solutions in their respective professional sector.*

Invited guests were asked to present and explore "*dangerous ideas.*" In this context, *dangerous ideas* are not ideas that would cause harm to people, but are ideas that are progressive, creative, and push the frontier forward on policy. We sought ideas that were unconventional and at times could challenge society's status quo. Any and all system change ideas focused on improving the health of Indigenous youth were encouraged in conversation in the hope that guests would feel inspired to implement *dangerous ideas* in their respective institutions.

Attendees:

The purpose of the event was to spark innovative solutions and actionable change from stakeholders close to the issue of toxic stress in youth. Attendees were purposefully selected as individuals with interest and capacity in yielding change in their respective institutions. The social congress convened a cross-section of Indigenous serving groups. The attendees were Indigenous and non-Indigenous health professionals, policy makers, university researchers, and members of sports, arts, leadership, business and education sectors. Each invited attendee was asked to explore how their organization can support healthy development of youth in Indigenous communities and interrupt the cycle of inter-generational toxic stress.

Process:

The day-long event was structured into three parts: (1) two key note addresses from individuals at the forefront of toxic stress research and the impacts of toxic stress in Indigenous communities; (2) small group break-out room sessions for discussion; (3) a debrief to share the ideas discussed in the separate sessions and to conclude the event.

The first key note speaker, Dr. Leroy Little Bear, spoke to the resilience of Indigenous peoples that has remained through a history marked by colonization, racism, and social and cultural genocide. His address emphasized the need for social mechanisms, such as strong community, to support youth and to mitigate toxic stress.

“So, talk about stress... let’s talk Maslow. He learned his hierarchy of needs, which he learned from the Blackfoot but never gave credit to the Blackfoot. These include food, needs for safety, security needs. If we need to use the American scene, arming teaching with guns is that being secure? The needs for belonging, love, and so forth. Relationships such as friendships and romantic attachments and so forth. Do we give our children and youth opportunities for self-fulfillment and attainment and so forth? Self-actualization of needs. He kind of stopped there. But in my view if you let Aboriginal people be Aboriginal people, if you remove all the stress of colonialism you will have a self-actualizing society that is physically and mentally healthy. However, Maslow left out spiritually. The energy waves are a spirit and everything in existence has a spirit. Aboriginal people in North America are now getting back on track and self-actualizing. We are now making a comeback. Aboriginal people are making a comeback but the people in the medical field need to do some reflecting about how they approach process. If toxic stress leads to poor health, how do we reduce that? I think the Blackfoot taught Maslow very well and I think we need to take those lessons that the Blackfoot taught to Maslow very seriously.” (Dr. Leroy Little Bear, June 04, 2018)

The second key note address was given by Dr. Sheri Madigan, a University of Calgary researcher with a focus in child psychology. She presented on adverse childhood experiences (ACE) scores

in Indigenous youth. While the compounding effect of toxic stress is shown to be debilitating, Dr. Madigan's core interest is in what makes some individuals resilient to stressors, while others are more vulnerable to stressors. She also spoke about compassion as a key element in interrupting toxic stress.

"I think compassion is a key ingredient. That everyday compassion that you have because you check in, you want to be here. So, not compassion in a research sense but in our everyday lives. One of my first experiences clinically was when I was working with a 92-year-old war veteran and I was trying to apply all my clinical skills and wasn't sure how to. And as a human being I grabbed his hand and said, "It's not your fault" and he said no one's every said that to me. And I don't think I was well equipped to be a good physician at that point, but the compassion changed his perspective. We've looked at a population level. There's no interventions here, it's how people draw on the natural supports in their environment." (Dr. Sheri Madigan, June 04, 2018)

Following Dr. Leroy Little Bear and Dr. Madigan's large-group presentations, guests were ushered to the four breakout rooms.

Breakout rooms were composed of 10-15 attendees accompanied by a University of Calgary facilitator, an Elder, and guest speaker. The breakout sessions began with a prompt from a guest speaker or short video on an aspect of toxic stress in youth, then was followed by group discussion that followed Indigenous talking circle protocol. Throughout the day, group discussions were guided by input from Elders and the facilitator. The speakers rotated between rooms, providing each room with 2-3 prompts and one small room group debrief. The small room debriefs were followed by all guests reconvening for a large group debrief.

