



Indigenous Women from the Sixties Scoop  
Healing through the Full Moon Ceremony  
and Storytelling at Winona's Place

Report, 2020

## Land Acknowledgement

We acknowledge and thank the stewards of the land on which our research project was conducted, on the traditional territory of the Wendat, the Anishnaabeg, Haudenosaunee, Métis, and the Mississaugas of the New Credit First Nation. We want to recognize the ancestors and all aspects of the environment such as the water, land, animals, and plants.

## Community Acknowledgement

Our deepest gratitude to the six *Indigenous women* who dedicated their time to participating in our project. Their insights, personal stories, and contributions have been invaluable in understanding how the Full Moon Ceremony and teachings contributed to the wellbeing journeys of Sixties Scoop Survivors.

We would like to thank the *Grandmothers, Elders, Cultural Teacher, Grandfathers, and Fire Keepers* for their support in facilitating the weekly circles and monthly ceremonies as well as sharing their teachings with those in the circles.

A special thanks to *Patricia Schuyler* who was the former Community Engagement Worker in Indigenous Arts & Cultures at the Elm Centre, YWCA Toronto. Patricia conceptualized the project idea in her continued dedication to promoting cultural programming at Winona's Place for Indigenous women.

Our sincere appreciation goes to *Maggie Campaigne* for organizing and co-facilitating the teaching circles and Full Moon Ceremony and ensuring the project was carried out in a good way.

We also want to acknowledge *Danielle Nakouz*, Manager of the Elm Centre at the YWCA Toronto, for supporting this Indigenous health research project and for in-kind support through staff and resources.

## Financial and In-Kind Support

Our project was funded by the Canadian Institute of Health Research (CIHR) Project Grant held by Dr. Anita C. Benoit at the Women's College Research Institute, Women's College Hospital.

In-kind support was also provided by the Elm Centre which included access to resources such as the kitchen space, meeting spaces, and staff time. A valued staff member, *Maggie Campaigne*, took on a leadership role on the project and *Dominique Boivin*, Business Administrator, facilitated the transfer of funds to our Knowledge Carriers.



## Authors

*Janani Kodeeswaran*, MPH Candidate, Dalla Lana School of Public Health (DLSPH), University of Toronto, Toronto, ON

*Maggie Campaigne*, Community Engagement Worker – Indigenous Health & Wellness, Elm Centre-YWCA Toronto, Toronto, ON

*Anita C. Benoit*, Assistant Professor, DLSPH, University of Toronto; Adjunct Scientist, Women's College Research Institute, Women's College Hospital, Toronto, ON

## Suggested citation

Kodeeswaran J, Campaigne M, Benoit AC. Indigenous women from the sixties scoop healing through the Full Moon Ceremony and storytelling report. Toronto, ON, CAN; 2020 March. p. 48.

## Table of Contents

Background.....	6
What is the Sixties Scoop? .....	6
The Impact of the Sixties Scoop .....	6
The importance of Cultural Connection .....	7
Inspiration for our Study.....	7
Purpose and Objectives .....	7
Research Process .....	8
Culture as Medicine .....	10
Teaching Circles .....	10
Full Moon Ceremony .....	10
Fire Keeper .....	10
Reflection.....	11
Teaching Circles and the Full Moon Ceremony are Powerful.....	12
Exploring the Women’s Journeys.....	13
The Women in our Project.....	13
The Sixties Scoop: Then and Now .....	13
Experiencing Trauma and Hardships.....	14
Reconnecting to Indigenous Culture – Teaching Circles and the Full Moon Ceremony .....	15
Impact of Indigenous Culture on Wellbeing.....	18
Significance of Programming for Sixties Scoop Survivors .....	19
Carrying on with Their Journeys – Beyond the Project.....	20
Recommendations.....	21
Responsibilities in Teaching Circles and Full Moon Ceremony .....	21
Host .....	21
Community members .....	22
Knowledge Carriers.....	23

Key Considerations for Shaping Cultural Programming.....	24
1. Accessibility of medicines .....	24
2. Access to diverse Knowledge Carriers.....	24
3. Contribution of community members to program design .....	24
4. Supporting community members' access to programs .....	24
5. Exclusive spaces for Indigenous women .....	25
6. Creating safer program spaces for community members .....	25
Appendices .....	26
A. Format of the Sessions .....	26
B. Knowledge Carriers.....	28
C. Engagement Practices.....	29
1. Confidentiality .....	29
2. No lateral violence.....	29
3. Know your triggers and coping strategies.....	29
4. Express yourself in your language of choice .....	29
5. Speak one at a time .....	29
6. Be aware of your state of mind .....	29
D. Meals.....	30
E. Feedback Form Questions.....	43
F. Focus Group Guide.....	44
G. Additional Information on Research Team Roles for the Ceremony and Teaching Circles .....	45
References .....	46

## Background

### What is the Sixties Scoop?

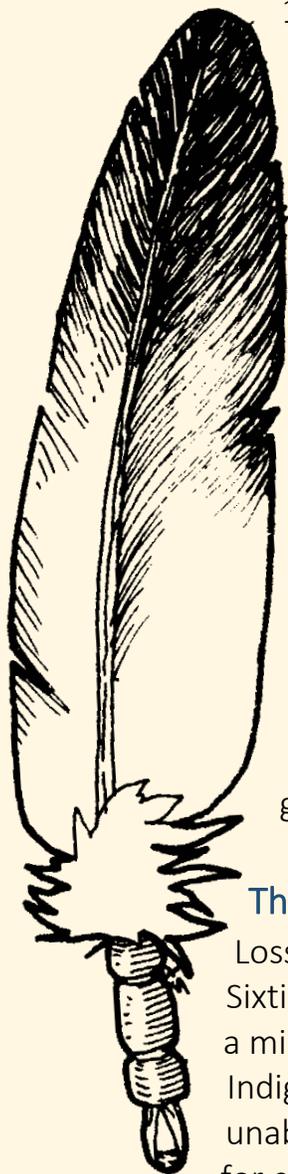
The “Sixties Scoop” refers to policies and practices in Canada from the 1950s to 1980s of ‘scooping’ First Nations, Métis, and Inuit children, collectively referred to as Indigenous children, from their birth families and communities. Approximately one in three children were placed into foster care or non-Indigenous homes in Canada, the United States, and sometimes overseas.<sup>1, 2</sup> To date, an estimated 20,000 Indigenous children have been ‘scooped’.<sup>1, 3, 4</sup>

The Indian Act and other discriminatory policies and practices led to little to no opportunities for economic development translating into poor living conditions which was a common reason for taking Indigenous children from their homes.<sup>5-7</sup> Social workers, primarily White and middle-class, did not respect Indigenous child-rearing practices and used their settler lens to define ‘healthy families’ and ‘homes’.<sup>5</sup> Instead of improving living conditions for Indigenous families and communities, the Canadian child welfare system turned towards child removal, even when living conditions improved.<sup>8, 9</sup> The Sixties Scoop and Residential schools, meant to forcibly assimilate Indigenous peoples, were acts of cultural genocide propelled by the Canadian government.<sup>10</sup>

### The Impact of the Sixties Scoop

Loss of culture and Indigenous identity are common outcomes for Sixties Scoop survivors.<sup>2, 8</sup> Many survivors were forced to acculturate into a middle-class White society while often being denied exposure to their Indigenous culture.<sup>2, 8, 11</sup> Even supportive non-Indigenous families were unable to provide Indigenous children with ethnic identity role modelling for coping with discrimination and prejudices.<sup>8, 12-14</sup>

Unhealthy conditions in adoptive families have been documented.<sup>2, 3, 11</sup> Survivors experienced physical, sexual and verbal violence eroding spiritual, mental, and emotional health and wellbeing.<sup>1-3, 11, 15</sup> Feelings of not belonging or not being able to relate to others has had a toll on survivors.<sup>2</sup> Many survivors experience anger, loneliness, anxiety, depression, and poor coping skills.<sup>16, 17</sup> Some survivors internalized negative portrayals of Indigenous people.<sup>16, 17</sup>



## The Importance of Cultural Connection

Reconnecting with indigeneity can contribute to wellbeing for Sixties Scoop survivors. Teaching circles have been shown to address intergenerational trauma experienced by survivors by working through painful memories.<sup>18</sup> Indigenous cultural practices such as ceremonies or teachings may provide survivors the opportunity to restore ties to their Indigenous identity and community.<sup>18,19</sup> Knowledge carriers (e.g. Elders, Teachers, and Grandmothers) may bridge survivors' cultural knowledge gaps and promote social connectedness. For some, Indigenous perspectives of health goes beyond the physical and mental health dimensions to include emotional and spiritual health which may be better appreciated by (re)connecting to culture.

