

**DIVISION OF SOCIAL & TRANSCULTURAL PSYCHIATRY
MCGILL UNIVERSITY**

**27th Annual Summer Program in
Social & Cultural Psychiatry**

Workshop

Indigenous Mental Health Research

June 21-25, 2021



Montreal, June 2021

McGill Summer Program in Social and Cultural Psychiatry

In 1995, the Division of Social and Transcultural Psychiatry, Department of Psychiatry, McGill University, inaugurated an annual summer school in social and cultural psychiatry and psychiatric epidemiology. The program provides the conceptual background for research and clinical work in social and cultural psychiatry, and will be of interest to:

- postdoctoral trainees, researchers, and clinicians in psychiatry and other mental health disciplines
- residents and graduate students in health and social sciences
- physicians, psychologists, social workers, and health professionals

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Indigenous Mental Health Research

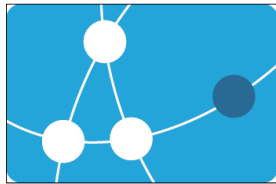
This workshop will survey recent work on the social determinants of Indigenous mental health and discuss issues in the design and implementation of culturally appropriate mixed-methods research with Indigenous communities and populations. The emphasis will be on conceptual issues and the development of research methodology to address both common and severe mental health problems and interventions. Specific topics will include: ethical issues in Indigenous health research; social, historical and transgenerational determinants of mental health; the role of indigenous identity in mental health, resilience and well-being; suicide prevention and mental health promotion; participatory research methods; evaluation of community-based mental health services; culturally-adapted interventions; and Indigenous approaches to wellness and healing.

Text: Kirmayer, L. J. & Valaskakis, G. G. (2009). *Healing Traditions: The Mental Health of Aboriginal Peoples in Canada*. Vancouver: UBC Press. Course readings will be available online

Date: June 21-25, 2021 (20 hours) M•T•W•Th ▶ 13:00-17:00

The workshop is jointly sponsored by the McGill Division of Social and Transcultural Psychiatry and the Quebec Network for suicide, Mood Disorders and Related Disorders:

<https://reseausuicide.qc.ca>



RÉSEAU QUÉBÉCOIS SUR LE SUICIDE,
LES TROUBLES DE L'HUMEUR
ET LES TROUBLES ASSOCIÉS

NETWORK FOR ABORIGINAL MENTAL HEALTH RESEARCH
Annual Summer Institute in Indigenous Mental Health Research
June 21-25, 2021

	Monday June 21	Tuesday June 22	Wednesday June 23	Thursday June 24	Friday June 25
1:00-3:00	1. INTRODUCTION TO INDIGENOUS MENTAL HEALTH RESEARCH <i>Laurence Kirmayer</i>	3. IDENTITY & WELL-BEING <i>Jake Burack</i>	5. CULTURAL ADAPTATIONS OF DRUG & ALCOHOL PREVENTION PROGRAMS <i>Patricia Conrod</i>	7. UTILIZING SURVIVANCE <i>Robert Henry</i>	9. RESEARCHING GEOGRAPHIES OF TRUST <i>Simon Lambert</i>
3:00-5:00	2. CHALLENGES TO EVIDENCE-BASED PRACTICE IN INDIGENOUS COMMUNITY MENTAL HEALTH <i>Joseph P. Gone</i>	4. SUBSTANCE USE RESEARCH <i>Dennis Wendt</i>	6. COMMUNITY-BASED RESEARCH <i>Christopher Mushquash</i>	8. TRANSLATING RESEARCH TO PRACTICE <i>Lisa Wexler</i>	10. BUILDING COLLECTIVE INTELLIGENCE <i>Caroline Tait</i>

1. INTRODUCTION TO INDIGENOUS MENTAL HEALTH RESEARCH

Laurence Kirmayer, *McGill University*

This introductory overview will survey recent work on the social determinants of Indigenous mental health and discuss issues in the design and implementation of culturally-appropriate mixed-methods research with Indigenous communities and populations. The emphasis will be on conceptual issues and the development of research methodologies to address both common and severe mental health problems and interventions. Specific topics will include: ethical issues in Indigenous health research; the role of indigenous identity in mental health, resilience and well-being; suicide prevention and mental health promotion; culturally-adapted interventions; and Indigenous approaches to healing and well-being.

Text

Kirmayer, L. J., & Valaskakis, G. G. (2009). *Healing Traditions: The Mental Health of Aboriginal Peoples in Canada*. Vancouver: UBC Press.

Readings

Anderson, I., Robson, B., Connolly, M., Al-Yaman, F., Bjertness, E., King, A., ... & Pesantes, M. A. (2016). Indigenous and tribal peoples' health (The Lancet–Lowitja Institute Global Collaboration): a population study. *The Lancet*, 388(10040), 131-157.

