

STEPHANIE STEPHENS

waabishkamiigwan@gmail.com

EDUCATION

- 2016 – 2018 **Master of Social Work – Indigenous Trauma and Resiliency, Graduate**
University of Toronto, Factor Inwentash Faculty of Social Work
- 2000 – 2004 **Bachelor of Social Work Degree, Cum Laude Graduate**
Laurentian University
- 1997 – 2000 **Child & Youth Worker Diploma, Honours Graduate**
Sault College of Applied Arts & Technology
- 1997 - Present **Anishinaabe Knowledge, Philosophies & Healing Practices**
Various Knowledge Carriers & Teachers (listed below)

PROFESSIONAL REGISTRATION

Registered Social Worker, OCSWSSW (membership # 815182)
Social Work Association Membership, OASW (membership # 19309)

EMPLOYMENT

2019 – Present **Anishinaabe Education, Healing & Wellness**

Waabishka Miigwan Consulting: Registered Sole Proprietorship

Waabishka Miigwan, which means 'white feather' in Ojibwe (my Spirit Name). Offering clinical supervision, professional development education, 1:1 and team support for First Nations professionals. Registered NIHB mental health provider, specializing in 'helping the helpers', providing 'cultural continuity-as-healing' supports for post-secondary students and professionals seeking on-going supports for personal growth, cultural development, clinical consultant and debriefing, etc.

Also providing a range of services including individualized, Indigenous knowledge teaching & learning, trauma-informed professional development workshops, Indigenous community healing sessions, team building, etc. Consultation is offered for Indigenous and non-Indigenous organizations around strategic planning, policies, practices, curriculum design and delivery methods focusing on Indigenous pedagogies.

My goal is to support deeper understandings around historic truths and guide Indigenous and non-Indigenous communities, groups and organizations in respectful reconciliation.

Jan. 2021 – Mar. 2021 **Cultural Wellness Lead**

Argyle Public Relations, Indian Day School Settlement - Community Support Program

Supporting the IDS team in trauma-informed, Indigenous training to prepare for IDS settlement interviews and community support. Providing wholistic, cultural supports to

IDS Claimants during their settlement process. On-going support provided to Claim Assistants in the IDS Community Support Program as needed (to present).

Sept. 2020 – Dec. 2020 Special Advisor, Indigenous Relations

Public Health Sudbury & Districts

Knowledge & Strategic Services Division, reporting to the Manager of Health Equity, leading the Indigenous Engagement Portfolio, and advising at a senior organizational level, including the Medical Officer of Health.

Sept. 2020 – Dec. 2020 Professor, Social Work Program

Algoma University, Timmins Campus

Part-time Fall 2020 contract teaching SWRK3406N Concepts of Wellness in First Nation Communities: Historical Exploration

Sept. 2020 – Dec. 2020 Indigenous Counsellor

Niagara College

Part-time Fall 2020 contract doing remote counselling for students at Niagara College

June 2019 – Oct. 2019 Dean, Indigenous Learning & Student Success

Cambrian College

Managing the Wabnode Centre for Indigenous Services and staff, which supported over 800 students and directed all matters relating to Indigenous engagement throughout the college as a member of the Academic Leadership Team.

2018 - 2019 Educational Development Consultant – Indigenous Learning

Sheridan College, Centre for Teaching & Learning

Supported faculty and staff within the Centre for Teaching and Learning, and academic managers to deliver educational workshops on Indigenous ways of knowing and learning. This included working independently and collaboratively with Sheridan's Indigenous Education Council. This position also included working with faculty and departments to integrate Indigenous knowledge and ways of knowing into courses, programs, systems and processes.

2016 - 2019 Professional Development & Traditional Counselling

Amikobiin - Registered Business Partnership with Maya Odehamik Chacaby

Amikobiin, which means beaver pond in Ojibwe, focused on providing Indigenous cultural competency as full day professional development workshops and multi-day intensive PD sessions. Our mission was to change the social landscape by supporting Indigenous and non-Indigenous communities, groups and organizations in building healthy, culturally rich environments that enhance relationships.

My responsibilities with Amikobiin involved organizational engagement and networking, business finance management including invoicing and taxes, schedule management and

logistics of travel, to graphic design functions for workshop advertising. My role in Amikobiin also includes curriculum design, session planning and co-delivery, report writing, and providing traditional counselling participants. Although we had a few short-term contracts, most of the work through Amikobiin was done through full day workshops running from 1-4 days in length. Some of the larger contracted projects are listed below.