## Inspiration for our Study

An Indigenous Community Engagement Worker at Winona's Place, Patricia Schuyler, conceptualized this study in response to previous work done at Winona's Place. Many of the women in the previous study were Sixties Scoop survivors. Schuyler noted that the women had varying levels of cultural knowledge which led to tension or cultural divide among some women. They were connected to their families, community, and indigeneity to differing degrees with some having reconnected and others not knowing their clans or which community they were from.



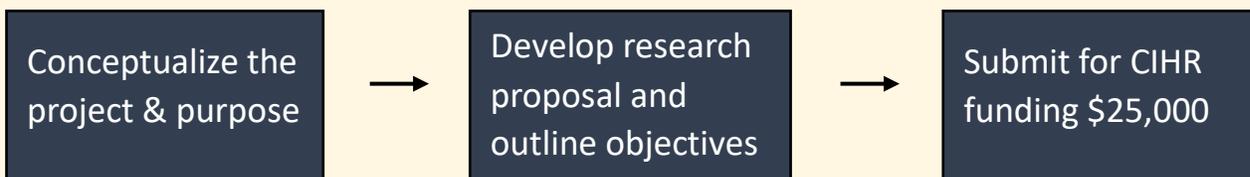
## Purpose and Objectives

The *purpose* of our project was to establish an environment to promote cultural connection for Indigenous women who are Sixties Scoop survivors. The *objectives* are for Sixties Scoop survivors to begin their wellbeing journey by:

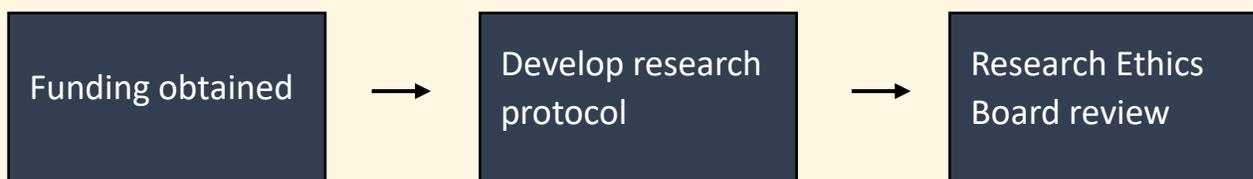
1. Increasing their cultural knowledge through teachings and engaging with knowledge carriers,
2. Participating in a full moon ceremony and teaching circles, and
3. Having other supports and resources they require identified.

## Research Process

### Step 1: Develop the research study.



### Step 2: Establish a timeline of research activities including teaching circles and full moon ceremony schedule.



In-person meetings were held to develop the research study. Patricia Schuyler met with Anita C. Benoit to share her research idea and its purpose. Benoit developed a research proposal which was reviewed by Patricia. The proposal was submitted and funded by a CIHR Project Grant and reviewed by a committee including largely Indigenous people or individuals knowledgeable on Indigenous health (\$25,000). Benoit developed a protocol with Maggie Campaigne and Janani Kodeeswaran which was reviewed and approved by the WCH REB.

## Protocol

**Step 3:** Indigenous women who were Sixties Scoop survivors living at Winona's place or interested in learning more about the Sixties Scoop were recruited through word of mouth, flyers and an information session. Interested participants signed the informed consent form to participate.

**Step 4:** Sixties Scoop survivors attended one cycle of six weekly 2-hour sessions of teaching circles and one full moon ceremony. A second cycle was held for those interested in learning more about the Sixties Scoop. Two cycles of 8 sessions were delivered by a Knowledge Carrier.

**Step 5:** The women completed feedback forms after each session. At the end of each cycle, they discussed their experiences on the teaching circles and Full Moon Ceremony in a focus group which was audio-recorded and lasted 90 minutes.

**Step 6:** Data from the focus groups and feedback forms were analyzed using thematic analysis which involves identifying and organizing patterns of meaning in findings in themes (Braun & Clarke, 2012). Themes from the feedback forms were compared to those from the focus group to describe the women's experiences in the healing circles and full moon ceremony.

**Step 7:** The findings were written into a report for the community, a manuscript to reach a wider audience, and in a pamphlet that outlines guidelines.

## Collective Indigenous knowledges and collaborative working approach

**Step 3**  
Recruit participants

**Step 3:** The information session with Anita C. Benoit, Maggie Campaigne and Janani Kodeeswaran was held at Winona's and was meant to meet the research team and develop a process for engagement with and between participants in the project.

**Step 4**  
Implement teaching circles and full moon ceremony sessions

**Step 4:** In a culturally relevant way Maggie worked with Knowledge Carriers, mostly grandmothers, which included making in-person visits to discuss the request, preparing gifts and offerings such as tobacco to go with the request. She co-facilitated the sessions with the Knowledge Carriers and provided gifts to the women for their ceremony bundles along with a story of the gift. Anita and Janani contributed to preparing the sessions and meals with Maggie.

**Step 5**  
Collect data

**Step 5:** At the end of each cycle, Janani led a focus group in which the women were provided with an honorarium and childcare expenses were covered. Interviews were provided to accommodate women unable to attend the focus group.

**Step 6**  
Analyze data

**Step 6:** Janani presented the findings to the women who participated in the project and their suggestions were included as part of the analysis.

**Step 7**  
Share findings

**Step 7:** Janani and Maggie met to discuss the report and the pamphlet including how to address cultural content. Janani prepared drafts of the written material and both Maggie and Anita provided several rounds of feedback. The women also provided feedback on the deliverables which was incorporated.

## Culture as Medicine

### Teaching Circles

Teaching circles can foster deeper listening and reflection, as well as support with building cultural knowledge. Women are provided with the opportunity to understand, accept, and work through painful memories. The women may also [re]connect to Indigenous culture and indigeneity, which can work towards improving their overall health and wellbeing.



### Full Moon Ceremony

The full moon ceremony brings women together to honour their connection to Grandmother moon.<sup>20</sup> It is shaped by the Grandmother, location of the ceremony, the participants, and agreed upon protocols. Indigenous women sit in a circle releasing painful memories in the presence of family, friends, community, and ancestors. They reflect and pray for good things for their community, family, and those who may not be ready for ceremony. With the teachings, lessons and skills learned, the women prepare themselves for the upcoming months and for strength that can be carried over to the next month. There are differences in the full moon ceremony across nations, but what remains is the connection to the moon and its phases, acknowledgement of the water, and the women's ability to bring forth life.<sup>20</sup>

### Fire Keeper

The Fire keeper, who is essential to the ceremony, starts, maintains, and closes the sacred fire for participants of the full moon ceremony. During our ceremony, the women received tobacco to place in the fire with their prayers. The Fire keeper protects the prayers and thoughts which is symbolized by tobacco or other medicine offerings. The prayers are placed in the fire and the Fire keeper keeps the path clear for their prayers.

## Reflection

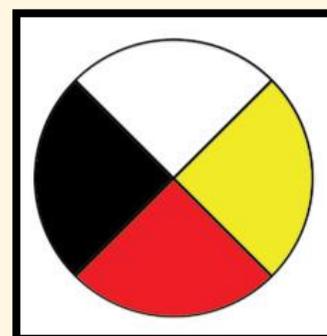
The intergenerational impact of the Sixties Scoop continues to be felt by Indigenous peoples. The current over-representation of Indigenous children in the Canadian child welfare system is referred to as the Millennial Scoop.<sup>21</sup> The estimated 27,000 Indigenous children in the child welfare system in 2010 was higher than the number of children involved in the Sixties Scoop.<sup>22</sup> This number has not drastically decreased in recent years, a sign that Canadian institutions, systems, and policies continue to fail Indigenous peoples.

*Some Indigenous women living at Winona's Place continue to be directly or indirectly impacted by the sixties scoop and even residential schools.*

It is important to learn about the historical and current Canadian policies and practices that worked to marginalize Indigenous people to understand intergenerational trauma and associated hardships. The Sixties Scoop and residential schools were forms of cultural genocide against Indigenous peoples and a sincere understanding of this leads to a consensus that spaces must be welcoming and inclusive of Indigenous peoples and their indigeneity.