Brascoupé, S., & Waters, C. (2009). Cultural safety: Exploring the applicability of the concept of cultural safety to Aboriginal health and community wellness. *Journal of Aboriginal Health*, 7(1), 6-40.

Greenwood, M., de Leeuw, S., & Lindsay, N. M. (Eds.) (2018). *Determinants of Indigenous Peoples' Health: Beyond the Social*. Canadian Scholars Press.

King, M., Smith, A., & Gracey, M. (2009). Indigenous health part 2: the underlying causes of the health gap. *The Lancet*, 374(9683), 76-85.

Kirmayer, L. J., Dandeneau, S., Marshall, E., Phillips, M. K., & Williamson, K. J. (2011). Rethinking resilience from indigenous perspectives. *Canadian Journal of Psychiatry*, 56(2), 84-91.

Kirmayer, L. J., Sedhev, M., Whitley, R., Dandeneau, S., & Isaac, C. (2009). Community resilience: Models, metaphors and measures. *Journal of Aboriginal Health*, 7(1), 62-117.

*Kirmayer, L. J., & Valaskakis, G. G. (2009). *Healing Traditions: The Mental Health of Aboriginal Peoples in Canada*. Vancouver: UBC Press. (Chapters 1 & 2).

Nelson, S. E., & Wilson, K. (2017). The mental health of Indigenous peoples in Canada: a critical review of research. *Social Science & Medicine*, 176, 93-112.

MacDonald, J. P., Willox, A. C., Ford, J. D., Shiwak, I., Wood, M., & IMHACC Team. (2015). Protective factors for mental health and well-being in a changing climate: Perspectives from Inuit youth in Nunatsiavut, Labrador. *Social Science & Medicine*, 141, 133-141.

Smylie, J., & Firestone, M. (2016). The health of indigenous peoples. In: D. Raphael (Ed.) *Social determinants of health: Canadian perspective*, (pp. 434-469).

Waldram, J. B. (Ed.). (2008). *Aboriginal Healing in Canada: Studies in Therapeutic Meaning and Practice*. Ottawa: Aboriginal Healing Foundation.

2. CHALLENGES TO EVIDENCE-BASED PRACTICE IN INDIGENOUS COMMUNITY MENTAL HEALTH

Joseph P. Gone, *Harvard University*

American Indian and other Indigenous communities exhibit alarming disparities in mental health and associated problems. Despite such needs, advocates and professionals in these settings insist that mainstream clinical interventions are frequently irrelevant and ineffective on cultural grounds. Instead, in the wake of a brutal Euro-American colonization, many American Indians today assert that “our culture is our treatment.” This presentation will review American Indian concerns and critiques of evidence-based practice in community mental health to ensure that researchers, professionals, and providers are prepared to address these challenges when undertaking service delivery within Indigenous communities.

Readings

- Gone, J. P. (2021). Decolonization as methodological innovation in counseling psychology: Method, power, and process in reclaiming American Indian therapeutic traditions. *Journal of Counseling Psychology, 68*(3), 259-270. <https://doi.org/10.1037/cou0000500>
- Burrage, R. L., Momper, S. L., & Gone, J. P. (2021). Beyond trauma: Decolonizing understandings of Indigenous loss and healing in the Indian Residential School system of Canada. *Journal of Social Issues*. Advance online publication. <https://doi.org/10.1111/josi.12455>
- Gone, J. P., Tuomi, A., & Fox, N. (2020). The Urban American Indian Traditional Spirituality Program: Promoting Indigenous spiritual practices for health equity. *American Journal of Community Psychology, 66*(3-4), 279-289. <https://doi.org/10.1002/ajcp.12436>
- Gone, J. P. (2019). “The thing happened as he wished”: Recovering an American Indian cultural psychology. *American Journal of Community Psychology, 64*(1-2), 172-184. <https://doi.org/10.1002/ajcp.12353>
- Hartmann, W. E., Wendt, D. C., Burrage, R. L., Pomerville, A., & Gone, J. P. (2019). American Indian historical trauma: Anticolonial prescriptions for healing, resilience, and survivance. *American Psychologist, 74*(1), 6-19. <https://doi.org/10.1037/amp0000326>
- Gone, J. P. (2016). Alternative knowledges and the future of community psychology: Provocations from an American Indian healing tradition. *American Journal of Community Psychology, 58*(3-4), 314-321. <https://doi.org/10.1002/ajcp.12046>
- Gone, J. P., & Calf Looking, P. E. (2015). The Blackfeet Indian culture camp: Auditioning an alternative indigenous treatment for substance use disorders. *Psychological Services, 12*(2), 83-91. <https://doi.org/10.1037/ser0000013>
- Gone, J. P., & Trimble, J. E. (2012). American Indian and Alaska Native mental health: Diverse perspectives on enduring disparities. *Annual Review of Clinical Psychology, 8*, 131-160. <https://doi.org/10.1146/annurev-clinpsy-032511-143127>

3. DEVELOPMENTAL PERSPECTIVES ON INDIGENOUS IDENTITY & WELL-BEING

Jacob Burack, *McGill University*

In contrast to traditional models from medicine or clinical psychology that focus on individual and group differences and psychopathology, frameworks of developmental theory and methodology allow for more universal approaches to the study of disparate populations. In this presentation, some essential aspects of developmental science are considered in relation to the study of the identification with ancestral culture and well-being among Indigenous youth. Although cultural identity is too nuanced to be encapsulated in a single statement, the initial evidence suggests that identification with, and maintenance of, ancestral culture is largely adaptive and essential to the well-being of Aboriginal youths in Canada.