Indigenous Shelter Standards Implementation Project:

This was a province-wide, year-long contract for Aboriginal Shelters of Ontario. I was given a budget and coordinated 12 site visits across Ontario from Fort Albany to Akwesasne and Walpole Island. Here Maya and I provided professional development workshops and organizational support with shelter policy and procedure writing. This project also included community-based sessions and individual traditional healing work with participants.

Indigenous Human Trafficking Survivors Healing Retreat:

This a retreat that I planned and facilitated on my own to support the healing of 5 Indigenous women who survived human trafficking, and how have been involved in sharing their personal stories across the province. A need was presented for collective care, and I managed every aspect of planning, booking, transportation, healing activities, food, lodging, etc. for the five women in Blue Mountain. This retreat was sponsored by Ontario Native Women's Association.

The Journey Together Research Project - Indigenous Early Years:

This was a research grant contract we were offered as a result of the work we had done in Durham region the year prior. During the 6 months of the project, I took the lead working with the community to plan and implement community engagement sessions with Indigenous community members and stakeholders, collect qualitative research data and complete a community driven needs assessment while Maya delivered Indigenous knowledge sessions to community stakeholders and did behind-scenes research. In the end, we created an Indigenous Early Years Learning Model, and report to Durham Region Social Services, Early Years Learning Department which resulted in the region being awarded additional Ministry funding to implement the recommendations.

Training of Trainers Trauma-Informed Approach to Lateral Violence:

This was the title of request from Nokiiwin Tribal Council based in Thunder Bay, ON. During these intensive sessions, Maya and I collaborated to focus on kindness rather than violence, and the trainees transformed over a week intensive to become 'Spirit Builders'. This is now a name they have coined, and we are in the midst of supporting Nokiiwin with their upcoming Spirit Builders training curriculum that they will get accredited for Health and Safety certifications. The first day of this project was a community professional development session with over 200 people in Thunder Bay. Following that, we worked closely with over 30 Indigenous and non-Indigenous professionals educating them on historic trauma, underlying issues of lateral violence, and wise practice healing models they can use to train their communities.

Intensive Community Healing:

We planned and carried out a four-day intensive community member collective healing session on a Northeastern Ontario First Nations reserve. This consisted of professional development trauma-informed training for chief and council and all band employees, followed by training/preparatory sessions for community helpers, and a two-day intensive collective session. Individual healing sessions were offered as well, and we reached over 60% of the community. From this intensive, a community driven strategic plan was created for healing and wellness and I mapped this out for the community on a giant mural.

Indigenous Anti-Human Trafficking Liaison Project:

This was a year-long contract that my business partner took the lead on for Ontario Native Women's Association. My role involved business management aspects and assisting in the planning and implementation of training for Liaisons working on the project across the province, coordination of follow-up sessions, and final report editing and review.

Aboriginal Youth Summit:

This was a project that I planned in partnership with colleagues at Carea Community Health Centre in Oshawa. I was contracted as lead facilitator of a full day engagement with Aboriginal youth and adults to provide traditional teachings, interactive relationship and self-esteem building activities to implement a variation of my previous work from Project ALLY. My business partner contributed with traditional teachings for youth on the day of the event.

2011-2016

Full Time College Professor/Program Coordinator (2014-2015)

Social Service Worker – Native Specialization Program

Sault College of Applied Arts & Technology

Academic focus on incorporating Indigenous pedagogy into college curriculum; creating experiential learning opportunities getting students on the land and using the medicines; connecting Indigenous ways of knowing and ways of doing with contemporary social service work vocational learning outcomes; comparing Anishinaabe traditional teachings to SSW code of ethics by going back to the original Anishinaabemowin words and root words for accurate and descriptive understandings; resource collection and production of Indigenous Knowledge and Indigenous History teaching series; understanding historic trauma, colonization and impacts on the wellbeing of Indigenous peoples; community development and capacity building for Anishinaabe youth at risk through the creation of Project ALLY: Aboriginal Leaders Liberating Youth, taking participatory action to connect at risk youth with a benevolent Aboriginal adult mentor; teachings of the Kaswenta (two-row wampum belt) as a tool and framework to understand where Indigenous people of Turtle Island come from to understand moving forward in healing historic trauma; assisting the college with strategy mandate to The SSW-NS program is the only Native Specific, college level Social Service Worker Program in Ontario.

Non-Teaching Responsibilities included Program coordination, policy writing, advisory committees in-college and in-community, program budgeting and expenditures,

development and implementation of student retention strategies, proposal and report writing, curriculum development, program review, course evaluation, community training and consultation, community development advocacy, partnerships, and initiatives, authoring course outlines, developing assessment tools.

