



MOVING FROM

CRISIS TO WELLNESS

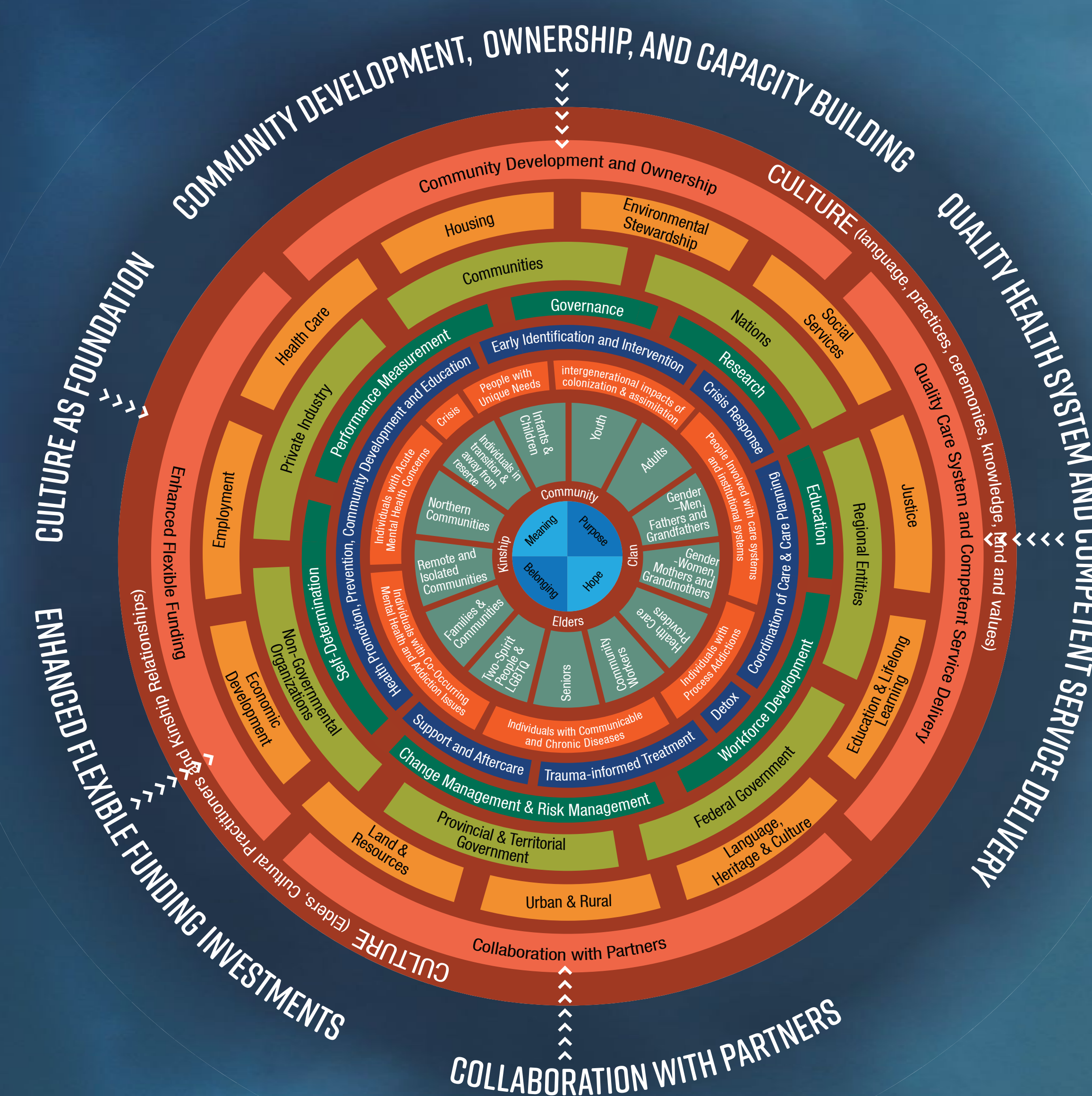


First Nations Community Crisis Planning, Prevention, and Response Service Delivery Models

The traumatic impact of a crisis on a community cannot be underestimated. A crisis plan can reduce these impacts through appropriate and timely responses, reflecting community priorities and cultural protocols.

A First Nations Community Crisis Plan supports the Indigenous belief in strengths over weaknesses, assets over deficits and that people are resilient and capable of addressing their own concerns, all key elements supported by the First Nations Mental Wellness Continuum and Indigenous Wellness Frameworks.