*Some Indigenous women at Winona's place experience multiple forms of oppression from the interpersonal to the systemic level. This includes poverty and unemployment, violence including domestic abuse, disability, and social exclusion in or outside the community.*

Many systems of oppression are rooted in racism, the residential schools, the sixties scoop, dislocation, and stolen land.<sup>23, 24</sup> Oppression significantly impacts the health and wellbeing of Indigenous people. Recognizing that there are distinct Indigenous determinants of health is critical for improving their health outcomes and tailoring health services.<sup>25</sup> The medicine wheel may be a starting point in recognizing some First Nations perspectives of health instead of the biomedical model emphasized in mainstream health services.<sup>26</sup>



## Teaching Circles and the Full Moon Ceremony are Powerful

- ☛ Participating in the Full Moon Ceremony and teaching circles allowed the women to (re)connect to Indigenous culture with other sixties scoop survivors. Sharing a space with those who have gone through similar circumstances was powerful. An Indigenous women-centred opportunity made them feel safer, more comfortable, and encouraged them to continue their wellbeing journey.
- ☛ The women's feedback and general observations highlighted the benefits of programming for Indigenous women compared to general programming with non-Indigenous women. Colonization, racism, and other forms of discrimination makes it important to distinguish Indigenous women's needs from other racialized, non-Indigenous women when creating programming or addressing personal and interpersonal situations.
- ☛ For sixties scoop and residential school survivors, grounding services in Indigenous knowledges is not only about improving health, but answering questions on identity, family, and community. Indigenous knowledges in mainstream health services and community programs may also restore connection to culture. In fact, combining mainstream western approaches to medicine and health with Indigenous cultural practices was more beneficial than mainstream services alone when working with Indigenous peoples.<sup>26, 27</sup>
- ☛ The Full Moon Ceremony may be an approach to harm reduction for some women. As one participant mentioned, the teaching circles can be an opportunity for individuals using substances to redirect them on their wellbeing journey and support them in a time of need. Sweat lodges and other ceremonies have contributed to a harm reduction setting and allowed participants to better cope with various life situations.<sup>28, 29</sup>
- ☛ Decolonization requires non-Indigenous peoples recognizing the role of Canada's colonial history in creating the current health, social, political, and economic inequities among Indigenous peoples.<sup>27, 30, 31</sup> It ask that non-Indigenous people confront racism, biases, and other forms of discrimination that they or other systems have against Indigenous people.<sup>27</sup> This includes exploring how Indigenous knowledges can be used in public health spaces to develop and improve existing programs and services.<sup>26</sup> For Winona tenants, this can include engaging them when creating programs and services to establish safer spaces and providing more leadership roles.

# Exploring the Women's Journeys

## The Women in our Project



Six Indigenous women living at Winona's Place participated in our project. The attendance varied with four sixties scoop survivors consistently participating in both cycles of the teaching circles and the full moon ceremony. They shared their unique stories giving some insight into their distinct life journeys to date. Following their participation in each cycle the women discussed:

- ➔ Experiences of the sixties scoop and the millennial scoop
- ➔ Trauma and hardships resulting from the sixties scoop
- ➔ Reconnecting to Indigenous culture to deal with the sixties scoop
- ➔ Impact of Indigenous culture on wellbeing
- ➔ Significance of programming for sixties scoop survivors

## The Sixties Scoop: Then and Now

The Sixties Scoop has, and continues to, impact the women's lives and wellbeing; for some the experiences of being a survivor feels recent.

*"As for it impacting me, I can still remember like it was yesterday."*

*"Shouldn't have happened to a child... it took my childhood away from me where I became scared and very rambunctious and rebellious... untamed. I wasn't tame, I was furious, I was frustrated."*

Although the Sixties Scoop took place from the 1950s to 1980s, history is repeating itself through the millennial scoop with Indigenous children overrepresented in the Canadian child welfare system.

*"It's still happening no matter what they, no matter how it comes out it's still Sixties Scoop no matter what we do."*



*"I'm still scared for my sister's family, taking their children, so scared that... that we're so judged that it's gonna happen no matter what."*



Mental and emotional health challenges expressed as sadness, anger, frustration, and fear were described by the women along with coping with anxiety, depression, and post-traumatic stress disorder. Difficult life situations were not uncommon for the women who actively stayed away from using alcohol and other substances.

*“Trauma comes up to me and just comes up so fast that the memories, the memories overwhelm me and I do fall into a like depression... and... then anxiety comes in and then it’s like now I’m stuck and having depression and anxiety, and the PTSD stuff and sometimes.... there’s times where I actually do crave having alcohol and beers and wines at those times, it’s like I can’t seem to handle, everything just coming at me all at once”*

*“You know I have a broken heart, but I put on a smile because I have to.”*

The women were proud to be Indigenous but felt that being Indigenous made them more vulnerable to hardships.

*“I feel that it’s really hard to be an Indian... alone, you know, trying to accept everything, traumas that you have gone through or, you know, community has gone through.”*



It has been difficult for the women to talk about the sixties scoop.

*“My family the young generation that’s coming up “auntie why are you always depressed”? And I always try to share a bit, but still they don’t understand but as for staff here, they don’t understand.”*

Despite hardships, staying strong was important to the women and for their children, grandchildren, and other important people in their lives.

## Reconnecting to Indigenous Culture – Teaching Circles and the Full Moon Ceremony

15



The women had different levels of knowledge, awareness, and understanding of Indigenous culture and were eager to learn more. Reconnecting to culture was crucial to their journey and reclaiming or maintaining their indigeneity.

*“We wanna stay Indigenous, I wanna stay Indigenous. I wanna stay Ojibwe, I want my grandchildren to stay Ojibwe and have our teachings. Cause that other way doesn’t work.”*

(Re)connecting to Indigenous culture and language was done through teaching circles and Full Moon Ceremony.

Grandmothers, Grandfathers, a Fire Keeper, an Elder, and a Cultural Teacher offered unique teachings to the women. Learning through the **teaching circles** was special and unique compared to the way things are usually learned.



*“I wanna learn more. There was so much I didn’t know even though I’ve attended Full Moon Ceremonies and I’ve attended teaching circles and healing circles, there’s so much to learn and know.”*

*“I’m just kind of taking things in, kinda like osmosis it’s not intellectual it’s just... it’s a different way of knowing and learning I guess, and it’s leading me different, whereas before like ‘where do I start’ now I have a kind of like a ‘oh a pathway’.*

Learning more about the four medicines and the teachings on the strawberry, the water and moon was incredibly impactful for daily guidance on living a good life and being an Indigenous woman. 16



*"I learned about the medicines like learning about the sweet grass for clear mind and good decisions, so I've been using that when I needed to make decisions."*

*"Sometimes it can be confusing with what's happening with you know hormones and stuff so it gives me a chance to just release all of that to understand that yeah the moon is there to listen and if you say anything you know, without feeling like oh, so this happened to you."*

For the women different life experiences and relationships with indigeneity led to varying levels of preparedness and readiness for the **Full Moon Ceremony**. As such the teachings contributed to their preparedness and important learnings.



*"I feel a lot, ... more better, ... I just feel more better it's like I was it was a reflection of, letting go of things and putting into words instead of sitting at home thinking from the head and the heart they're not same using your words so that's where the circle comes in it's like I say what I'm suffering I just say it. I get emotional and cry, I cry openly, I get sad openly."*

*"It's prepared me for the fact that the two worldviews will always, always will not come together."*



The women took away several life lessons from the project and connected them to their lives and journeys for wellbeing. They also learned about their spiritual, mental, and intellectual strengths.

### Lessons

- 👉 *Acknowledge that recovery is an ongoing process,*
- 👉 *Understand that everyone carries different energies,*
- 👉 *Keep yourself grounded,*
- 👉 *Forgive yourself,*
- 👉 *Have self-compassion and empathy instead of self-hatred,*
- 👉 *Know that it is okay to make mistakes sometimes,*
- 👉 *Believe that there is always a solution to a problem, and*
- 👉 *Letting go of trauma is hard work.*

*“I’ll struggle and I’ll fall and I’ll have my days but it’s okay, you know, but I can’t keep it... but I can keep picking up the medicines, picking it up, picking it up, and if I don’t touch them that’s okay, cause I can’t judge myself anymore, I’ve judged myself so many years now.”*

From the knowledge gathered in the project, the women better understood their journey to date, successes and challenges, and their readiness for ceremony.



The sessions had a primarily positive impact on the women and their wellbeing by alleviating the women from feeling overwhelmed by personal situations and improving their coping skills.

*"I felt uplifted. I felt full. I felt joy. I really, I really had a lightness in being and even when there was commotion or you know, turbulent waters, it all settled finally."*

*"It's very filling and it feels good, its grounding, its direction, its guidance, and things make sense. They begin to make sense, to make more and more sense."*

*"It kept my mind clear of what is being taught, what is being... the way each of them [Knowledge Carriers] spoke, each of them had a, a good message, for me to intake. And it just keeps me where I should be."*

The teaching circles enhanced some women's mood which lasted the entire day. They were able to express their emotions comfortably in the space releasing painful thoughts and emotions they were going through.