Courses Designed & Taught

Incorporating Aboriginal Healing Methods into Practice

Course Description: Through an experiential learning approach, students will explore how to incorporate Aboriginal healing methods in social service work practice.

Throughout the semester, students will be exposed to different traditional healing methods within Aboriginal cultures including the use of medicines, ceremonies, sharing circles, and traditional healers to achieve spiritual, mental, physical and emotional balance. This course involves hands on experience with medicines and instruction on how to use traditional teachings with clients.

Foundations for Balanced Practice

Course Description: The belief in the need for balance in work and personal life is at the core of this course. Students will gain familiarity with the field of social work; its values and ethics as a profession. Social work practice theories that guide the action of practice will be introduced. Students will learn to assess strengths and limitations from an individual and community perspective. Basic skills will be introduced as well as discussion of the realities of working with people as a career. Cultural competence as a foundation of client centered, strength-based approaches will be established.

Alternative outlooks on problem solving, self-concept and growth will be explored. The teachings of the Sacred Tree will provide a basis of integration with mainstream social work for course outcomes.

Understanding Aboriginal Wellness in Canada

Course Description: This course will provide students with an in-depth examination of Aboriginal history, worldview and culture in Canada. By exploring pre-contact and colonial history students will gain an understanding of the experiences and impacts on Aboriginal wellness and identity. Students will also discover how wellness is impacted as they explore contemporary issues relating to Aboriginal and government relations, such as policies, rights and responsibilities.

Capacity Building for Communities

Course Description: The concept of community is intrinsically tied to the Native cultural identity. Collective identity can be empowering or the target of oppression. Community organizers work to help communities build or regain capacity to change and/or grow. Capacity involves attaining knowledge and skills to build and change. Mastering these skills creates a sense of empowerment. Belief in the ability to accomplish change is essential to capacity building. This leads to successful community development. This course will introduce students to these concepts and their roles in capacity building.

Canadian Social Welfare and Aboriginal Social Policies

Course Description: This course will provide an introduction to Canadian social welfare and policies, and Aboriginal Social Policies. Focus at the micro, mezzo and macro levels of Social Service Work are guided directly by social policies. In examining the evolution, devolution and consequences of social policies on the general Canadian population and

specifically the Aboriginal population, students gain key pieces of understanding social issues in the context of larger structural pieces. This course will examine 'a distinctly Aboriginal perspective on understanding social relations, challenging conventional analysis for...failure to take into account Aboriginal world views and experiences.' (Wotherspoon and Satzewich, xxii, 2000) Critical analyses of historical and current legislation, social policies and practices, related to child welfare, education, health care and criminal justice in Canada will begin development of skills necessary for effective practice

Crisis Intervention

Course Description: Crisis Intervention is a short-term, time limited helping skill that focuses on the client's immediate problem. Crisis work is an integral component of social work field. Social Service Workers will encounter a number of different crises in the field. Informed and confident contact are the most effective ways to serve these "most vulnerable" of clients and requires a development of sensitivity to a number of factors, including cultural differences and the ability to partner with natural support networks. In this course, the student will be introduced to the theory and application of crisis intervention as a problem-solving approach to crisis resolution. The crisis intervention model will be applied within the framework of various crises. A range of crisis intervention strategies will be explored from both first and second order crisis intervention approaches.

The Parallel Worlds of Mental Health

Course Description: Effective social service work in this area provides knowledgeable guidance and support for individuals and families. Students will gain an education on the multiple aspects and perspectives involved with this population. Parallel worlds of mental health include formal and informal systems, personal and professional realities and multi-cultural components. The course will inform students on mental disorders, available medications and alternative paths. Canadian Mental Health policy and legislation will also be explored.

Patterns and Impacts of Family Abuse

Course Description: Abuse within families may occur in relationships with elders, children and/or partners. Students will become familiar with the dynamics of abusive relationships, cycles of violence and recovery, and types/characteristics of family abuse. The Child and Family Services Act provides guidance for professionals and services working with violence within the family. Students will recognize the need for advocacy by understanding the impacts, patterns and services of abuse within families.

Essential Skills for Social Services

Course Description: Anyone working in the helping field must develop a personal style of connecting with members of the community in need. Effective interpersonal skills are a blend of theory, skills and self-awareness. Therefore, this course intent is to launch the process and techniques of effective social work skills. In addition, implications of self-awareness and cultural context of the helping relationship will be emphasized. An introduction to different traditional/spiritual methods of healing from the Native perspective will be integrated into the material.

