



Oshki-Nochmoowin

Dreaming new ways to bring healing to our communities

Oshki-Nochmoowin

“new” or “young” “healing”

About the front cover image

“Supporting those who have been hurt” by Brandon Jacko

The person who has been hurt is supported by community. The people care for their well-being and are not there to judge them for how they are dealing with their pain. They balance the need to provide acceptance with the need to feel loved. The spirit of Turtle Island provides the foundation for healing to occur on its back while holding the sacred fire that burns to help the healing process. Four flowers represent the four directions, the four races of beings, and the four seasons.

Support

Talking about this issue can be traumatizing. Please take advantage of the spiritual and emotional supports provided.

Sacred Fire

We have established a sacred fire in a teepee outside. It will burn until the end of the conference on Wednesday afternoon. Attendees can visit the fire and chat with the fire keepers at any time.



Biidaaban
— HEALING LODGE —

Wellness Room

During the conference, if you need to step away, we have rented the Amethyst room for this purpose. Counsellors from Biidaaban healing lodge will be there if you need to talk, or you can just sit quietly. You can find the Amethyst room just down the hall.

Hope for Wellness Helpline

The Hope for Wellness Helpline is available to all Indigenous people across Canada. Experienced and culturally competent counsellors are reachable by telephone and online 'chat' 24 hours a day, 7 days a week. 1-855-242-3310



Scan me!

Day 1 Agenda, February 5, 2024

11:00	Registration table opens
12:00	Lunch
1:00	Traditional Opening
1:15	Hunt for Healing Shibastik, Moose Cree First Nation
2:30	Community Case Study Panel: Netmizaaggamig Nishnaabeg
4:30	End of Day 1

Opening Speaker: Shibastik



Shibastik, Cree for "underground flow," is an accomplished rapper, music producer, public speaker, visual artist, athlete, and proud member of Moose Cree First Nation. Born and raised on the Moose River, his music and art are deeply inspired by life as a Cree hunter on the James Bay Lowlands. His art and music have always promoted awareness and appreciation for the land and First Nation culture.

Shibastik has extensive training and experience working with Indigenous youth, including youth in foster care and detention centres. His therapeutic approach has always promoted holistic healing and personal development through the use of art, music, sports and cultural and land based programming.

Day 2 Agenda, February 6, 2024

8:00	Breakfast
9:00	Day 2 Opening
9:15	<p>Crisis and Time for Change: Shifting our Thoughts Around Substance Use Disorder Dr. Louise Marion-Bellemare, Timmins Ontario</p>
10:30	<p>Thunder Bay Drug Treatment Court John Dulude, Thunder Bay Indigenous Friendship Centre</p>
11:45	<p>NARCAN Demonstration Erica Louttit, Indigenous Consultant</p>
12:00	Lunch
1:00	<p>Anishininiwug Ajimoowin Animisewiinan - First Nations' Stories of Hardships Candi Edwards, Lisa Bertrand, and Dr. Lloyd Douglas Sioux Lookout Health Authority</p>
2:15	<p>Elder Teachings Wanda Baxter</p>
2:30	<p>Opioid Crisis: Role of Police Detective Inspector Kevin Veillieux and Acting Inspector Ben Curtis, OPP</p>
4:30	End of Day 2

Day 3 Agenda, February 7, 2024

8:00	Breakfast
9:00	Day 3 Opening
9:15	Stigma Ends With Me Asleigh Hyland, CAPSA
10:30	Stories and Statements
12:00	Lunch
1:00	Stories and Statements
4:00	Closing Ceremony



Service Provider Booths

We have invited several organizations who provide services in this area to set up information tables. You will find these upstairs in the Pointe Du Meron room.

You will find the following tables:

Dilico Anishinabek Family Care

Emergent

Biisaaban Healing Lodge

Adult & Teen Challenge

Lakehead Univeristy - EPID @ Work Research Institute

Family Information Liason Units

Nishnawbe-Aski Legal Services Corporation

Beedaubin Resources

Nokiiwin Tribal Council

Facilitators



Ron Kanutski

Ron Kanutski is an energetic social worker, cultural teacher, group facilitator, college instructor, comedian, promoter, and musician, with an extensive background in mental health and addictions services. Ron is of Ojibway and Cree roots and is from the Bear Clan. He is a band member of the Red Rock Band (Lake Helen First Nation) with roots from Moose Cree Nation.