The large group debrief consisted of the four facilitators summarizing the key ideas brought forward by their respective groups. During the debrief, guests were invited to share their final thoughts on the event with the group as a whole, or to privately write their feedback on a handout with three questions. These questions were in regard to the event structure and how to better serve Indigenous youth to disrupt toxic stress and promote resilience

Key Findings: Michelle Decottignie: Theatre of The Oppressed

Michelle Decottignie runs "Theatre of the Oppressed," a Stage Left program, which has become the leading contributor to Canada's disability arts domain. Through Theatre of the Oppressed, Decottignie has spent 30-years on systems change and working cross-culturally toward reconciliation. The program aims to break the fourth wall and uses art as a tool to shape lived reality. Theatre of the Oppressed is not actors pretending to tell real stories, but real people telling their own truth. By engaging the audience as *spect-actors*, rather than *spectators*, theatre can decolonize the arts and become community work. Youth with stories of oppression, racism, discrimination, and social disadvantage are given the tools and opportunity to be the

actors of their own stories using intersectional, intercultural, community-engaged artistic practices and approaches. The interactive nature of Theatre of the Oppressed allows all participants to build the story with a collective knowledge, to unpack movement and actions from a place of emotion. This allows participants to collectively resolve conflict. This collective resiliency created and celebrated by the Theatre of the Oppressed addresses issues on multiple levels and moves beyond the individual coping with toxic stress, to unpacking how systems can eliminate toxic stress. Performance of personal trauma cuts through barriers, highlights what people do not know, and what they should know, to humanize and politicizes one's story, transforming it into action. Decottignie believes this theatre forum can be used to heal those who are oppressed and inform policy makers, healthcare professionals, and people in positions of power to move towards a deeper understanding of how institutions can perpetrate discrimination against the oppressed.

Participant Reflection:

The audience was receptive to Decottignie's presentation. Many attendees noted in the feedback forms that this presentation was their favourite part of the event. Several attendees connected with Decottignie following the presentation to seek her services for corporate events for their respective organizations.

Tool for Youth:

Audience members thought the methodology used in Theatre of the Oppressed was an effective tool to respond to high rates of toxic stress in Indigenous youth. Many institutional representatives of youth programs commended the Theatre of the Oppressed, hoping that their respective institutions could gain the capacity to authentically engage youth in this manner.

Generally, audience members agreed that art was the path to healing and suggested a combination of art and sports programs across the province could be an effective tool in overcoming toxic stress. By giving youth the ability to explore their feelings and oppression through expressive facets, youth can regain control over their own story and start to heal.

Abuse rates and other forms of adverse childhood experiences are shown to be related to the development of toxic stress (Carroll *et al.* 2013). To interrupt toxic stress in Indigenous youth, audience members felt community theatre and art could be used to teach youth to recognize signs of abuse. Using the Theatre of the Oppressed approaches, the arts could create a youth driven solution to coping with and overcoming toxic stress.

Tool to Educate Oppressors:

Youth cannot be the only people working towards healing and overcoming oppression. The audience felt that oppressive institutions must train staff to learn the stories of the realities of youth today. One audience member mentioned the RCMP's historical role in enforcing children's compulsory attendance of residential schools, and ongoing mistrust resulting from this association. While the institution is trying to reconcile the discrimination and abuse of

Indigenous peoples, the current tools used to educate staff on the lasting impacts of the colonization of Indigenous peoples do not address the racism and micro-aggressions towards their Indigenous clients. An interactive program such as the Theatre of the Oppressed for staff, can create a forum in which staff can learn to disrupt their discriminatory practices and understand their place of privilege and how to utilize their privilege towards reconciliation. In this way, organizations can better serve Indigenous peoples and explore the ways in which they are perpetrating the toxic stress of Indigenous peoples.

Need for a Good Facilitator to Decolonize:

Incorporated in discussion was the recognition that a session facilitator in theatre arts must have the necessary skills to manage the tension and not reimpose trauma. Ideally, when working with Indigenous peoples and Indigenous ways of knowing, the audience felt the facilitator should be an Indigenous person. The imperative of Indigenous led approaches extends to other Indigenous programs, forums and educational facets. Without Indigenous leaders, colonized systems and Western values prevent Indigenous peoples from regaining their power and becoming equal partners in these systems.

Key Findings: Rick Lightning

Rick Lightning has over 25 years of experience counseling as a mental health therapist, school counselor, drug/alcohol addictions counselor, probation and parole officer. His work has included facilitation, mediation/negotiation, public speaking, workshop and program development. He has provided cross cultural training workshops to and about First Nations across Canada. At this event, his talk highlighted how toxic stress is rooted in the trauma of colonization.