Groups for Multi-Cultural Practice

Course Description: The field of social work focuses on the person in the environment. Social Services Workers will consistently use skills related to group dynamics in their work with clients, colleagues and communities. This course will cover the various types of groups and techniques necessary to work effectively with groups. The unique considerations for work with multicultural groups will be addressed. Students will gain an understanding of the differences between the concepts of professional groups and circles.

Life, Loss and Grief

Course Description: Loss is a constant in everyone's life. Grief, bereavement and mourning, although a highly individualized experience, can be better understood and assist us in our own personal journey, as well as supporting and advocating for the bereaved in our lives. Accepting death as an integral part of the life cycle opens our options and opportunities for life. This course will attempt to open up the topic and the inevitable reality of this part of all of our lives.

2007-2012 Social Worker/Youth Counsellor

Algoma Family Services, Community Support Team:

Intensive support services to higher risk post-adjudicated youth are structured to: Prevent further infiltration into the custody/detention system; Prevent the return of youth to open and/or secure custody settings; Reduce conflict with the law and probability of re-offending; Facilitate re-integration from custody/detention into the community; Provide psychosocial, psychological and psychiatric assessments and consultations of high risk post-adjudicated youth; Provide individual, family and group-based cognitive therapeutic interventions related to criminogenic risk/need; Facilitate consultation and collaboration with probation officers, court personnel, and community collateral professionals; Provide referral to relevant community resources; Provide treatment programming for youth who have been convicted of sexual offending; and provide the TAPP-C Program (Arson Prevention Program for Children) to youth who have been convicted of fire-setting offences.

Genesis Day Treatment Program:

Responsibilities include program development, intake, assessment and treatment of substance abuse and mental health disorders through individual, group and family counselling, as well as a structured day treatment program with education component. Individual counselling and daily group therapy facilitation were based on the harm-reduction model of substance abuse treatment and youth worked towards abstinence within the stages of change model and develop an understanding of individual challenges as well as develop family supports, academic, peer and treatment-based supports. Program includes like skill development, accessing community resources, healthy active living, art therapy and adventure-based experiential learning. Treatment also involved individualized transition planning and referral to residential treatment as requested.

Care and Treatment School-Based Program:

Responsibilities include mental health individual, group and family treatment for school-aged children and youth to assist in managing difficulties with respect to emotional, social, and behavioural development.

Group Facilitator:

Mental Health intervention for children and youth dealing with separation and divorce in the family, self-esteem building, empowerment for girls.

2009-2011 Sessional Part Time College Professor

Sault College of Applied Arts & Technology

In the Social Service Worker – Native Specialization Program, *Foundations for Balanced Practice and Patterns and Impacts of Family Abuse*; in the Child & Youth Worker Program, *Working with Diverse Populations*.

2006-2009 Residential Youth Counsellor

Operation Springboard: Gord Saunders House

Research, develop and facilitate weekly life skills programs in both individual and group formats; Work with individuals who have behaviour or mental health issues that affect their interactions with others; Deal with crisis situations that may involve volatile behaviour; Establish and uphold professional client/counsellor relations; Handle and manage stressful and crisis situations appropriately; Escort clients to appointments and meetings as per program requirements; Participate in on-going program planning and development; Follow security and communication procedures as per Springboard's and applicable government's policies and procedures; Maintenance of the household/office and its surroundings using physical exertion and manual dexterity to operate various equipment/tools as per program requirement; Represent the Agency at court, workshops, conferences and meetings as directed; Participate in the training and orientation of new staff members, students and volunteers; Provide documentation in accordance with Springboard and Funder's standards; Handle confidential information in accordance with Agency, Funder and legal standards; Reception, administrative, and food preparation and service duties as required; Work beyond regular shift, from time to time, due to program needs.

2004-2005 Child Protection Worker, Family Service Team

Native Child & Family Services of Toronto

Carrying out CFSA duties, investigating and assessing reports of Aboriginal children alleged to be in need of protection as defined by the Child and Family Services Act, which includes allegations relating to neglect, physical and sexual abuse, substance abuse, parent/teen conflict and assessing high risk situations; providing protective services to Aboriginal children and families, case management responsibility for a caseload of protection cases; collaborating with families and community agencies to identify needs, set goals and establish and plan for service; providing prevention and intervention services with Aboriginal families, reporting to Ontario Court of Justice.