*"I'm happy that these groups are here. But, you know, it's just it, make me felt ...when I go home, I'm okay. My thoughts ain't awful thinking."*



At the Elm Centre, programming focusing on Indigenous culture has been open to Indigenous women from Winona's Place and non-Indigenous tenants from other buildings. Our project was exclusively for Indigenous women which created a safer space to discuss topics unique to the circumstances of Indigenous women.

*"Here, we know we're spirits, we are those children, we are grown up, we can protect each other, we can share our love and courage."*

A sense of unity was expressed by sharing a space with other Sixties Scoop Survivors.

*"Coming together as Sixties Scoop Survivors, Sixties Scoop and beyond because it's still going on now, coming together with those experiences, and knowing you know that's what brought us together, even though we didn't talk a lot about it. I don't know, there's something strong about that too, there's some strength in that, there's resilience, and strength and I'm getting goosebumps over that just that everybody's here."*

The project gave women the opportunity to cope and work through trauma. For others, it offered a source of healing that many mainstream services were unable to do.

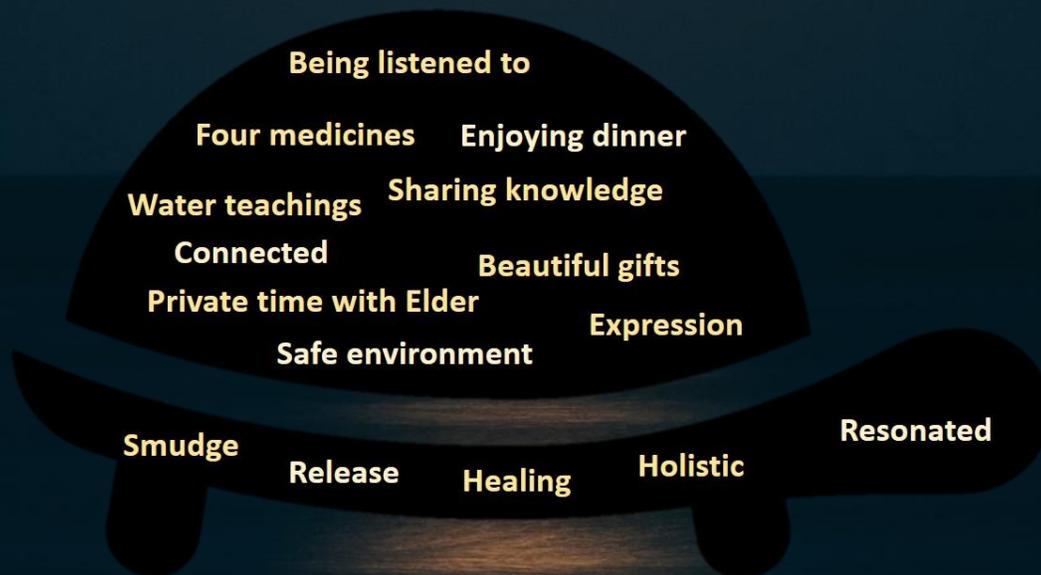
Although the women did not want to speak directly to harm reduction (in using the word itself), the teaching circles and Full Moon Ceremony were important for some women in refraining from using substances.



The women found the teaching circles and Full Moon Ceremony to be a positive experience and that the teachings could support them in future circumstances.

*“I learned a little strategy how to deal with the anger and that and so now I it incorporates that in my life sometimes.”*

*“I’m really grateful that this research project took place here and all the people that come in and all the teachings and it’s just been, it’s just been great, so I will, I will follow the path it seems to be performing.”*



Words the women used to describe their experiences in the teaching circles and Full Moon Ceremony.

## Recommendations

The women's feedback on their experiences in the teaching circles and the full moon ceremony informed recommendations to optimize various spaces and cultural programming for Indigenous women living at Winona's Place. This included identifying responsibilities of community members, the Knowledge Carrier, and Winona's Place for teaching circles and the full moon ceremony.



## Responsibilities in Teaching Circles and Full Moon Ceremony

### Host

Leading up to the ceremony or teaching circle sessions, the host has several duties. At the ***time of the request to a Knowledge Carrier***, they must:

- Offer tobacco to a Grandmother, Grandfather, Fire Keeper, Elder, or Cultural Teacher;
- Provide details of the request to them; and
- Ask what they may need prepared by the host.

Local Knowledge Carriers should always be considered. Remember to introduce the Knowledge Carrier to the community members during the meal or prior to any activities. This can be a time for the Knowledge Carrier to discuss their protocols and other information they wish to share with community members.

They must ***prepare the space*** to ensure that it is accessible and safer. They must:

- Arrange the chairs in a circle with an opening in the East and West direction,
- Prepare the medicine bundle and place it by the Knowledge Carrier with strawberries and water,
- Lay out yellow cloth and tobacco for making ties,
- Cover the windows and lock the doors for privacy,
- Have the meal ready by the start time,
- Encourage women to take the leftovers home, and
- Make the space easily accessible and safer for clients by having:

- An opening around the table or circle for wheelchairs or other mobility devices,
- Cushions for seats or remind the women they may need a cushion when sitting for a long time,
- An easily accessible room with few to no stairs or an elevator,
- Sage and other medicines available,
- Smudge the space and food as well as create a spirit plate if appropriate. Ask community members if they would like to be responsible for the smudge,
- A session to discuss ways of working with each other, and
- Assess the women's comfort level and preparedness for a Firekeeper which is a critical piece for the full moon ceremony.

Following the *end of the session*:

- Clean the space so that it is ready for the next person to use, and
- Once the teaching circles have concluded, administer feedback forms to obtain feedback on the strengths or areas or improvements on the sessions.

### Community members

Community members were asked to contribute to discussions on ways of working together during our sessions. The following ways were described.

- Honour the seven Grandfather teachings.
- If you are triggered, step out if you need to and return when you want. You may speak to the Knowledge Carrier or host. Cedar will be available for you.
- Be mindful that commenting on certain issues may trigger or harm others in the circle.
- Speak in your language if you choose.
- Speak one at a time and make sure the next person has completed their thoughts before you begin.
- You may bring a Full Moon journal that includes words or pictures to discuss or describe some experiences in ceremony.
- Be mindful of your state of being to engage with those in the circle respectfully, including the protocols of the Knowledge Carrier.



- Keep what is said in the circle, in the circle.
- Turn off and put aside recording devices such as phones or tablets.

### Knowledge Carriers

As a Knowledge Carrier in our space, we want to make you aware that our Indigenous tenants have different levels of understanding of Indigenous culture.

- Please explain your protocols for conducting ceremony.
- Please be prepared to answer questions or address concerns community members may have.
- Be aware that some stories may be triggering, so community members might need to step away to ground themselves & determine what is best for them.
- Check in with community members if they appear concerned or worried.



## Key Considerations for Shaping Cultural Programming

These considerations relate specifically to Winona's Place which provides housing support to Indigenous women, but may apply to others delivering Indigenous content.

### 1. Accessibility of medicines

The four medicines must be available and accessible at all times for Indigenous people without the perception of having to ask for permission to obtain them. For example, a recent change at Winona's Place involved using four small cubed cupboards for each of the medicines that was in an unlocked location. The tenants were reminded that the cabinet would be restocked weekly. A practice by the community members has been to only take the amount of medicine needed.

### 2. Access to diverse Knowledge Carriers

Including various Knowledge Carriers in program delivery can promote a safer and more inclusive spaces for Indigenous women who may be from diverse nations. As a result, community members have an opportunity to learn about diverse Indigenous cultures and teachings, as well as connect with various Knowledge Carriers who they may relate to.

### 3. Contribution of community members to program design

Allowing community members to partake in the creation of programs can encourage participation and provide a better understanding of what will promote an overall sense of their wellbeing. For example, it is important to tenants that things be done *with* them, and not *to* them. Programming can be discussed with the women prior to implementation so that it meets their needs and creates an experience that is beneficial for all involved.

Creating mutually agreed-upon group guidelines and protocols alongside program participants can ensure a safer and more comfortable space on their terms. For example, community members may be involved and take on leadership roles when it comes to preparing the space for ceremony and circles such as smudging the space, the food, and preparing a spirit plate.

### 4. Supporting community members' access to programs

Flexibility and openness in programming is preferable. For example, depending on the context, this may involve allowing community members to attend and leave

programs in progress if they feel it is necessary. Also, many women have childcare responsibilities which can limit participation in programming. Thus, providing childcare or delivering programming when children are at school should be considered.

Indigenous community members may have different experiences with, and understanding of, the Full Moon Ceremony. Therefore, community members are encouraged to partake in as much of the ceremony or cultural activities they would like, as well as step back from activities they would only like to observe.