“We talk about trauma, about colonialism—I don’t like the word colonialism, because it’s a nice word ... But genocide is what really happened to my people, genocide was really supported and done by the churches, they took children from beautiful, healthy families at age four years old and totally confused them ... My father was in the industrial school in Red Deer in the 1800s ... We live with the concept that white is right, that was programmed into our brains ... If you want to be successful, look like a white person ... But when some of us get to college we find out we’re still like Indians ... You couldn’t lose, you couldn’t cry—these two things were brainwashed into our thinking, I grew up with that thought process ... traumatized to the point that it’s embedded in your psyche, you learn how to sustain it in your body and your soul, not to let it control you—when they used to whip us, we wouldn’t cry, we wouldn’t show them that emotion ... They had to quit because they got tired of hitting us ...

“My wife, my mom, my family went to residential school, none of us when we grew up heard the word ‘love’ and so we tell our children we love them every day ... We talk about stress and how do we fight that: we need to belong ... My grandmother called me and she told me a story: ‘I was four years old and when I was 18 I came home, I didn’t know nobody, I was a stranger in my own home’ ...

She got married, her children all died from alcoholism ... She had no parental skills ... What's supportive are the new grandparents, I consider myself a new grandparent because I come with new ideas, I've been traumatized by residential school but I was able to deal with that ..." (Rick Lightning, June 4, 2018)

As Lightning described, for Indigenous peoples, colonization is genocide: genocide of the body, genocide of culture, genocide of the spirit. The Catholic church and residential schools exterminated Indigenous culture and instilled fear, shame, and isolation in Indigenous peoples. The continuing impact of this is the experience of some Indigenous people who are now afraid to ask questions about their culture, to appear too Indigenous, or not Indigenous enough. Lightning discussed the effects of colonization that he has seen through his work. The discrimination against Indigenous peoples has been internalized by their own people and is manifesting as toxic stress. He gave the examples of Indigenous communities that are now afraid of using sweet grass; Indigenous people who experience bad spirits; the suicide epidemic faced by Indigenous peoples; and the loss of ritual in communities. Internalisation of the trauma of residential schools, the pain of colonization and the toxicity of stress contributes to high mortality rates within many Indigenous communities, and the high burden of disease experienced by Indigenous populations. In effect, toxic stress is contributing to continuing the genocide of Indigenous people. Lightning spoke about how reconnecting with their Indigenous community's language, culture, and spirituality, and telling their community's stories, can help lead people through the pervasive nature of colonization and help them to heal from the effects of toxic stress.

Audience Reflection:

Following Rick Lightnings' address, conversation shifted from solutions for addressing toxic stress in youth towards a discussion criticizing structures in place that perpetrate colonial attitudes. Reoccurring themes between the breakout rooms were the development of safe spaces for Indigenous youth, and making research and programs focused on Indigenous peoples, Indigenous led.

Indigenous Led:

The audience members resonated with Lightning's analysis of the pervasive nature of colonization, finding even the structures surrounding Indigenous promotion are riddled with colonizer power structures and cultural appropriation. Research and policy implementation prioritize Western ways of knowing over Indigenous ways of knowing and extract data from Indigenous peoples without following Indigenous-defined protocol for ensuring research is respectful of and supportive to community people and structures, for example, the OCAP® guidelines (appendix D). Guests brought up examples of non-Indigenous people performing rituals without permission from community or understanding of the sacredness, even going so far as to profit off the culture of Indigenous people by charging for entrance to a sweat lodge. Without Indigenous peoples leading research and policy, outputs will be interpreted with colonial and deficit lenses. The group believes research must be led by Indigenous groups and increased collaboration between Indigenous communities, rather than with non-Indigenous institutions, would be beneficial.

Safe Spaces:

The guests felt to interrupt toxic stress in Indigenous youth, there must be the creation of safe spaces for youth to reconnect with their culture. Colonization not only enforced white supremacy and the promotion of Western values, it interrupted Indigenous traditions and facets for knowledge translation. Modern youth are now left to face the effects of colonization that simultaneously shame them for being too Indigenous, and not Indigenous enough. Safe spaces can give youth an opportunity to seek ritual and spirituality, without being shamed for not having a complete knowledge of their traditions.

Safe spaces could take the form of programs such as: the 'Boys and Girls club,' traditional ceremonies, or online groups. Within this suggestion, it is important to warn against pan-Indigenism. In an effort to return people to spirituality, it may be too much of an assumption to enforce traditional religion on Indigenous peoples without consulting the community first. Some families and entire reserves follow Christian religions, and to demand spirituality be expressed only in a traditional Indigenous way would be harmful to youth. There must be recognition of the differences in language, belief systems, and traditions between Indigenous peoples. Each community is different and there can be no "one size fits all" solution for youth dealing with toxic stress.