COMMUNITY CRISIS PLANS ALIGN WITH THE FNMWC, THROUGH SUPPORTING THE THEMES OF:

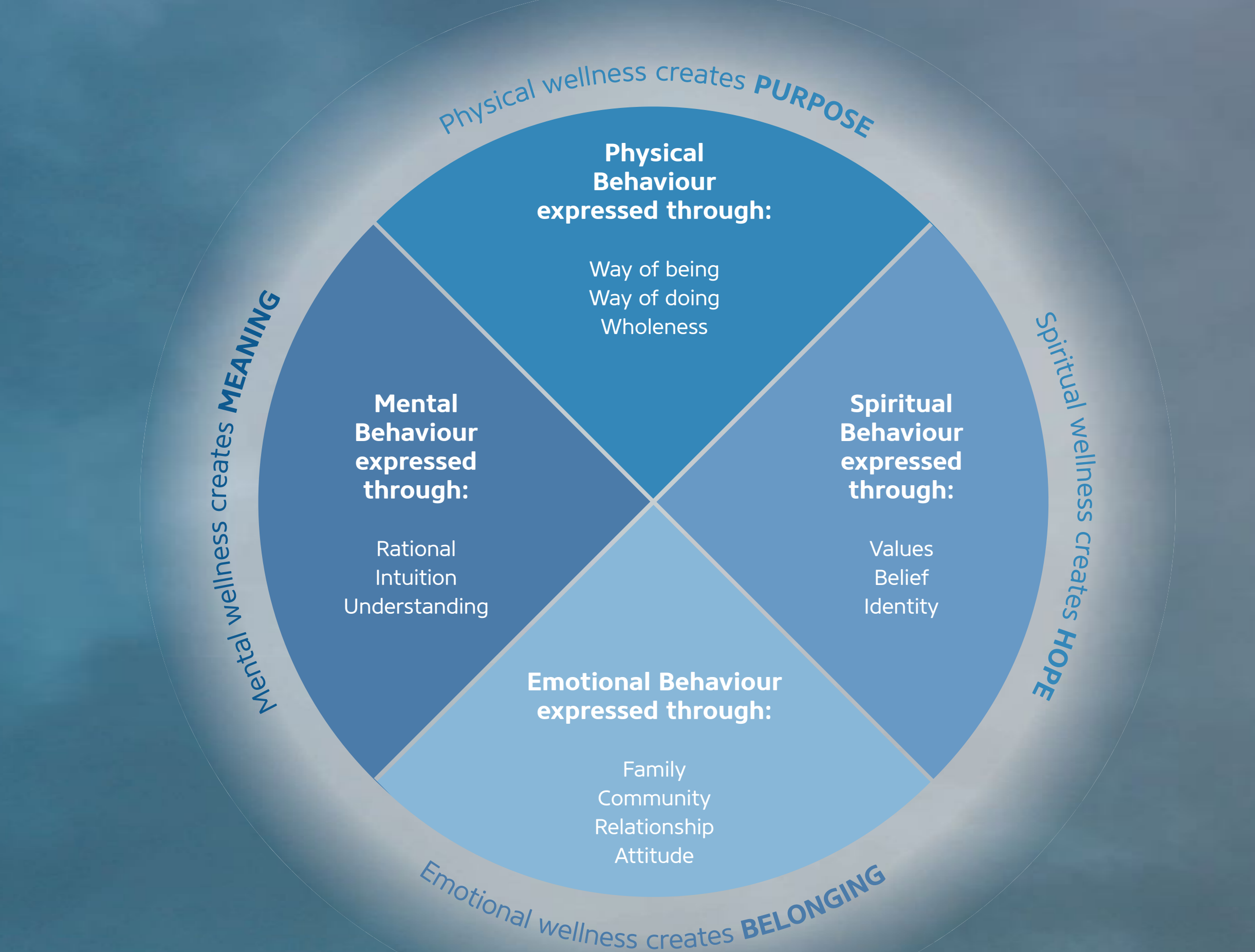


When placed within the continuum of care, effective crisis response attends to everything from health promotion to aftercare, ensuring the needs of individuals, families and community are met, while supporting their unique heritage, traditions, and culture.

Crisis has the potential to disrupt the integrity of a social system, family, or community as well as individual balance and wellness. Optimally, communities would be free of crisis or at least have time between crisis incidents to recover and resolve impacts.

WHEN THE FOUNDATION OF A FIRST NATIONS COMMUNITY CRISIS PLAN

IS BASED ON THE INDIGENOUS WELLNESS FRAMEWORK, WELLNESS IS RESTORED AND MAINTAINED THROUGH SUPPORTING A CONNECTION TO:



HOPE

Values, Belief, Identity

Respectfully engage with community and family for them to lead the process of crisis planning, prevention, response and recovery through alignment with values, beliefs, and identity.