Readings

- Burack, J. A., Blidner, A., Flores, H. V., & Fitch, T. A. (2007). Constructions and deconstructions of risk, resilience and well-being: A model for understanding the development of Aboriginal adolescents. *Australasian Psychiatry, 15*, S18-S23.
- *Burack, J.A., Bombay, A., Flores, H., Stewart, J., & Ponizovsky, V. (2014). Developmental perspectives on the role of cultural identity in well-being: Evidence from First Nations communities in Canada. In J.A. Burack & L.A. Schmidt (Eds.), *Cultural and Contextual Perspectives on Developmental Risk and Well-Being*. New York: Cambridge University Press.
- *Fryberg, S. A., Covarrubias, R., & Burack, J. A. (2013). Cultural models of education and academic performance for Native American and European American students. *School Psychology International, 34*, 439-452.
- *Fryberg, S., Troop-Gordon, W., D'Arrisso, A., Flores, H., Ponizovsky, V., Ranney, J. D., Mandour, T., Tootoosis, C., Robinson, S., Russo, N., & Burack, J. A. (2013). Cultural mismatch and the education of Aboriginal youth: The interplay of cultural identities and teacher ratings. *Developmental Psychology, 49*, 72-79. doi: 10.1037/a0029056
- Luthar, S. S., Cicchetti, D., & Becker, B. (2000). The construct of resilience: A critical evaluation and guidelines for future work. *Child Development, 71*, 543-562.

4. SUBSTANCE USE RESEARCH

Dennis Wendt, *McGill University*

Many Indigenous communities are concerned with substance use problems and eager to advance effective solutions (both traditional and biomedical) for their treatment. Yet these communities also are concerned about the perpetuation of colonialist, disorder-focused, stigmatizing approaches to mental health and social narratives related to Indigenous substance use problems. This presentation will review key statistics and studies pertaining to substance use problems in Canada and the United States, followed by recommendations for community-based culturally-relevant research. Particular attention will be given to solutions for integrating traditional and biomedical interventions for opioid use disorders, as well as ongoing issues in the context of the COVID-19 pandemic.

Readings

- Gone, J. P. (2012). Indigenous traditional knowledge and substance abuse treatment outcomes: The problem of efficacy evaluation. *American Journal of Drug and Alcohol Abuse*, 38(5), 493-497.
- Gone, J. P., & Calf Looking, P. E. (2011). American Indian culture as substance abuse treatment: Pursuing evidence for a local intervention. *Journal of Psychoactive Drugs*, 43(4), 291-296.
- Rowan, M., Poole, N., Shea, B., Mykota, D., Farag, M., Hopkins, C., ... & Dell, C. A. (2015). A scoping study of cultural interventions to treat addictions in Indigenous populations: Methods, strategies and insights from a Two-Eyed Seeing approach. *Substance Abuse Treatment, Prevention, and Policy*, 10(1), 26.
- Venner, K. L., Donovan, D. M., Campbell, A. N. C., Wendt, D. C., Rieckmann, T., Radin, S., Momper, S. L., & Rosa, C. L. (2018). Future directions for medication assisted treatment for opioid use disorder with American Indians/Alaska Natives. *Addictive Behaviors*, 86, 111-117.
- Walls, M., Hartshorn, K. J. S., & Whitbeck, L. B. (2013). North American Indigenous adolescent substance use. *Addictive Behaviors*, 38(5), 2103-2109.
- Wendt, D. C. (2019, December). "Careful the tale you tell": Indigenous Peoples and alcohol use problems. *Psynopsis* (Magazine of the Canadian Psychological Association), 41(3), pp. 11, 13. https://cpa.ca/docs/File/Psynopsis/2019/Psynopsis_Vol41-3.pdf
- Wendt, D. C., Hartmann, W. E., Allen, J. A., Burack, J. A., Charles, B., D'Amico, E., Dell, C. A., Dickerson, D. L., Donovan, D. M., Gone, J. P., O'Connor, R. M., Radin, S. M., Rasmus, S. R., Venner, K. L., & Walls, M. L. (2019). Substance use research with Indigenous communities: Exploring and extending foundational principles of community psychology. *American Journal of Community Psychology*, 64(1-2), 146-158. <https://doi.org/10.1002/ajcp.12363>
- Wendt, D. C., Marsan, S., *Parker, D., Lizzy, K. E., Roper, J., Mushquash, C., Venner, K. L., Lam, A., Swansburg, J., Worth, N., *Sorlagas, N., Quach, T., Manoukian, K., *Bernett, P., & Radin, S. M. (2021). Commentary on the impact of the COVID-19 pandemic on opioid use disorder treatment among Indigenous communities in the United States and Canada. *Journal of Substance Abuse Treatment*, 121, 108165. <https://doi.org/10.1016/j.jsat.2020.108165>