Elder Jimmy Mishquart

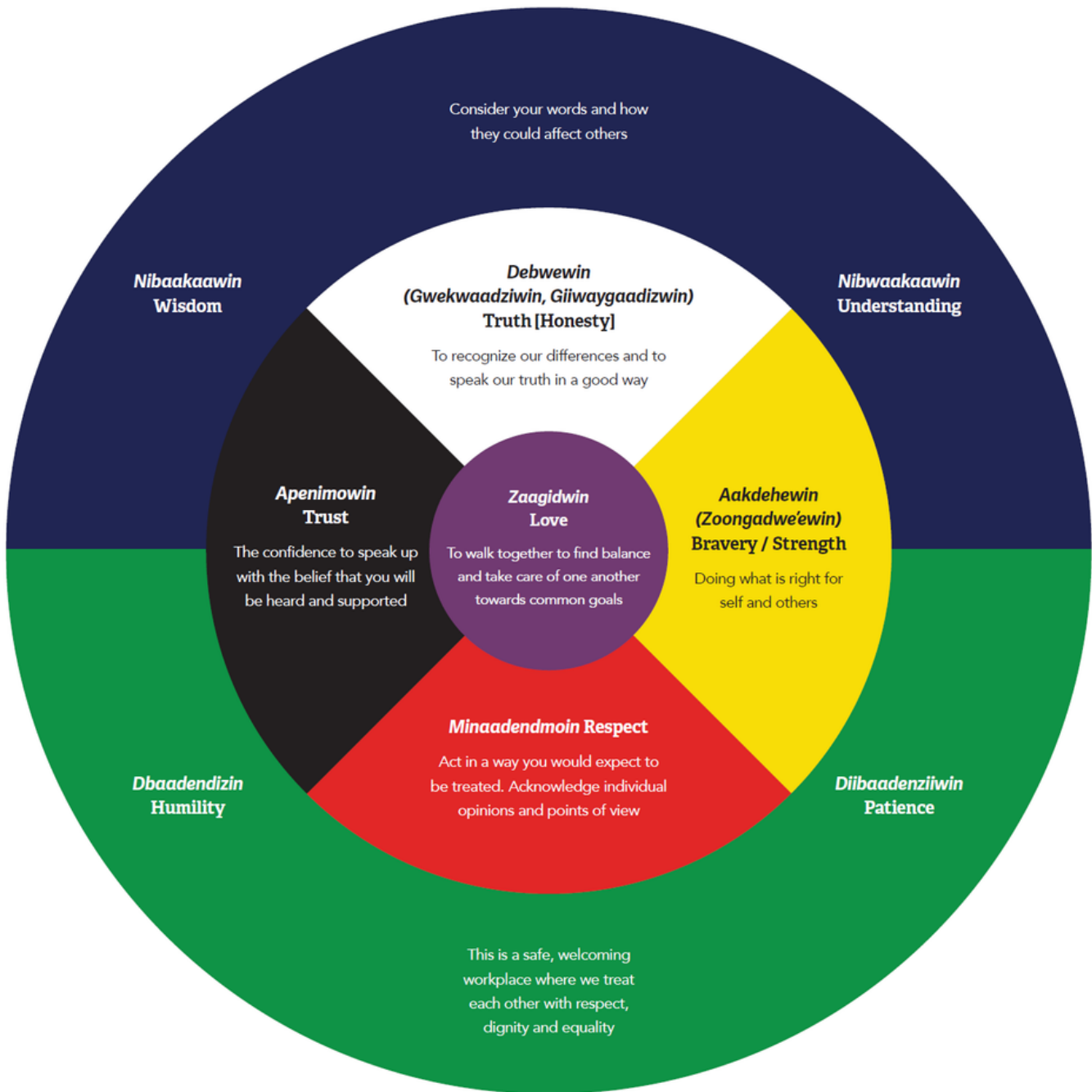
James (Jimmy) Mishquart is an elder from Biinjitiwaabik Zaaging Anishinaabek (Rocky Bay First Nation). His Anishinaabe name is Crosswind and he is from the Deer Clan. He is frequently sought after for his knowledge, story-telling and Anishinaabemowin. Not only is he a well-respected elder in the area but he is also known as the region's most popular powwow emcee.



Elder Wanda Baxter

Wanda Baxter is from Marten Falls, Ogoki Post. She is passionate about language, culture, and has served as an elder for many years. She believes strongly in balance using the medicine wheel concept.

Our Respectful Community



As Anishinaabe people, we live according to the Seven Grandfather Teachings. We ask that you act in alignment with these principles at this gathering.



I SOMEONE WHO USES DRUGS

Why are we using this logo?

As a community we want to challenge the stigma associated with substance use and encourage more open, honest and compassionate conversations that are aligned with our culture and values.

What is stigma?

Stigma is a harmful, judgmental way of thinking about people who use drugs, especially those who use them a lot or face problems because of it. According to the World Health Organization, issues related to harmful drug and alcohol use are some of the most negatively judged conditions worldwide.

Stigma happens a lot. When people who use drugs try to get healthcare, education, housing, or jobs, they often get treated badly or unfairly. The rules in our society that decide who gets help often leave out people who use drugs. Many professionals and regular people have strong ideas about drug use that make things worse by being unfair or blaming those who use drugs. Sadly, people who use drugs may even start to believe these bad ideas about themselves, which can make it tough for them to ask for help or believe they can get better.

Stigma is a big problem for people who want to have healthier, happier lives and be more connected to others.

