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***Evaluating the impact of a community-based
wellness program for Indigenous women
using nominal group technique***

Sonja Wicklum MD CCFP FCFP

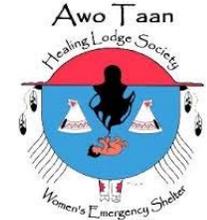
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Presenter: Sonja Wicklum

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Team and supports



- Sonja Wicklum
- Rita Henderson
- Megan Sampson
- Christiana Armeniakou
- Lindsay Crowshoe
- Levi Freidlich
- Yunqi (Jacob) Ji
- Ashlee McGuire
- Kerry McBrien

- Erin Cameron
- Lorrilee McGregor

- **Bev Renaud**
- Jody Forbes
- Tammy Earle
- Kadyn Morris
- Nicole Neve
- Jenna Pothier
- Darcie Brerttom
- Delaney Perrault

- Andrea Wall
- Jordana Armstrong

- Loretta Tuttau
- Josie Nipenak
- Evelyn Good Striker (Elder)
- Tia Black

Calgary



- Ethics approval CHREB
- Ethics approval Onion Lake Cree Nation

Prevalence

- **Obesity** (Statscan, 2018; Batal, 2019))

- 63.1% OW/OB
- 26.8% OB (28.8% in AB)
- FN on-reserve 30-36%
- FN off-reserve 38% (AB)

	Prevalence if obese	Prevalence if non-obese
Diabetes	13.4	2.9
Htn	29.5	9.5
CVD	6	2.7

- **Diabetes - First Nations women higher prevalence than other women** (Walker, 2020)

- 4.2% vs 1.6% 20-34 yr
- 17.6% vs 6% 35-49 yr
- Lifetime risk FN people 57% vs 44.5% general pop'n
- *More often in women and at younger ages*



Background - causation

- Complex – physical/social/cultural/political – *reframe away from “lifestyle choice”*
- Indigenous social determinants of health
- Impacts of colonialism
- Increased rates of chronic disease and health equity gap

(Jacklin, 2017)

Truth and Reconciliation Commission on Canada



CALL 22: ABORIGINAL HEALING PRACTICES

We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.

CALL 89: PHYSICAL ACTIVITY PROMOTION

We call upon the federal government to amend the Physical Activity and Sport Act to support reconciliation by ensuring that policies to promote physical activity as a fundamental element of health and well-being, reduce barriers to sports participation, increase the pursuit of excellence in sport, and build capacity in the Canadian sport system, are inclusive of Aboriginal peoples.



Background – Indigenous women’s health programming

- Review 16 articles, 14 unique interventions (Wicklum, under review)
 - complex factors influence behavior
 - supportive network development
- Pilot (Wicklum, 2019)
 - ↑ step counts, consumption F/V, confidence exercising as a group
 - Improved weight and BP
 - Development of social support systems
 - Introduced to health and social resources
 - Participants recommended ↑ duration and opportunities for socialization and relationship building

Program Contents

Participatory approach

Social Cognitive Theory

Medicine Wheel - Spiritual, physical, emotional and mental health

Facilitators

Mentors

Elders

– from the community

Physical Activity





Sharing and Education



Location**Year****N (> 3 sessions)**

Lloydminster - Lloydminster Native Friendship Centre

2017

28

Onion Lake Cree Nation2018 -
2019

15

Calgary (Village Square, Bob Bahan) - AwoTaan Healing
Lodge Society, Mahmawi-Atoskiwin - Miskanawah2018 -
2019

68

What does the program do?

Nominal Group Technique

- Equal voices, collaborative nature increases stakeholder ownership (Harvey, 2012)
 - 4 researchers, 1 manager, 2 facilitator – 3 Indigenous women/4 non-Indigenous
 - 2 researchers held - 23 Participant Interviews + 5 Program facilitator and Mentor interviews
- Steps
 - Idea Generation (Silent)
 - Share Ideas - with explanation (+++++)
 - Discussion and Group (+++)
 - Vote and Rank (+)
- 4 Outcomes

What does the program do?