5. CULTURAL ADAPTATIONS OF SUBSTANCE USE PREVENTION PROGRAMS

Patricia Conrod, *Université de Montreal*

The impact of previous traumatic events on family structures and high level of substance abuse observed in Indigenous communities impact significantly on Indigenous adolescents, who, consequently, experience higher levels of psychological distress and risk for substance use and related harms, compared to non-Indigenous adolescents. Substance use prevention strategies, including school-based, community-based and family-based programs, have shown to be effective for adolescents living a wide variety of cultural contexts, but few have been directly adapted or evaluated in Indigenous communities. This presentation will review evidence for non-Indigenous programs and the processes that have been used to derive cross cultural translation for Indigenous adolescents and other culturally unique populations. We will contrast culturally adapted programs to those developed specifically for the local Indigenous cultural context (culture-based programs).

Readings

Barrett EL, Newton NC, Teesson M, Slade T, Conrod PJ. Adapting the personality-targeted Preventure program to prevent substance use and associated harms among high-risk Australian adolescents. *Early Interv Psychiatry*. 2015 Aug;9(4):308-15. doi: 10.1111/eip.12114. Epub 2013 Nov 26. PMID: 24274392.

Conrod PJ. Personality-Targeted Interventions for Substance Use and Misuse. *Curr Addict Rep*. 2016;3(4):426-436. doi:10.1007/s40429-016-0127-6

Edalati H, Afzali MH, Castellanos-Ryan N, Conrod PJ. The Effect of Contextual Risk Factors on the Effectiveness of Brief Personality-Targeted Interventions for Adolescent Alcohol Use and Misuse: A Cluster-Randomized Trial. *Alcohol Clin Exp Res*. 2019 May;43(5):997-1006. doi: 10.1111/acer.14016. Epub 2019 Apr 8. PMID: 30865304.

Mushquash CJ, Stewart SH, Comeau MN, McGrath PJ. The structure of drinking motives in First Nations adolescents in Nova Scotia. *Am Indian Alsk Native Ment Health Res*. 2008;15(1):33-52. doi: 10.5820/aian.1501.2008.33. PMID: 18493904.

Newton NC, Stapinski L, Teesson M, Slade T, Champion KE, Barrett EL, Birrell L, Kelly E, Mather M, Conrod PJ. Evaluating the differential effectiveness of social influence and personality-targeted alcohol prevention on mental health outcomes among high-risk youth: A novel cluster randomised controlled factorial design trial. *Aust N Z J Psychiatry*. 2020 Mar;54(3):259-271. doi: 10.1177/0004867419877948. Epub 2019 Sep 27. PMID: 31561712.

Snijder M, Stapinski L, Lees B, Ward J, Conrod P, Mushquash C, Belone L, Champion K, Chapman C, Teesson M, Newton N. Preventing Substance Use Among Indigenous Adolescents in the USA, Canada, Australia and New Zealand: a Systematic Review of the Literature. *Prev Sci*. 2020 Jan;21(1):65-85. doi: 10.1007/s11121-019-01038-w. PMID: 31641922; PMCID: PMC6957574.

6. COMMUNITY-BASED RESEARCH

Christopher Mushquash *Lakehead University*

Community-based research can take a range of forms - but the goals remain the same: place community partnership at the centre of the work, engage community members in all stages of research, and ensure useful outcomes. In this workshop, community-based research will be discussed in the context of Indigenous health research. Relevant research frameworks will be reviewed, and examples of community-based research projects will be described from development, to implementation, and through knowledge-translation and dissemination.

Readings

Drawson, A. S., Toombs, E., & Mushquash, C. J. (2017). Indigenous research methods: A systematic review. *The International Indigenous Policy Journal [Special Issue, Reconciling Research: Perspectives on Research Involving Indigenous Peoples]*, 8(2).

Kirkness, V. J. and R. Barnhardt (2001). First Nations and Higher Education: The Four R's - Respect, Relevance, Reciprocity, Responsibility. *Knowledge Across Cultures: A Contribution to Dialogue Among Civilizations*. R. Hayoe and J. Pan. Hong Kong, Comparative Education Research Centre, The University of Hong Kong.