#### **5. Exclusive spaces for Indigenous women**

Please be mindful when working with Indigenous women that it may be important for the women to have space for themselves given that they may be [re] learning about and [re] connecting to their culture. Indigenous people have always been forced out of spaces or asked to share space without the option of saying no. It is not the responsibility of Indigenous people to educate non-Indigenous people particularly when it becomes burdensome. The women may prefer to keep the space limited to Indigenous women and/or staff only, please respect this position.

#### **6. Creating safer program spaces for community members**

Based on community members' comfort level with the nature of the program, ensure that the door is locked and that windows are covered to maintain privacy during program sessions. It is important to discuss how community members would like to work together so they have the opportunity to define what they consider to be a safer space. Record this and share with the group.

It is also important to provide the opportunity for community members to engage with Knowledge Carriers through group activities or one-on-one regarding personal matters that may or may not pertain to culture or therapeutic purposes.

## Appendices

### A. Format of the Sessions

ACTIVITIES	TIME
<ul style="list-style-type: none"> <li>➔ Meal</li> <li>➔ Introduction of the Knowledge Carrier by the host</li> </ul>	5:00 – 5:30 PM
<ul style="list-style-type: none"> <li>➔ Knowledge Carrier sharing the teachings</li> </ul>	5:35 – 6:25 PM
<ul style="list-style-type: none"> <li>➔ Gift for women’s medicine bundle provided by the host</li> </ul>	6:25 – 6:30 PM
Break	6:30 – 6:40 PM
<ul style="list-style-type: none"> <li>➔ Community members sharing with the Knowledge Carrier</li> <li>➔ Host and facilitators step aside providing privacy to community members</li> </ul>	6:40 – 7:30 PM
<ul style="list-style-type: none"> <li>➔ Community members complete feedback form</li> </ul>	7:30 – 7:40 PM

\*Sessions ended at 8pm. The additional 20 minutes provided some flexibility to the sessions.

### Narrative of the research activities

The research team created a **schedule** of two 8-week cycles (Appendix A). This schedule included information on the events that would take place during the weekly meetings, such as when participants would gather for dinner, which Knowledge Carrier was scheduled to attend (Appendix B), and the total time taken for each weekly meeting.

Prior to any sessions, the participants gathered to come to a consensus on how they would function as a group during the circle activities (Appendix C). Before the beginning of each weekly session, we prepared **meals** for participants. Multiple dishes were made for the Full Moon Ceremony, based on participant’s feedback on

what the women preferred to eat (Appendix D). Before the start of the teaching circle, the women, Knowledge Carrier, and research team would share a meal together for approximately half an hour.

At the start of the **teaching circle**, Maggie introduced the Knowledge Carrier to the group. For the first half of the teaching circles, the Knowledge Carrier would share their stories and teachings with the women. If the group and Knowledge Carrier were comfortable in doing so, the research team joined this part of the session. The first half of the session took approximately 1 hour.

Before the break, Maggie would present the women with **gifts** that they can include in their bundles. The gifts that were given every week held significance to Indigenous culture, the women's teaching journeys, and journeys to reconnection.

After the break, the Knowledge Carrier would have more personal discussions and teachings with the women. Spending time with **only the Knowledge Carrier** and women was requested by participants, who felt that this was an important time to discuss more personal stories and experiences. During this part of the teaching circles, the research team would step out which allowed the women to better connect to the Knowledge Carrier.

At the end of each session, the research team would give **participants feedback** forms (Appendix E). This was an opportunity for participants to share their thoughts and concerns about each session. Each weekly meeting took about 2 hours and went from 5:00 pm to 7:30 pm on Tuesday evenings at Winona's Place. A sample format of the sessions is included above. Also, at the end of each cycle, a focus group was held for the women to discuss their experiences in the sessions as well as the strengths and areas of improvement in the project (Appendix F).

The roles and responsibilities for each research team member are described in the steps of the research process and additional details are provided in appendix G.

## B. Knowledge Carriers

Several Knowledge Carriers attended the teaching circles and Full Moon Ceremony. Below is a brief description of the teachings shared.

KNOWLEDGE CARRIERS	BRIEF DESCRIPTION OF TEACHINGS
Alita Sauv� (Tahltan/Cree)	<ul style="list-style-type: none"> <li>▪ Water teachings</li> <li>▪ Full Moon teachings</li> <li>▪ Shared her story and how she learned the teachings</li> </ul>
Dorothy Peters (Anishnaabe)	<ul style="list-style-type: none"> <li>▪ Provided teachings on the medicines and other plants</li> <li>▪ Strawberry teachings</li> <li>▪ Life cycles of women in all stages of life</li> <li>▪ Shared her stories and discussed importance of communication and expression emotions</li> </ul>
Vivian Recollet (Anishnaabe)	<ul style="list-style-type: none"> <li>▪ Going through the life stages of being a woman (life cycle teachings)</li> <li>▪ Medicine teachings</li> <li>▪ Don't question the process</li> <li>▪ Power in sharing your story</li> </ul>
Maria Montejo (Popti)	<ul style="list-style-type: none"> <li>▪ Creation story</li> <li>▪ "The Words that Come Before all Else" Haudenosaunee prayer and opening acknowledgements</li> <li>▪ Discuss spirituality and we are light and energy</li> <li>▪ Breathing techniques</li> </ul>
Judy Rheaume (Anishnaabe)	<ul style="list-style-type: none"> <li>▪ Shared personal story of Sixties Scoop and cultural reconnection through ceremony and community</li> </ul>
Jimmy Dick (Mushkego Cree)	<ul style="list-style-type: none"> <li>▪ Shared men's roles and responsibilities</li> <li>▪ Shared personal stories of growing up as a boy and then a man</li> <li>▪ Shared songs</li> </ul>
Marie Gaudet (Anishnaabe)	<ul style="list-style-type: none"> <li>▪ Shared ideas about the Full Moon Ceremony</li> <li>▪ Stages life teachings and rites of passage</li> <li>▪ Shared family songs</li> </ul>
Whabagoon (Anishaabe)	<ul style="list-style-type: none"> <li>▪ Shared personal story of the Sixties Scoop and cultural reconnection</li> </ul>

### C. Engagement Practices

Engagement practices were described to ensure that teaching circles promoted a safer, comfortable, and mutually understanding space for every community member. They ensured that the community members' voices and input were respected and honoured. Below are engagement practices.

1. **Confidentiality**: What is said in the group, stays in the group.
2. **No lateral violence**: Examples of lateral violence (bullying, finger-pointing, backstabbing, shunning, gossiping) include using words or being physical. Leave negativity that is directed towards others at the door. Use the opportunity with the Knowledge Carrier to work through any feelings that can lead to violence. You will be asked to leave the room to speak with one of the meeting facilitators to discuss how you want to manage the situation.
3. **Know your triggers and coping strategies**: You may comment on certain issues raised during sessions that may be triggering to you, but please be respectful and mindful of the context when commenting. You are free to leave the session, take a walk, or talk to the facilitators at any time if you are triggered. You can return to the session when you are ready or return to the following week's session.
4. **Express yourself in your language of choice**: If you would like to speak in your language (e.g. Ojibway) during the sessions, please do so. If you choose to share how you felt spiritually you may share in English. Often, there is not a direct translation from Ojibway to English, for example.
5. **Speak one at a time**: Please be mindful that someone taking a pause while they speak may be gathering their thoughts. Make sure they are finished speaking before you begin. A feather or another tool may be used to pass around to signal that the next person may speak.
6. **Be aware of your state of mind**: Please be mindful of your state of being. This is essential to engage with the group in a respectful way. Talk to the Knowledge Carrier leading the session to learn about their protocols or reach out to the host/facilitator to learn about the Knowledge Carriers position on using substances prior to being in ceremony and when using medicines. Knowledge Carriers may hold different positions that could work for you.

## D. Meals

Various meals were prepared to serve 10-15 people enough for invited guest such as the Knowledge Carrier and any helpers, the women and three facilitators with leftovers remaining. A budget of approximately \$50 was used with some weeks costing significantly less and other weeks being slightly over \$50. Below are some examples of meals with modified recipes served at the sessions with website links to the original recipes.