#StigmaEndsWithMe

Changing how we talk about substance use helps

The words we use help shape other people's experiences. Let's create the reality we want by choosing words related to substance use that are compassionate and respect people's dignity.

Instead of saying that...

...say this instead

Druggie Drug Abuser Addict Junkie	Person who uses substances Person with a substance use disorder
Drunk Alcoholic Alky	Person who uses substances Person with an alcohol use disorder
Drug abuse Fell off the wagon Relapse	Substance use Recurrence of substance use



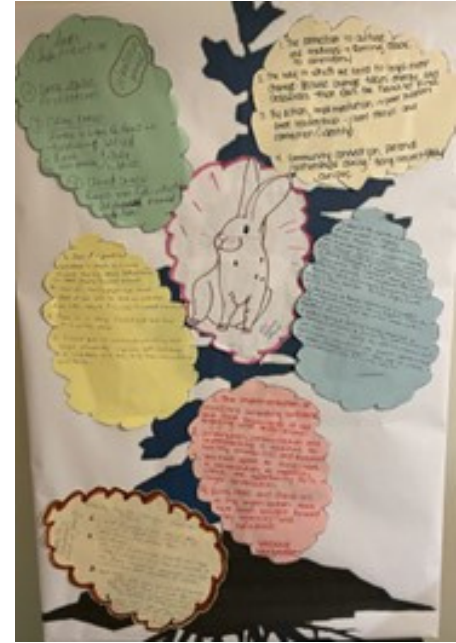
The use of the metaphor "clean" to refer to someone who does not use substances is particularly unhelpful. It implies people who use substances are "dirty" which is a stigmatizing term. This affects how people who use substances think about themselves and how they are thought about by wider society.

(Source: CAPSA)

October Oshki-Nochmoowin

From October 23-25, 2023, with funding from Ontario's Ministry of the Attorney General (MAG), Nookiwin Tribal Council (NTC) supported the convening of member First Nations and local health and justice partners to discuss the regional substance use crisis using a strengths-based approach.

In all, more than 100 people actively participated in the Oshki Nochmoowin October conference ("the October conference"), including focused activities for Anishinaabemowin language speakers and youth, contributing hundreds of thoughts and ideas in the 200+ detailed visual and narrative records generated at the event.



October Oshki-Nochmoowin

On the last day of the conference, participants were asked to present their top strengths-based ideas and takeaways from this event. The top five themes for action emerging from these presentations were:

1. A focus on cultural revitalization and connection, emphasizing the development of self-worth, holistic aftercare with cultural identity at the core, and inclusive ceremonies;
2. A call for systemic change and advocacy, urging a decolonization approach, improved regional systems, and comprehensive consultation with Elders, survivors, and families.
3. A call to support community empowerment and unity, emphasizing youth leadership, leveraging community strengths, and fostering safe spaces.
4. A commitment to land-based healing and education, promoting healing through activities, ceremonies, and cultural practices.
5. A need for holistic and inclusive care services, advocating for a full continuum of care, stable funding, family support, and accessible detox and treatment within communities.



In addition, fostering the growth, confidence and leadership of young people in the community emerged as an important, cross-cutting theme, acknowledging their value as future leaders, and supporting them with the tools and opportunities needed to contribute positively to their community.

Spirit Builder Training

Indigenous Cultural Competency and Trauma-Informed Training Certificate

Join us for an experiential learning journey focused on building knowledge, skills, and tools for implementing Indigenous Trauma informed practices and cultural competencies.

This online 6-week program aims to support learners in strengthening culture-based community healing practices and professional development in Indigenous cultural competencies.

INDIGENOUS-LED AND DESIGNED



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Indigenous Cultural Competency and Trauma-Informed Training Certificate

DELIVERED BY ANISHINAABE PROFESSOR, MAYA CHACABY

Maya Chacaby is Anishinaabe (Ojibwe) Beaver Clan from the Kaministiquia (Thunder Bay). Her family comes from Red Rock First Nation (Deschamps, Desmoulins, Delaronde) and Lake Nipigon region.

Maya has been delivering training sessions across the province for the last six years. She has trained over 10,000 participants from District School Boards, Health Service Providers, Hospitals, Law Enforcement, Children's Aid, Municipal Leadership, Provincial Ministries and Tribal Council.



IMPORTANT PARTNERSHIPS

Located in Thunder Bay and representing five First Nation communities in the surrounding region, **Nokiwin Tribal Council** has worked in collaboration with professor Maya Chacaby to deliver Indigenous culture-based trauma-informed programs, workshops, and training sessions for over four years. With the creation of this certificate, Glendon Campus of York University has formed a partnership with Nokiwin Tribal Council to uphold OCAP principles in its development, evaluation and delivery.

The certificate program development, materials, and curriculum were made possible with support from the **Donner Canadian Foundation**.



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The next offering of this course runs from April 5-May 10, 2024. Go to www.glendon.yorku.ca/continuingeducation/icctit