Martin, D. (2012). Two-Eyed Seeing: A framework for understanding Indigenous and non-Indigenous approaches to Indigenous health research. *Canadian Journal of Nursing Research*, 44 (2), 20-42.

Toombs, E. , Drawson, A. S. , Chambers, L. , Bobinski, T. L. , Dixon, J. , Mushquash, C. J. (2019). Moving Towards an Indigenous Research Process: A Reflexive Approach to Empirical Work With First Nations Communities in Canada. *The International Indigenous Policy Journal*, 10(1). DOI:10.18584/iipj.2019.10.1.6

Resources

CBR Canada: <https://www.communityresearchcanada.ca/approach>

OCAP: <https://fnigc.ca/ocap-training/>

Two-Eyed Seeing: <http://www.integrativescience.ca/Principles/TwoEyedSeeing/>

TCPS2: https://ethics.gc.ca/eng/tcps2-eptc2_2018_chapter9-chapitre9.html

7. WORKING WHERE PEOPLE ARE AT: UTILIZING SURVIVANCE TO EXAMINE INDIGENOUS STREET LIFESTYLES

Robert Henry, *University of Saskatchewan*

This presentation looks to examine how a survivance lens is needed by health care workers, policy-makers, and researchers when working with Indigenous peoples engaged in street lifestyles. Theories of Indigenous lifeworlds have historically focused on the pathologization of Indigenous life and experiences. Colonization and settler colonialism have limited the ways in which researchers, health care workers, and policy-makers have understood Indigenous mental health and health more broadly. The result has been a focus on 'repairing' or developing resilience strategies for Indigenous Peoples to cope with ongoing state, lateral, and personal violence. With Indigenous Peoples engaged in street spaces, Indigenous life and experience is constructed, where they are not able to make specific decisions, are understood as lacking morality, and need to be educated. Survivance (Vizenor, 2008) has primarily been used in examining literary work that focuses on Indigenous peoples moving beyond a post-apocalyptic event, or an event that carries extreme trauma reshaping their relationships to self, place and space. Survivance has slowly begun to be used as an applied theory, specifically in education and sociology, to examine Indigenous experiences within settler colonialism and its structures. The objective of this presentation is to challenge current theories of resilience, and examine survivance as a way to understand how Indigenous Peoples engaged in street lifestyles survive, resist, and find a resurgence of self.

Readings

Greenwood, D. A. (2009). Place, survivance, and White remembrance: A decolonizing challenge to rural education in mobile modernity. *Journal of Research in Rural Education*, 24(10). Retrieved [date] from <http://jrre.psu.edu/articles/24-10.pdf>

Henry, R. (2018). "I claim in the name of...": Indigenous street gangs and politics of recognition in Prairie cities. In H. Dorries, et al. *Settler City Limits: Indigenous resurgence and colonial violence in the urban prairie west*. Winnipeg: University of Manitoba Press.

Hartmann, W. E., Wendt, D. C., Burrage, R. L., Pomerville, A., & Gone, J. P. (2019). American Indian historical trauma: Anticolonial prescriptions for healing, resilience, and survivance. *American Psychologist*, 74(1), 6–19. <https://doi.org/10.1037/amp0000326>

Madsen, D. L. (2008). On Subjectivity and Survivance: Re-reading trauma through the heirs of Columbus and the Crown of Columbus. In G. Vizenor. *Survivance*. Lincoln: University of Nebraska Press.

Vizenor, G. (2008). Aesthetics of Survivance. In G. Vizenor. *Survivance*. Lincoln: University of Nebraska Press.

8. TRANSLATING RESEARCH TO PRACTICE: PROMOTING COMMUNITY CONVERSATIONS ABOUT RESEARCH TO END SUICIDE

Lisa Wexler, Lauren White, Roberta Moto, Josie Garnie, Diane McEachern, *University of Michigan*,

The workshop is designed to show students how suicide research can contribute to self-determined community actions across the prevention spectrum and on multiple levels. Building on the earlier sessions' emphasis on cultural specificity and community engagement, our model - Promoting Community Conversations About Research to End Suicide (PC CARES) - offers a pathway to balance learning from scientific inquiry and lived experiences and knowledge of attendees. The model offers a structure to support locally- and culturally- specific translation of research to practice on participants' own terms. The workshop will describe the rationale of the community mobilization approach to suicide prevention, and give participants a chance to experience the model as participants. The session will close with a discussion of process and outcome measures and the signals of efficacy from our work.

Readings

Lee, H. W., Gauthier, G. R., Ivanich, J. D., Wexler, L., Khan, B., & Dombrowski, K. (2018). A method for assessing the success and failure of community-level interventions in the presence of network diffusion, social reinforcement, and related social effects. arXiv preprint arXiv:1801.08612.