## Avocado and black bean salad served with baked salmon

### Avocado bean salad ingredients:

- 2 x 16 oz dried black bean cans
- 1 red Spanish onion, chopped or scallions
- 3 cups Roma tomatoes, chopped and de-seeded
- 1 red pepper, chopped or may use a yellow or orange pepper
- 375 g (12 oz) canned corn kernels, drained
- 2 cups of fresh coriander, roughly chopped
- 2 avocados, peeled and chopped
- 2 mangos, peeled and chopped
- 150 g (4  $\frac{3}{4}$  oz) arugula/rocket, leaves separated



### Avocado bean salad dressing ingredients:

- 2 clove garlic, crushed
- 1 small red chili, finely chopped
- 4 tbsp lime juice +  $\frac{1}{2}$  cup olive oil

**Preparation instructions:** Make the salad and dressing the night prior. Set the tomatoes and mangoes in a separate container to prevent the salad from getting soggy. Separate dry and wet layers in the same container with Saran wrap. The dressing was stored in a jar and the salad placed into a large plastic container. The dressing was only added prior to serving. <https://gimmedelicious.com/avocado-black-bean-salad/>

### Baked Salmon ingredients:

- 4 lemon
- 8 cloves garlic (small, minced)
- 2 tbsp parsley (heaping; chopped)
- 8 tbsp extra-virgin olive oil
- Dash kosher salt
- Dash black pepper
- 8 salmon fillets (about 4 to 6 ounces each)

**Preparation instructions:** Heat the oven to 375 F. Line the pan with foil and lightly oil. In a small bowl, combine the garlic, parsley and olive oil; blend well. Arrange the fillets in the pan and spread the garlic/parsley mixture evenly over them. Sprinkle the fillets lightly with salt and black pepper. Bake for ~20 minutes, or until they flake easily with a fork. Juice 2 of the lemons. Drizzle the fillets with the lemon juice. Slice the remaining lemon into wedges to serve with the fillets.

### Wild rice with nuts and dried berry served with baked sole



#### Wild rice with nuts and dried berry ingredients:

- 1 cup of wild rice
- ½ tsp salt
- ½ bunch leeks
- 1 cup of nuts (e.g., hazelnuts [filberts] or pecans) toasted and chopped
- 1 cup of dried cranberries or blueberries etc...

**Preparation instructions:** Clean rice, cook rice in 4 cups of water, and add nuts and berries. To toast nuts spread them in a single layer sheet in a shallow baking pan. Bake at 350°F, oven for 5-10 minutes until light golden brown and stir once or twice. To remove the papery skins from hazelnuts, rub the nuts with a clean towel. Add to the rice mixture and serve warm. The dish may be prepared the night prior including the nuts. The dish can be warmed in the oven but is also enjoyable when served cold.

#### Baked sole with lemon ingredients:

- 8-10 sole fillet
- Coarse salt to taste (or sea salt)
- ¼ cup vegetable oil
- ¼ cup fresh lemon juice
- 6 tbsp breadcrumbs
- 6 tbsp grated parmesan cheese
- ½ tsp paprika

**Preparation instructions:** Preheat oven to 350°F. Season sole fillets with salt. In a small bowl, whisk together oil and lemon juice. Pour into a 13x9 glass baking dish or another dish covered with foil or parchment paper. Add fish and coat each fillet with the lemon-oil mixture. Lay each fillet in a single layer on the pan. Sprinkle fillets evenly with breadcrumbs, then with the cheese and finish with a sprinkle of paprika. Bake in the oven for 15-20 minutes or until fish flakes easily with a fork. Cooking time may vary depending on the thickness of the fillets.

## Spaghetti squash

### Spaghetti squash ingredients:

- 4 spaghetti squash cut in halves (8 halves)
- Olive oil
- Dried oregano + Garlic powder +Chili flakes

**Preparation instructions:** Preheat the oven to 400<sup>0</sup>F. Slice the squash in half lengthwise and scoop out the seeds and ribbings. Drizzle the inside of the squash with olive oil and sprinkle with salt and pepper, oregano, garlic, and chili flakes. Place the squash cut side down on the baking sheet and use a fork to poke holes. Roast for 30-40 minutes or until lightly browned on the outside, fork tender, but still a little bit firm. Remove from the oven and flip it cut side up. When cool to the touch, use a fork to scrape and fluff the strands from the squash.

### Topping 1 ingredients (no meat):

- Kale, salt and pepper, olive oil, parmesan (fresh and graded)

**Topping 1 preparation instructions:** Wash the kale and remove and discard the stems. Tear the leaves into bite-size pieces. Dry completely in a salad spinner or pat dry with paper towel. Transfer the kale to a large bowl. Dress kale lightly with 1 tsp olive oil, so the leaves are barely coated. Season with the remaining 1 tsp salt and 3-4 turns black pepper. Spread the leaves evenly on two rimmed baking sheets and roast until crispy and bright green, 12 to 14 minutes. Set aside. Top spaghetti with the kale chips. Sprinkle Parmesan and serve.

### Topping 2 ingredients (meat):

- 500g Ground beef
- Salt + Pepper
- 4 garlic cloves diced
- 2 green peppers chopped
- Diced tomatoes + other tomato-based sauces
- Oregano + Basil

**Topping 2 preparation instructions:** Cook ground beef and salt, pepper and sauté with garlic, green pepper and drain grease. Add sauces and season with oregano and basil, salt and pepper simmer for 1 hour. Many people have their own version of a sauce, so this recipe is not very directive.

## Wild rice & butternut squash casserole

### Wild rice & butternut squash ingredients:

- 1 cup wild rice
- 1 cup long grain rice
- 2 tsp salt
- 2 tbsp olive oil
- 5 cups diced butternut squash, ½" cubes
- 2 thinly sliced leeks white & light green parts
- 2 tbsp freshly chopped poultry herbs plus more for garnish
- ½ tsp freshly ground pepper
- 1 tsp ground nutmeg
- 1 cup chopped pecans + ½ cup dried cranberries chopped
- 1 ½ cups panko breadcrumbs + 1 cup shredded old cheddar cheese + ½ cup freshly grated Parmesan cheese
- 2 tbsp olive oil



### Preparation instructions:

1. Add 1 cup of wild rice and 1 tsp of salt in 4 cups of boiling water. Cook for about 45 minutes. Cook the long grain rice separately for 15 minutes until the rice is tender. Remove from heat, drain and set aside.
2. Cook squash with 1 tbsp of olive oil until golden and tender for 6-8 minutes in a baking dish. Add the remaining oil to the leeks and cook for 5 minutes until tender. Remove from heat; mix with the rice, pecans and cranberries. Season with poultry herbs, 1 tsp of salt, pepper and nutmeg; combine well.
3. In a medium bowl combine the breadcrumbs and cheeses. Add 1 cup of this topping to the rice mixture in the baking dish, stirring well to combine.
4. Sprinkle the remaining topping over the dish and drizzle with 2 tbsp of olive oil. Cover lightly with foil wrap and bake for 20 minutes. Remove foil and bake for an additional 10-15 minutes until the top is golden and crispy. Garnish top with additional chopped herbs.

The cooked wild rice and butternut squash were mixed and placed in a large container the night prior. On the day of the session, the breadcrumbs and cheese were added. A roasted chicken was purchased pre-cooked, broken apart, placed in a large container, and heated the day of the session.

<https://www.thehealthymaven.com/butternut-squash-and-wild-rice-pilaf/>

## Roasted vegetables with quinoa

### Roasted vegetables with quinoa ingredients:

- 1 small butternut squash cubed
- 2 yellow bell peppers diced
- 2 sweet potatoes cubed
- 3 Yukon gold potatoes cubed
- 2 red onions quartered
- 1-2 large carrots diced
- Can of corn
- Red quinoa (did not add)



### Roasted vegetable dressing:

- 1 tbsp fresh thyme
- 2 tbsp fresh rosemary (used dried)
- Olive oil
- Salt and pepper
- 2 tbsp balsamic vinegar

**Preparation instructions:** Roast tossed vegetables for 35-40 minutes spread evenly on a pan mixed with the dressing. Stir every 10 minutes. Add pine nuts during the last 10 minutes.

### Dessert ingredients:

- 10 red delicious quartered

**Preparation instructions:** Melt down butter and mix in maple syrup, boil, and add cinnamon. Cover the apples with the maple syrup mixture and bake for 45 minutes.

## Vegetable dumpling stew

### Dumpling ingredients (double recipe):

- 1 cup flour (125 g)
- 1 tsp baking powder
- ½ tsp salt
- 4 tbsp olive oil, divided
- ½ cup warm water (120 mL)

### Preparation instructions:

In a small mixing bowl, combine flour, baking powder, and salt with a spatula. Form a well in the middle of the dry mixture and add 2 tbsp olive oil and warm water. Mix until a sticky ball is formed. Cover with a dish towel and set aside.

### Vegetable stew ingredients:

- 1 onion, diced + 8 carrots, diced
- 4 cloves garlic, minced
- 2 tsp dried dill
- 1 tsp dried sage
- 1 tsp dried thyme
- 1 tsp pepper
- 2 cups potato, diced (400 g) (used 10 potatoes)
- 6 cups vegetable broth (1 L)
- 2 leaves bay leaf
- Fresh parsley, chopped, to serve

### Preparation instructions:

1. In large pot, add the olive oil over medium heat. Once the oil begins to shimmer, add the onion and carrot and cook for about 4-5 minutes, or until the onions are semi-translucent.
2. Add in the garlic, dill, sage, thyme, and pepper, and cook for 2-3 more minutes until herbs are fragrant.
3. Stir in potatoes, vegetable broth, and bay leaves, and bring to a boil. Reduce heat to medium-high and simmer about 8 minutes or until potatoes are about 75 percent cooked through.
4. Carefully drop in dollops of the dumpling, about 1 inch (2-cm) in diameter.
5. Simmer dumplings for ~10 minutes, or until chewy and cooked through.
6. To serve, garnish with lots of fresh parsley. Can add to Jasmine rice or other.