BELONGING

Family, Community, Relationship, Attitude

Planning actions focus on optimal relationships and builds local community capacity, restores connections and supports recovery.

MEANING

Rational Thought, Intuition, Understanding

Use community and culturally appropriate methods of evaluation to ensure prevention and response continues to improve and identified problems are resolved.

PURPOSE

Ways of Being, Ways of Doing, Wholeness

Complete assessments to support community ways of being/doing to attend to diverse and changing needs, leading to best possible outcomes.

CREATE YOUR OWN COMMUNITY CRISIS PLAN

Each First Nations community defines a crisis in their own terms. One definition used by the First Nation Health Authority in British Columbia is:

“A CRISIS IS DEFINED AS AN EXTRAORDINARY CIRCUMSTANCE THAT SIGNIFICANTLY CHALLENGES COMMUNITY CAPACITY TO RESPOND.”

This Service Delivery Model is based on the Crisis and Emergency Response Plan (CERP), created by the Kwanlin Dūn First Nation, YT.

The CERP champions connections with culture through language, ceremonies, land, etc.; community development, ownership, and capacity building; and, collaboration with partners. Use the following actions to guide your planning process to create your own community crisis plan.



1. LOOK

at community characteristics – location, cultural context and history



2. LEARN

from community experience in planning for, responding to crisis



3. COMMUNICATE

and Coordinate with leadership, staff, community and partners



4. MAP

roles, responsibilities and methods for internal/external communication and coordination



5. ASSESS

current capacity including strengths and weaknesses

POTENTIAL CRISES AND EMERGENCIES

- Home/community building on fire
- Unexpected death/suicide/homicide/assault
- Search and rescue of missing or lost citizens
- Dangerous/wild animals entering community
- Blizzard/ice storm or extreme temperatures
- Forest fire
- Flood
- Communicable disease outbreak
- Hazardous material spill/explosion

ATTEND TO VARIOUS LEVELS OF CRISIS PREVENTION:

PRIMARY:

universal protection to address risks faced by all
Example:
investing culture through **landbased activities**

SECONDARY:

groups at greater levels of risk
Example:
building a community fire for people who are grieving from violent death

TERTIARY:

supports recovery after the crisis, and beyond linking back to primary prevention
Example:
holding a community feast for people beginning their treatment for an opioid addiction

ACTIONS TO GUIDE YOUR CRISIS PLANNING PROCESS

BE INCLUSIVE OF CULTURE AND KNOWLEDGE KEEPERS, i.e. respectfully asking for their support on-the-land during a search and rescue. Avoid forcing mainstream training as a requirement.

CONSIDER COMMUNITY DEVELOPMENT, OWNERSHIP AND CAPACITY BUILDING opportunities through the FNMWC, where the silo approach is replaced by collaboration.

ESTABLISH GOVERNANCE, to affirm community control of crisis plans, which may include sharing decision making with external agencies if needed, i.e. Medical Officer of Health during communicable disease outbreaks.

EXPLORE POTENTIAL PARTNERSHIPS within community and other levels of government.

IDENTIFY AND ATTEND TO CAPITAL NEEDS, i.e. meeting spaces, cultural gathering sites, or fire suppression gear.

TAKE A TRAUMA-INFORMED APPROACH, where frontline workers provide trauma support in a culturally safe way.

PRACTICE AND RESPECT PROTOCOLS such as how guests are welcomed to the community

“It is said, the Great Spirit worked to ensure what we would need to live life, forever and all time,
NO MATTER THE CIRCUMSTANCES,
was thought of and put into Creation”

Anishinabe Creation Story, as told by Elder and Dr. Jim Dumont, Ojibway Elder, Chief of Eastern Doorway, Three Fires Midewiwin Lodge

Not long ago, “we were self-reliant, self-governing Nations living in harmony with our neighbours and all that lives on our lands or in our waters.
WE SHARED THE LAND IN WAYS THAT DID NOT DISRUPT OR THREATEN OUR SURVIVAL
– our physical, mental, emotional, and spiritual wellbeing.”

Nobody Wants to Die. They Want the Pain to Stop. The People's Inquiry into Our Suicide Pandemic, 2016. Mushkegowuk Council.

SCAN FOR MORE INFORMATION
OR VISIT **THUNDERBIRDPF.ORG**

for more information on this Service Delivery Model and other community crisis planning resources.