Trout L, McEachern D, Mullany* A, White L*, Wexler L. Decoloniality as a Framework for Indigenous Youth Suicide Prevention Pedagogy: Promoting Community Conversations About Research to End Suicide. *Am J Community Psychol*. 2018 Dec;62(3-4):396-405. doi: 10.1002/ajcp.12293. PMID: 30561803; PMCID: PMC6300065.

Wexler, L., McEachern, D., DiFulvio, G., Smith, C., Graham, L. F., & Dombrowski, K. (2016). Creating a community of practice to prevent suicide through multiple channels: describing the theoretical foundations and structured learning of PC CARES. *International Quarterly of Community Health Education*, 36(2): 115-122.

Wexler, L., Rataj, S., Plavin, J.*, Ivanich, J*, Johnson, R., & Dombrowski, K. (2019). Community Mobilization for Rural Suicide Prevention: Perceived Knowledge, Skills, Attitudes and Behavioral Outcomes from Promoting Community Conversations About Research to End Suicide (PC CARES) in Northwest Alaska. *Social Science and Medicine*, 232, 398-407.

Wexler, L., Trout, L. *, Rataj, S., Kirk, T.^, Moto, R.^ and McEachern, D. (2017). Promoting Community Conversations About Research to End Suicide: learning and behavioural outcomes of a training-of-trainers model to facilitate grassroots community health education to address Indigenous youth suicide prevention, *International Journal of Circumpolar Health*, 76:1, DOI: 10.1080/22423982.2017.1345277; PMCID: PMC5549821.

9. INDIGENOUS MENTAL HEALTH IN A POST-DISASTER LANDSCAPES: RESEARCHING GEOGRAPHIES OF TRUST

Simon Lambert, *University of Saskatchewan*

In this presentation I discuss a research program initiated after the 2011 Christchurch earthquakes. This research program was comprised of three interlinked projects: Māori leadership and cultural networks in the response phase; the causal factors of so-called resilience; and the networks of support for a Māori mental health community. Each of these projects utilized different methodologies although they were bound by what is known as Kaupapa Māori, an approach that centres Māori people, Māori culture, and Māori practices. While qualitative data harvested by semi-structured interviews is often the default method, alongside these important sources of data I was comfortable deploying such Western approaches as Qualitative Comparative Analysis (QCA) and Social Network Analysis (SNA). In an era of compounding injustices, does the mixing of such methods help or hinder the cause of empowering Indigenous Peoples and their communities?

Readings

Lambert, S. (2014). Maori and the Christchurch earthquakes: the interplay between Indigenous endurance and resilience through a natural disaster. *MAI Journal* 3 (2):165-180.

Lambert, S. (2016). Post-disaster Indigenous Mental Health Support: Tangata Whaiora networks after the 2010-2012 Ōtautahi/Christchurch Earthquakes. *MAI Review*, 5 (1):76-91.
doi: 10.20507/MAIJournal.2016.5.1.6.

10. BUILDING COLLECTIVE INTELLIGENCE THROUGH WORK WITH INDIGENOUS ELDERS AND KNOWLEDGE KEEPERS

Caroline Tait, *University of Saskatchewan*

In the past year, significant attention and resources have been directed towards understanding and addressing systemic racism in Canadian health care systems. While this is not a new concern for Indigenous peoples, the shocking video recorded by Joyce Echaquan prior to her death in a Quebec hospital, not only reinforced the seriousness and level of racism that exists, but also the vulnerabilities of Indigenous patients and families. As a result, numerous initiatives have been launched across Canada by Indigenous peoples, provincial/territorial and federal governments, and health care leaders to address racism in health care. This presentation focuses on the First Nations and Métis Organ Donation and Transplantation Network. The network is designed as an Indigenous think tank made up of Indigenous Elders, knowledge keepers, and persons with lived experience, as well as ODT researchers, medical and legal experts. While the network focuses on ODT, the work of the network encompasses patient and family experiences, including how Indigenous people understand and negotiate health care systems. The Network's Indigenous think tank has met monthly for over two years. It also conducts independent research. Each monthly meeting is a creative, safe, and productive space where Indigenous and non-Indigenous experts present, debate, and discuss issues of racism, historical oppression, culture, and reconciliation in ODT health care delivery. As an exercise in reconciliation, the unique characteristics of the think tank, particularly the interactions of Indigenous and non-Indigenous experts, points towards an avenue that generates forms of micro-reconciliation that are meaningful, sustainable, and transformative for those who are involved. Through case examples, this presentation has three objectives: 1. to examine the emotional and psychological struggles of Indigenous patients and families who are accessing ODT health care services, including experiences of racism and marginalization; 2. to present the value of building collective intelligence led by Indigenous Elders and knowledge keepers to address complex health issues; 3) to have participants attending the presentation to discuss and debate the value of the think tank model as a resource for addressing complex mental health and addiction issues facing Indigenous peoples.