Discussion:

The event set out to exchange knowledge between key stakeholders, build consensus on the strengths and challenges employed with current systems, and network guests in a way that would encourage them to enact positive change in their respective institutions. The event achieved many of its objectives. In the feedback forms, invitees felt they became well networked with other guests, and group discussions reached consensus on barriers to disrupting toxic stress.

Our last objective, which asks for guest to champion innovative solutions within their respective institutions was difficult to achieve within this meeting. In post-event interviews, participants identified the need for further discussion on this topic, in particular space for more dialogue around what works in existing initiatives. Participants also recommended greater involvement of Elders, further emphasis on decolonizing processes especially language used to define the task, detailed attention to the Truth and Reconciliation Commission Calls to Action, and more information on how cultural components including smudging, drumming and sweats can relieve trauma and promote resilience and well-being, along with information on facilitating access to these practices. A particular need highlighted by participants was for the inclusion of youth voices, recognizing the importance of first creating a space for youth voices to become strong. The Trickster Warrior theatre project was felt to be a good example of this type of space. Future meetings hope to build from the momentum gained within this meeting.

Although the concept was explained to the group prior to the beginning of the meeting, our concept of developing "dangerous ideas" could have carried a privileged point of view. To call

the ideas policy makers have been hesitant to conduct as ‘dangerous’ reinforces the capitalist idea that danger is measured in financial risk. This viewpoint undermines the ideas of community members who are closest to the issue, because their ways of knowing do not always provide the empirical evidence typically required in colonial systems. Ideas that have been suggested from Indigenous peoples for many years, such as loving, supportive family and community environments, Indigenous specific outreach and Indigenous led programs, are simple in nature, but the hesitancy in uptake from policy makers is not due to their *ideas* being dangerous. Indigenous control over their resources and communities threatens the institutions that currently profit off Indigenous people. Indigenous led should no longer be considered a dangerous idea, but the new frontier.

Key action points identified by attendees:

<i>Aspects of Civil Society that are Working</i>	<i>How to Improve</i>
Alberta Future Leaders programme is effectively constructed to reduce impacts of toxic stress, although the programme was not deliberately built to reduce toxic stress.	Knowledge about toxic stress and interventions to interrupt toxic stress can be applied in current and future programmes to reduce toxic stress among participants. This knowledge can be translated into action by evidence sharing forums targeting both community (e.g. youth groups) and policymakers (e.g. civil society; funders; etc) Engage and/or develop platforms to coordinate learning and sharing best practise across civil society players, especially to enhance efficient outreach.
Contextualization around negative health outcomes resulting from colonization is recognized.	Decolonization training for service providers and frontline workers to ensure youth are not retraumatized by interactions from systems.
Connecting healing with spirituality and community.	Allow Indigenous voices to lead approaches to healing and adhere from pan-Indigenous practices
Recognition that safe spaces are essential to youth healing	Advocate to boards within civil society alongside government policy makers to attain and influence funding decisions that provide and foment safe spaces for youth

Currently there are few opportunities for civil society members to come together. The siloed structure of civil society and competition for funding impedes the ability of organizations to coordinate with other civil society members. Indigenous civil society are hoping to achieve the same goal, in this instance the mitigation of toxic stress in youth. Many civil society members and leaders are indirectly addressing toxic stress, however the limited ability of civil society to coordinate across and within organizations impedes the efficacy of developing strategies to mitigate toxic stress in youth. Civil society members at this event showed interest in future

meetings of this kind to address the siloed nature of civil society. Platforms similar to this event, alongside other boards invested in promotion of Indigenous wellbeing would be an effective way for civil society to advocate for resources while coordinating across organizations.

Moving forward, these are the actions that decision makers and policy designers should be looking to incorporate. With implementation of these actions, new challenges emerge around which actors will lead which tasks, and how to do so in a fashion that ensures community ownership and control of the process. A follow-up meeting should be proposed by the University of Calgary, this time shifting the theme of the event to developing solutions to toxic stress to learning how to implement solutions.

Conclusion:

The event was an opportunity for a diverse group of Alberta-based stakeholders interested in interrupting toxic stress in Indigenous youth to engage in a social forum. In order to interrupt the effects of toxic stress in Indigenous youth, stakeholders believe Indigenous youth require more safe spaces for spirituality, programs and research on Indigenous issues must be led by Indigenous peoples, and Indigenous serving institutions require better training and cultural sensitivity when interacting with Indigenous people.

While there appears to be great need for more exploration of ideas, discussion is not enough without collaboration and research funding to sustain and scale-up innovations. Institutional support is required. The event was a first bid at forming a community of designers in the province committed to improving the health of Indigenous youth, convened outside of the direct mandate of policy. While this type of event can help bring stakeholders together, more is needed by way of shifting policy in the province. In part, this goal can be achieved by more such events, but additional supports for integrating research to guide and assess innovations are needed. Lessons derived from this event suggest a roadmap for action around which partners can come together to move this agenda forward.