## Potato stack pie

### Potato stack pie ingredients:

- 2-1/2 lb (10) red potatoes, peeled, thinly sliced
- ¼ - ½ cup melted butter
- ½ tsp salt (as needed)
- ¼ tsp pepper (as needed)
- 2 jalapeno peppers, seeded and minced (used red pepper flakes)
- 1-¼ cup crumbled cotija (used feta cheese, old cheddar, parmesan)
- Salsa and sour cream, optional



**Preparation instructions:** Preheat oven to 375°F. Line a 15x10x1-in. pan with parchment paper. In a large bowl, toss the potatoes, butter, salt and pepper to coat. Layer a third of the potatoes evenly in the pan. Sprinkle with a third of the jalapenos and cheese. Repeat layers. Top with remaining potatoes and jalapenos. Bake for 35 minutes. Top with remaining cheese. Bake 15-20 minutes longer or until potatoes are tender. Let stand 5 minutes. If desired, serve with salsa and sour cream. <https://www.tasteofhome.com/recipes/jalapeno-cotija-cheese-potato-stack-pie/>

### Southwest chicken ingredients and preparation instructions:

- Sprinkle taco seasoning over both sides of chicken. In a large skillet, heat remaining oil over medium heat. Add chicken; cook 4-5 minutes on each side. <https://www.tasteofhome.com/recipes/southwest-chicken-dinner/>

### Portobello steak ingredients:

- 3-4 large portobello mushrooms (stems removed, wiped clean)
- 1/3 cup balsamic vinegar + 1/4 cup olive oil + 1/2 tsp cumin
- 1/2 tsp black pepper + 1/4 tsp smoked paprika + 3 cloves garlic (minced)
- 1 tbsp steak sauce (optional, vegan friendly)

**Preparation instructions:** Add mushrooms to a shallow baking dish or large freezer bag. Set aside. In a mixing bowl, whisk balsamic vinegar, olive oil, cumin, black pepper, paprika, garlic, and steak sauce. Taste and adjust seasoning as needed. Add sauce to the mushrooms and use a pastry brush to brush on all sides. Marinate on each side for 5 minutes. Heat a large skillet over medium heat. Cook on each side for 2-3 minutes, or until caramelized and deep golden brown. Brush on any remaining marinade while cooking to infuse more flavor.

<https://minimalistbaker.com/portobello-steaks-avocado-chimichurri/>

## Fish with roasted vegetables

### Vegetable mix ingredients:

- 3 sweet potatoes (cubed)
- 1 cup of wild rice
- 2 red peppers (sliced)
- Asparagus bunch
- 3 carrots (sliced)
- Olive oil, thyme, parsley, salt and pepper as needed



**Preparation instructions:** Cook wild rice by boiling in 4 cups of water for about 40 minutes. Toss sweet potatoes, red peppers, asparagus, carrots in olive oil, thyme, parsley, salt and pepper. Lay out vegetable mix on a baking sheet cook and cook for 15 minutes. Mix vegetables with cooked wild rice and serve.

### Garlic tilapia ingredients:

- 8 tilapia fillets
- Kosher salt
- Freshly ground black pepper
- 2/3 cups butter, melted
- 4 cloves garlic, minced
- ½ tsp red pepper flakes
- Juice and zest from 1 lemon
- 2 lemon, cut into wedges to serve on the side
- Chopped parsley, for garnish

### Preparation instructions:

1. Preheat oven to 400°F. Season tilapia with salt and pepper and place on a small baking sheet.
2. Mix butter, garlic, red pepper flakes, lemon juice, and zest then pour over tilapia. Place lemon rounds on top and around tilapia.
3. Bake tilapia for 10-12 minutes or until fish is fork tender.

## Pizza

### Pizza crust preparation instructions:

Pizza crust was purchased. Olive oil was mixed with herbs, thyme and oregano, and sprinkled on pizza crust. Purchased pizza sauce and let on top of crust.

### Topping ingredients:

#### 1. Meat pizza

- ½ lb ground beef
- 1 package of bacon
- 3 types of cold cut meats
- Various veggies: sliced tomatoes, green and red peppers, onions, mushrooms
- Mozzarella cheese, feta cheese, parmesan cheese
- Herbs: oregano + thyme

**Preparation instructions:** Cook beef, add pepper and salt, and drain grease. Cook bacon, dab off grease. Add meats and veggies to the crust and top with cheese and herbs. Cook 10-15 minutes, enough to melt cheese and crust golden.

#### 2. Veggie bacon

- Vegan bacon
- Various veggies: sliced tomatoes, green and red peppers, onions, mushroom
- Mozzarella cheese, feta cheese, parmesan cheese
- Herbs: oregano + thyme

**Preparation instructions:** Cook vegan bacon and add to crust. Add veggies to the crust top with cheese and herbs. Cook 10-15 minutes to melt cheese and crust golden.

#### 3. Plain pizza

- Veggies and cheese only added to crust.

### Salad ingredients and preparation instructions:

- Mix spring greens, onions sliced, red peppers sliced and diced, cucumbers sliced and diced, tomatoes cubed, and top with feta cheese

### Dressing ingredients and preparation instructions:

- Juice one lemon, mix with olive oil and sprinkle with lemon & pepper spice

## Wild rice pilaf and sole fillet

### Wild rice pilaf ingredients:

- 2 cups chicken broth
- 2 bay leaves
- 8 sprigs fresh thyme
- 1 cup wild rice rinsed
- 1 ½ cup long grain white rice
- 3 tbsp butter
- 1 ¼ cups medium onion chopped fine
- 1 cup carrot chopped fine
- Kosher salt
- ¾ cup dried cranberries
- ¾ cup pecans chopped (toast until fragrant, ~6 minutes)
- 2 tbsp fresh parsley leaves minced



### Preparation instructions:

1. Bring chicken broth, bay leaves, and 4 sprigs thyme to boil in saucepan over medium-high heat. Add the rinsed wild rice, cover, and reduce heat to low. Cook for about 40 minutes.
2. Heat butter in medium saucepan over medium-high heat, about 2 minutes. Add onion, carrot, and 1 tsp salt; cook, stirring frequently, until softened but not browned, about 4 minutes.
3. Add rinsed white rice and stir to coat grains with butter. Cook, stirring frequently, until grains begin to turn translucent, about 3 minutes. Add 2 ¼ cups boiling water and 4 sprigs thyme to rice and return to boil. Reduce heat to low, sprinkle cranberries over rice, and cover. Cook 18 minutes.
4. Combine wild rice, white rice mixture, pecans, and parsley in large bowl. Toss with spoon and adjust seasonings with salt and pepper if needed.

### Sole fish fillet ingredients:

- 1 lb sole fillets + coarse salt to taste
- ¼ cup olive oil + ¼ cup fresh lemon juice
- 3 tbsp breadcrumbs + 3 tbsp grated parmesan cheese + ½ tsp paprika

### Preparation instructions:

Preheat oven to 350°F. Season sole fillets with salt. In a small bowl, whisk together oil and lemon juice. Pour into a 13X9 glass baking dish. Add fish and coat with the lemon-oil mixture. Sprinkle fillets with breadcrumbs, cheese and a sprinkle of paprika. Bake for 15-20 minutes or until fish flakes easily with a fork.

## Carrot soup

### Carrot soup ingredients:

- 1 small onion, chopped
- 2 tbsp butter
- 5 cups chicken broth
- 3 cups carrots, peeled and sliced (about 7)
- 1 cup potatoes, peeled and cubed
- Salt and pepper

### Preparation instructions:

1. In a saucepan, soften the onion in the butter over medium heat. Add the carrots, potatoes and broth. Bring to a boil.
2. Cover and simmer gently for about 20 minutes or until the vegetables are tender. In a blender purée the soup until smooth. Season with salt and pepper.