Readings

Tait, C., Mussell, W. & Henry, R. (2019). Micro-reconciliation as a pathway for transformative change. *International Journal of Indigenous Health*, 14(2): 21-40.

FACULTY

Jacob A. (Jake) Burack is Professor of School/Applied Child Psychology and Human Development in the Department of Educational and Counselling Psychology at McGill University and the Director of the McGill Youth Study Team. Along with his students and colleagues, he studies and works with a variety of populations, including First Nations adolescents, children in poverty, persons with autism spectrum disorder, and persons with Down syndrome. These enterprises are carried out within the context of the interface between general development and development that is at-risk for any number of experiential, environmental, circumstantial, medical, or biological reasons. The premise is that the essential component of the study of all persons is the understanding of the complexities of universal human development. This leads to science that is both rigorous and inclusive.

Patricia Conrod, PhD, is a Clinical Psychologist and Professor of Psychiatry at Université de Montreal. Her research team is based at the CHU Sainte-Justine Mother and Child Hospital Centre in Montreal. She was previously a Senior Clinical Lecturer in the Addictions Department, King's College London (2003-2010). Her research focuses on cognitive, personality and biological risk factors for the development and maintenance of drug abuse and the factors that mediate the co-occurrence of addictive behaviours with other mental disorders. Her research findings have led to the development of new approaches to substance abuse treatment and prevention that target personality risk factors and the underlying motivational determinants of drug use in subtypes of substance misusers. She developed the Preventure Program, which is identified as an evidence-based drug and alcohol prevention program by a number of national registries of evidence-based programs and the U.S. Surgeon General's Report on Addiction. Dr. Conrod was a member of the King's College London Research Ethics Committee (2005-2010) and served as Chair of the Institute of Psychiatry Research Ethics Committee (2008-2010). She is an Associate Editor of *Current Reviews in Drug Abuse* and consults to the UN and the European Commission on guidelines for drug and alcohol prevention and has published extensively on this issue. Her research is funded by the Canadian Institutes of Health Research, Fondation de Recherche du Quebec - Santé, European Commission (Health and Humanities/Social Sciences), Medical Research Council-UK (MRC), National Health and Medical Research Council - Australia (NHMRC), and the U.S. National Institutes of Health.

Josie Garnie is Inupiaq born and raised in Teller, the daughter of Joe Garnie and Helen Okbaok. Her traditional name is Poiyuna, after her great-grandma. She's related to the Topkok, Kakaruk, and Okbaok families. She is also the mother to two daughters: Lauryn and Aubrina. Josie was hired as a Village Based Counselor in 1997 as part of a pilot project for Norton Sound Health Corporation. She still serves as the VBC for Teller and supervises half of the VBCs in the Norton Sound/Bering Strait region. She received my Rural Human Services Certificate and Associate of Applied Science in Human Services Degree from the University of Alaska Fairbanks. Lastly, she is a certified as a Behavioral Health Aide Practitioner.

Joseph P. Gone (*Aaniih*-Gros Ventre), PhD, is Faculty Director of the Harvard University Native American Program, Professor of Anthropology in the Faculty of Arts and Sciences, and Professor of Global Health and Social Medicine in the Faculty of Medicine at Harvard University. A clinical-community psychologist by training, he has published more than 85 articles and chapters exploring the cultural psychology of self, identity, personhood, and social relations in Indigenous community settings with respect to the mental health professions. These publications have identified alternative Indigenous construals of the mental health enterprise, with an emphasis on historical trauma and traditional healing. A recipient of several fellowships, he completed a residency at the Center for Advanced Study in the Behavioral Sciences at Stanford University in 2011. In 2014, Gone was awarded a Guggenheim Fellowship. Most recently, he is the recipient of the 2021 Award for Distinguished Professional Contributions to Applied Research from the American Psychological Association.

Robert Henry, PhD, is Metis from Prince Albert, Saskatchewan. His research areas include visual community-engaged research with Indigenous peoples engaged in street lifestyles, Indigenous masculinities, Indigenous theory, youth mental health, Indigenous street gangs, and violence. He is a Co-PI and current Director of the First Nations Metis Health Research Network and Co-PI of the NEIHR National Coordinating Centre. Robert also works internationally with partners in Aotearoa-New Zealand as well as with the United Nations Office on Drugs and Crime.

Laurence J. Kirmayer, MD, FRCPC, FCAHS, FRSC is James McGill Professor and Director, Division of Social and Transcultural Psychiatry, Department of Psychiatry, McGill University and Director of the McGill Global Mental Health Program. He founded and directs the Network for Aboriginal Mental Health Research. He is Editor-in-Chief of *Transcultural Psychiatry*, a Senior Investigator at the Lady Davis Institute, and Director of the [Culture & Mental Health Research Unit](#) at the Institute of Community and Family Psychiatry, Jewish General Hospital in Montreal, where he conducts research on culturally responsive mental health services, the mental health of Indigenous peoples, and the anthropology of psychiatry. He is a Fellow of the Canadian Academy of Health Sciences and the Royal Society of Canada.