Appendices

Appendix A: Event Invitation

Interrupting Toxic Stress

A Social Congress for Indigenous Health



A forum to explore responsibilities and opportunities for the prevention of toxic stress

Monday June 4, 2018

University of Calgary
Health Sciences Centre

- What can communities do?
- What can policy makers do?
- What can the U of C do?

COMMUNITY ENGAGEMENT – LOCAL & GLOBAL
Partnering for Healthy Communities

Appendix B: Event Agenda

Location	Time				
HSC O1500	8:00 – 8:45	Welcome and Registration			
HSC O1500	8:45 – 9:00	Organizer Introduction and Blessing			
HSC O1500	9:00 – 9:45	Keynote Address – Leroy Little Bear			
HSC O1500	9:45 – 10:30	Keynote Address – Dr. Sheri Madigan			
Breakout Rooms	10:30 – 10:45	Transition time – move to small group rooms			
		Group A	Group B	Group C	Group D
Breakout Rooms	10:45 – 11:00	Overview	Overview	Overview	Overview
Breakout Rooms	11:00 – 11:15	Introductions	Introductions	Introductions	Introductions
Breakout Rooms	11:15 – 12:00	Clips/Podcast	Rick Lightning	Clips/Podcast	Michele Decottignies
HSC O1500	12:00 – 12:45	Lunch			
Breakout Rooms	12:45 – 13:30	Michele Decottignies	Clips/Podcast	Rick Lightning	Clips/Podcast
Breakout Rooms	13:30 – 14:15	Clips/Podcast	Michele Decottignies	Clips/Podcast	Rick Lightning
Breakout Rooms	14:15 – 15:00	Rick Lightning	Clips/Podcast	Michele Decottignies	Clips/Podcast
Breakout Rooms	15:00 – 16:00	Debrief	Debrief	Debrief	Debrief
HSC O1500	16:00 – 16:30	Summary & Large Group Debrief			
HSC O1500	16:30	Event Closing			

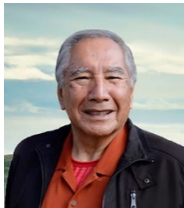
Interrupting Toxic Stress

Group/Room Assignments
Elders, Facilitators & Note Takers

	Room	Elder	Facilitator	Note Taker
Group A	HSC 1509A	Morris Little Wolf	Dr. Lindsay Crowshoe	Ava Danyluk
Group B	HSC 1509	Leonard Bastien	Dr. Aleem Bharwani	Kaitlyn Wong
Group C	HSC 1508	Dila Houle	Dr. Rita Henderson	Zacery Hickey
Group D	HSC 1506	Betty-Ann Little Wolf	Drs Jennifer Hatfield and Rebecca Saah	Caitlyn Furr

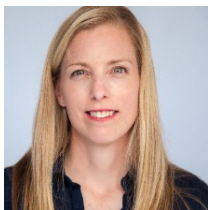
Appendix C: Key Note and Guest Speakers:

Leroy Little Bear, JD, DAS (hon), LLD (hon)



Blackfoot scientist, professor emeritus, and distinguished academic and teacher. A shining example of scholarship, leadership, collaboration and advocacy.

Dr. Sheri Madigan, University of Calgary



Dr. Sheri Madigan holds a Canada Research Chair in Determinants of Child Development. She is an Assistant Professor in the Department of Psychology at the University of Calgary, a member of the Owerko Centre at the Alberta Children's Hospital Research Institute, and a licensed clinical psychologist. Dr. Madigan understanding how social stressors and adversities can influence children's development. She's research is focused on is particularly interested in understanding why some mothers, children, and youth show resilience to stressors and adversities, while others remain vulnerable.

Rick Lightning, Lightning Camp & Associates



Rick Lightning has over 25 years of experience counseling as a mental health therapist, school counselor, drug/alcohol addictions counselor, probation and parole officer. He has also provided facilitation, mediation/negotiation, public speaking, workshop and program development, as well as cross cultural training workshops to and about First Nations across Canada. He has 25 years' experience at the international level as a recognized expert/technician on Indigenous issues, specifically, negotiating/lobbying with governments on the United Nations Declaration of Indigenous Peoples.

Michele Decottignies, Stage Left Productions



Michele Decottignies is a multiple award-winning artist, advocate and educator, with 30 years' experience in the professional arts industry. In 1999 she created Stage Left Productions: A collective of diverse artists who produce daring forms of political art and advocate for equity in the arts.