<https://www.ricardocuisine.com/en/recipes/2184-cream-of-carrot-soup>

## Food restrictions

**All dishes are plain:** No salt, pepper, spices, herbs, oils, butter, broth, or any other additives.

### Side dishes ingredients:

- Boiled or baked white or sweet potatoes
- White rice – washed 4-6 times to remove starch
- Boiled or baked veggies like carrots, squash

### Snacks:

- Avocado (allowable fat), cottage cheese, Greek yogurt

### Meat:

- Baked boneless and skinless chicken or boneless fish fillets

### Soups:

- Boil veggies and put aside water to gradually re-add once veggie has been blended to obtain desired thickness
- 6 carrots (2 servings); 1 large sweet or white potato (1 serving); 1 butternut squash (3-4 servings depending on size); may mix carrots with sweet potatoes or other

## E. Feedback Form Questions

Administered after each intervention session.

2. What did you like during this session?
3. What did you dislike during the session?
  2. Would you change anything about today?
1. How did you connect with the teachings if this is true for you?
2. If you did not connect with the teachings, explain why if you can?
3. When you are in ceremony, what would you like to have?

## F. Focus Group Guide

1. What are some of the things that you have learned during the teaching circles?
2. How will you maintain teachings shared in the teaching circles?
  - a. How will you be able to practice those teachings here at Winona's Place?
  - b. Are there things that Winona's Place can do to support you in practicing those teachings?
  - c. Are there things that Winona's Place can do to further support you in a healing journey in addition to the teachings using onsite resources or other resources that they may not have here?
3. How did the teachings with the Knowledge Carrier prepare you for the ceremony?
4. In general, how did you feel after attending the teaching circles?
5. How did you feel after the Full Moon Ceremony? Please share your experiences with the Full Moon Ceremony.
6. How have these teachings and ceremony impacted you based on your experience and/or understanding of the Sixties Scoop?
7. What were some of the strengths of this research study [probe on likes: teaching circles, Full Moon Ceremony, Knowledge Keeper connections]?
8. What were some of the areas of improvement or recommendations for this research study [probe on dislikes: teaching circles, Full Moon Ceremony, Knowledge Carrier connections]?
9. Was there a relationship between ceremony, teachings, and harm reduction practices and its impact your health or wellbeing? If so, please explain.
10. How have your experiences from participating in the teaching circles and Full Moon Ceremony impacted your health and well-being?
11. Would you like to share anything else with us about your experience in this research study?

## G. Additional Information on Research Team Roles for the Ceremony and Teaching Circles

### ***Maggie Campaigne, Indigenous Community Engagement Worker***

- 🍓 Assisted in managing project expenses,
- 🍓 Built a relationship with the women by sharing her stories and teachings,
- 🍓 Bought and prepared gifts for the women as part of their bundle and as a way of showing gratitude for their participation,
- 🍓 Helped prepare the meals for the weekly sessions,
- 🍓 Organized the space in which the teaching circles took place,
- 🍓 Connected to and invited Knowledge Carriers to be part of the project,
- 🍓 Introduced the Knowledge Carrier to the women, and
- 🍓 Cleaned the space after the session was complete.

### ***Anita Benoit, Principal Investigator***

- 🌐 Managed the project funds,
- 🌐 Assisted in preparing the gifts when applicable,
- 🌐 Bought groceries before the session that were used to prepare the meals,
- 🌐 Prepared the meals for the women,
- 🌐 Ensured the space was organized for facilitating the teaching circle, and
- 🌐 Cleaned the space after the session was complete.

### ***Janani Kodeeswaran, Research Assistant***

- 🍷 Assisted in preparing the gifts when applicable,
- 🍷 Helped prepare the meals for the women,
- 🍷 Ensured the space was organized for the facilitation of the teaching circles,
- 🍷 Cleaned up the space after the session was complete,
- 🍷 Collected feedback forms after each session, and
- 🍷 Facilitated the focus group at the end of each cycle and conducted data analysis.

## References

1. Fournier S, Crey E. Stolen from our embrace: The abduction of First Nations children and the restoration of Aboriginal communities. Vancouver, BC: Douglas & McIntyre Ltd; 1997.
2. Sinclair R. Identity lost and found: Lessons from the sixties scoop. *First Peoples Child & Family Review*. 2007;3(1):65-82.
3. Johnston P. Native children and the child welfare system. Toronto: Canadian Council on Social Development in association with James Lorimer; 1983.
4. Kimelman JEC. No quiet place: Final report to the Honourable Muriel Smith, Minister of Community Services. Winnipeg: Manitoba Community Services: Review Committee on Indian and Metis Adoption and Placements; 1985.
5. Kulusic T. The ultimate betrayal: Claiming and re-claiming cultural identity. *Atlantis: Critical Studies in Gender, Culture & Social Justice*. 2005;29(2):23-8.
6. Reading C, Wien F. Health inequalities and the social determinants of Aboriginal Peoples' health. Prince George, BC: National Collaborating Centre for Aboriginal Health; 2009.
7. Timpson J. Four decades of literature on Aboriginal Canadian child welfare: Changing themes. *Child Welfare*. 1995;74(3):525-46.
8. Milner A. The sixties scoop thirty years later. *Inroads: A journal of opinion*. 2001:154.
9. York G. The dispossessed: Life and death in native Canada. Toronto, ON: Little, Brown; 1992.
10. Amir R. Cultural Genocide in Canada? It Happened Here. *Aboriginal Policy Studies*. 2018;7(1):103-26.
11. Spencer DC. Extraction and pulverization: a narrative analysis of Canada scoop survivors. *Settler Colonial Studies*. 2017;7(1):57-71.
12. Bagley C, Young L, Scully A. International and transracial adoptions: A mental health perspective Brookfield, VT: Avebury, Ashgate Publishing Company; 1993.
13. Lee R, Lee S, Draper M. Social connectedness, dysfunctional interpersonal behaviors, and psychological distress: Testing a mediator model *J Couns Psychol* 2000;48:310-8.
14. Triseliotis J. Some moral and practical issues in adoption work. *Adoption and fostering*. 1989;13(2):21-7.

15. Blackstock C, Trocmé N, Bennett M. Child maltreatment investigations among Aboriginal and non-Aboriginal families in Canada. *Violence against women*. 2004;10(8):901-16.
16. Cardinal SW. A framework for Indigenous adoptee reconnection: Reclaiming language and identity. *Canadian Journal for New Scholars in Education*. 2016;7(1):84-93.
17. Nuttgens S. Stories of Aboriginal Transracial Adoption. *Qualitative Report*. 2013;18(2).
18. Lavallee LF, Poole JM. Beyond Recovery: Colonization, Health and Healing for Indigenous People in Canada. *International Journal of Mental Health and Addiction*. 2010;8(2):271-81.
19. Hill DM. Traditional medicine and restoration of wellness strategies. *Increasing the Safety and Wellness of Women Impacted by Violence*. 2011(1).
20. Campagne M. Community Engagement Worker, Indigenous Health & Wellness. Elm Centre, YWCA Toronto. 2019
21. Interrupted childhoods: Over-representation of Indigenous and Black children in Ontario child welfare: Ontario Human Rights Commission; [Available from: <http://www.ohrc.on.ca/en/interrupted-childhoods>.
22. Foster R. Reimagining the Child Welfare System. *JL & Soc Pol'y*. 2018;28:174.
23. di Tomasso L, de Finney S. A Discussion Paper on Indigenous Custom Adoption Part 1: Severed Connections - Historical Overview of Indigenous Adoption in Canada. *First Peoples Child & Family Review*. 2015;10(1):7-18.
24. King M, Smith A, Gracey M. Indigenous health part 2: the underlying causes of the health gap. *Lancet*. 2009;374(9683):76-85.
25. Greenwood ML, de Leeuw SN. Social determinants of health and the future well-being of Aboriginal children in Canada. *Paediatrics & Child Health*. 2012;17(7):381-4.
26. Marsh TN, Coholic D, Cote-Meek S, Najavits LM. Blending Aboriginal and Western healing methods to treat intergenerational trauma with substance use disorder in Aboriginal peoples who live in Northeastern Ontario, Canada. *Harm Reduction Journal*. 2015;12.
27. Sodi T, Bojuwoye O. Cultural Embeddedness of Health, Illness and Healing: Prospects for Integrating Indigenous and Western Healing Practices. *Journal of Psychology in Africa*. 2011;21(3):349-56.

28. McCormick R. Aboriginal traditions in the treatment of substance abuse: Let only the good spirits guide you. *Can J Couns*. 2000;34:25-32.
29. Twigg RC, Hengen T. Going Back to the Roots: Using the Medicine Wheel in the Healing Process. *First Peoples Child & Family Review*. 2009;4(1):10-9.
30. Edwards T, Taylor K. Decolonising cultural awareness. *Aust Nurs J*. 2008;15(10):31, 3.
31. Mundel E, Chapman GE. A decolonizing approach to health promotion in Canada: the case of the Urban Aboriginal Community Kitchen Garden Project. *Health Promot Int*. 2010;25(2):166-73.