1. Creates a Safe and Healing Environment

- *Safe and secure – secure facilities, community based facilitators aware of community issues, confidentiality maintained, sharing circle is safe space*
- *Promotes the building of relationships – amongst group members, facilitators and mentors*
- *Promotes wellness – Elder introduces holistic health*
- *Multidirectional knowledge sharing, not overwhelming the individual, supportive - Link to culturally appropriate resources, services and local opportunities*



“[I]t was just hard for me to interact with the women. And I think that's culturally because of how we've been treated,we were always like controlled over, you know, by patriarchal way of life and our rights. And the womenlike they have low self esteem even today, you know.”

What does the program do?

2. Provides Social and Cultural Support

- *Intergenerational socio-cultural-emotional support*
 - *Participants, facilitators, mentors, Elders, all trained in cultural competency*
 - *Cultural components – smudge, sharing circle*
- *Accessibility and flexibility*
 - *Grants and organisations keep costs down for participants*
 - *Childcare provided*
 - *Sports equipment donated*
 - *All participants welcome, opened to Indigenous women but non-Indigenous welcome*
 - *Facilitators asked for commitment but no penalties for lack of attendance, support and understanding for attendance issues*



“I’m 24. There was one or two younger than me, and then there were women in like their early 50s.it’s good ... a lot of the indigenous younger women, we tend to really look up to our elder women, right? And then I guess for the older women, to have younger women who are giddy and full of energy, we kind of help each other, ...”



- *“I don’t, like circulate amongst other women in the community and I don’t have, like a full understanding how other women cope with, you know, their diabetes or their, you know, food preparation or how they eat [. . .] It’s just nice to, you know, see that, or hear that from another person’s perspective, like another women’s perspective.”*



What does the program do?

3. Empowers and Activates

- *Accountability - to group, to facilitator*
- *Health knowledge translation*
 - *Link to culturally appropriate resources and local opportunities*
 - *Exposure to a variety of physical activity*
 - *Nutrition/health education*
 - *Participants sharing (recipes), their actions on social media*
- *Cultural knowledge translation - Link to culturally appropriate resources, services and local opportunities; Elder participation; Cultural components*



“I learned that I'm a big committer. Like, once I put my mind to something— and, I really put my mind to this program— I can succeed ...”



“I did lean on the ladies a lot for support. They were my motivation, it was ‘Ok, I’ve got to show up, I’ve got to be accountable to these ladies’, but now I’ve realized if I’m not accountable to myself I’m only fooling myself.”



What does the program do?

4. Personal Wellness

- *Engagement in mental, physical and spiritual wellness*
- *Experimentation and facilitated education on PA* - Exposure to a variety of physical activities e.g fitness classes, skating, self-defense
- *Education – culturally appropriate and **relevant to specific community***
- *Allowing for time to increase activation (stage of change) – Ability to attend sessions more than once*
- *Providing tools to promote/support change* - Providing step counters, educating re: SMART goals, private social media group participation encouraged

Packáwíhówípsim
K'áá'áá'áá'
Tapáshéymówin
C'á'á'á'á'



Wíchétoówin
á'á'á'á'á'
Kíshéwíhánówin
P'á'á'á'á'
Nookítow-páim

Káá'á'á'á'á'
á'á'á'á'á'
Náá'á'á'á'á'
á'á'á'á'á'

Tyítópéwéshim
á'á'á'á'á'
Sohkálá'á'á'á'
á'á'á'á'á'





Additional benefits....

“I think the program provides training like, for me to possibly run this program on my Reserve. ...Yeah, I feel like I have the skills to do that.”

- Capacity Building

“For (my grandson) to see us getting involved in a physical activity, it’s like a good healthy lifestyle and a good role model for others as well.

And now my daughter is wanting to join...”

- Halo effect

“So I sort of shied away from my culture and my race because I didn’t want to be discriminated against. But, going into the program, and [facilitator] made that a strong part, you know so I thought ‘ok, she’s using our culture to educate not only native women but non-native women as well’.....—it was a nice mix. Being able to share that culture with non-Native women was empowering. They embraced it, you know?”

- Reconciliation

Calgary Pilot 2018
Village Square Leisure
Centre



Onion Lake Cree Nation Pilot 2018



Makoyoh'sokoi

The Wolf Trail Program

- Working Group
- City of Calgary
- Funding outstanding: PHAC/CIHR



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Thank you
Questions?

Sonja.Wicklum@ucalgary.ca