Simon Lambert is an Indigenous researcher (Māori, Aotearoa New Zealand) who was studying Indigenous environmental management until the 2011 Christchurch earthquakes which inspired/forced him to examine how that disaster impacted an urban Indigenous community. He moved to Saskatoon in 2017 to take up a faculty position in Indigenous Studies at the University of Saskatchewan. He is a Co-IP on the successful CIHR funded Network Environments for Indigenous Health Research (NEIHR) and National Coordinating Centre (NCC) grants of Dr. Caroline Tait. Dr. Lambert is currently the Executive Director of the NCC and in that role has participated in a number of collaborative health proposals including the co-design of Indigenous frameworks for performance management and evaluation of CIHR programs. Dr. Lambert has presented several times on Indigenous disaster risk reduction (DRR) in the UN Global and Regional Platforms for DRR and is currently on the Advisory Board of the Pan-American Health Organization's Indigenous Knowledge and DRR network.

Diane McEachern is faculty at the Kuskokwim Campus of UAF in Bethel. She has been a school social worker with Lower Kuskokwim School District and is now faculty for the Rural Human Service and Human Service programs. She spends a lot of time wandering the tundra with her three dogs.

Roberta Moto is the Wellness Program Manager for Maniilaq Association. She is a tribal member of the Native Village of Deering, Alaska. Her Inupiaq name is Anausuk, she is a wife, mother of 6, and grandmother of 8. She lives and works in Deering, Alaska. Her work experience includes: ICWA Coordinator, Tribal Administrator, and Village Based Counselor. She has a Bachelors in Social Work with an emphasis in Child Welfare from the University of Alaska Fairbanks. She sits on the ANCHRR Research Steering Committee and the Statewide Suicide Prevention Council.

Christopher Mushquash, PhD, C.Psych., is an Associate Professor in the Department of Psychology at Lakehead University and the Human Sciences Division of the Northern Ontario School of Medicine. He is a Canada Research Chair in Indigenous Mental Health and Addiction and a clinical psychologist at Dilico Anishinabek Family Care. He is also Director of the Centre for Rural and Northern Health Research at Lakehead University. Dr. Mushquash's clinical and research work focuses on culturally- and contextually-appropriate mental health and addiction assessment and intervention for First Nations children, adolescents, and adults. He does this through relationships and partnerships with First Nations communities and organizations. In November 2017, he was inducted into the Royal Society of Canada's College of New Scholars, Artists and Scientists. Dr. Mushquash is Ojibway, and a member of Pays Plat First Nation.

Caroline Tait, PhD, holds a doctorate in medical anthropology from McGill University and is a professor in the Department of Psychiatry, University of Saskatchewan. Dr. Tait is a member of the Métis Nation-Saskatchewan. She is the nominated principal investigator of the CIHR funded, Saskatchewan First Nations and Métis Health Research Centre, the CIHR Networks of Environments for Indigenous Health Research National Coordinating Centre and, the Saskatchewan Indigenous Mentorship Network. With Dr. Michael Moser, a kidney transplant surgeon in Saskatoon, Dr. Tait established the Saskatchewan First Nation and Métis Organ Donation and Transplantation Network. The network is made up of First Nation and Métis Elders, knowledge keepers and persons with lived experience, researchers, physicians, and students.

Dennis C. Wendt, PhD, is an Assistant Professor with the Department of Educational and Counselling Psychology at McGill University, and the Director of the Cultural and Indigenous Research in Counselling Psychology (CIRC) lab. For the past 12 years, Dr. Wendt has collaborated with Indigenous communities in Canada and the United States in exploring, developing, and evaluating culturally relevant interventions pertaining to mental health, substance use, and community wellness. Current research projects include (a) the impact of the COVID-19 pandemic on substance use disorder treatment for Indigenous communities, (b) Indigenous perspectives on medications for opioid use disorder, (c) social belonging and cultural identity among Indigenous university students, (d) Indigenous-specific resources for school and counselling psychologists, and (e) cultural safety and social justice considerations for clinical and counselling psychology.

Lisa Wexler, PhD, MSW, is a Professor of Social Work and a Research Professor for the Research Center on Group Dynamics at the Institute for Social Research at the University of Michigan. Working with rural Alaska Native and Indigenous communities for decades, Dr. Wexler's participatory and applied research program aims to (1) translate research into strategic, self-determined community action; (2) describe and amplify sources of strength and resilience in rural Indigenous communities that promote youth wellness; and (3) develop feasible upstream youth suicide prevention models.

Lauren White, MPH, is a citizen of the Choctaw Nation of Oklahoma and a doctoral student in Social Work and Psychology at the University of Michigan. She has been involved with the PC CARES project since 2018.