2003-2004 Primary Family Prevention Worker

Six Nations Child & Family Services

Responsible for initiating and supporting various child, youth and adult programs, which, are directed to supporting and strengthening individual, family and community functioning; Development and facilitation of primary prevention (social/educational) child and youth groups and programs Program development, service delivery, proposal writing, training, cultural events; Development and facilitation of self-help/mutual aid support programs; Organization of activities that support and strengthen individual family and community functioning. Also responsible for developing and facilitating workshops for the community, organizing and facilitating special community events, and developing and facilitating child and youth programming for the community.

2002-2003 Child & Family Counsellor Assistant

Algoma Family Services

Individual and family counselling, intake, assistant in processing psychological assessment. Group facilitator for mental health intervention for children and youth dealing with separation and divorce in the family, self-esteem building, empowerment for girls.

1999 Youth Cultural Camp Coordinator - Native Counsellor Training Program

Ontario Native Education Counsellor Association

Youth cultural camp program development, program expenditures, staff supervision, event planning, cultural teachings, work with program Elder in residence.

1998 Youth Cultural Camp Counsellor - Native Counsellor Training Program

Ontario Native Education Counsellor Association

Youth cultural camp program facilitation, daily interaction with Aboriginal youth and their parents, cultural teachings, recreational activities, field trips, event organization, work with program Elder in residence.

ADDITIONAL RESEARCH EXPERIENCE

The Journey Together Project

Co-lead on the project:

<http://nebula.wsimg.com/d267eed1dc510840b3c379283cb8d365?AccessKeyId=AC79335C34474B68269F&disposition=0&alloworigin=1>

Gathering Our Voices Project

Lead on community engagement the project and co-lead on report writing:

<http://bawaajigewin.ca/wp-content/uploads/2017/03/Bwajigewin-FINAL-Needs-Assessment-for-printing-March-2017-website.pdf>

Project ALLY: Aboriginal Leaders Liberating Youth

Development of Project ALLY: Aboriginal Leaders Liberating Youth – an annual SSW-NS community capacity building project in its 3rd year. 100 Aboriginal youth are partnered with an Aboriginal benevolent adult to mentor them through a culturally-based, spiritually-uplifting event. Statistics and qualitative data have been collected since the inception of the project in 2014. Worked with Ontario Federation of Indigenous Friendship Centres on a research project that involved a research team, youth and camera crew to document Project ALLY to incorporate in a research documentary for their Urban Aboriginal Knowledge Network Youth Leadership project.

https://sswnsprojectally.wixsite.com/projectally?fbclid=IwAR3tLUyDr_nY8txEfX5jiUoTznJb8cBJaW5pF507Me_l6xdjibLUXI2Y47c

GirlSpoken

Independent Study: Contribution to pilot project research with GirlSpoken: Creative Voices for Change project, research of Dr. Carol Kaupi, Laurentian University Faculty of Social Work. Contribution work involved creating a cultural version (Haudenosaunee) of an existing GirlSpoken group manual. This included initial cultural research, group activity development, group session facilitation (art-based therapy group) and gathering qualitative evaluation data, statistics, and writing a final report of my findings. Acknowledgements in GirlsSpoken Aboriginal Workshop Manual Publication.

TRADITIONAL TEACHERS

My traditional teachings of Anishinaabe culture began in 1990 in Batchewana First Nation learning women's teachings, moon cycles, deer hide tanning, sacred medicines, and protection during my adolescence. I have been fortunate to have many teachers throughout my adolescence and adult life. I have been gifted with knowledge about my responsibilities as a member of the Bear Clan, about my Anishinaabe name and purpose, and about living the good life and infusing cultural beliefs, worldview, Medicine and Ceremony into my life as much as possible. Although there are many teachers of all ages I am grateful to, the following have significant impact on my learning with profound impacts on my journey.

Ted Recollet – Anishinaabe ceremonial family, Elder and Traditional Knowledge Carrier, Traditional Healer, Elder in residence at Sault College [I learn from and consult with Ted on a regular basis regarding traditional teachings];

Tony DePerry – Anishinaabe ceremonial Father, teacher/mentor, Anishinaabe traditional knowledge carrier, traditional healer, language teacher;

Valerie King – Anishinaabe Traditional Knowledge Carrier, Mississauga's of the Credit, Social Work Educator and traditional counsellor [I learn from and consult with Val on as needed basis regarding Traditional Teachings];

Brian Outinen – Anishinaabemowin translator, traditional knowledge carrier and philosopher, traditional healer [I learn from, work with, and consult with Brian on a regular basis];

Maya Odehamik Chacaby – Over 10,000 hours apprenticing with Maya, an Anishinaabe scholar, linguist, philosopher, carrier of Traditional Knowledge, previous Senior Researcher for OFIFC and previous OFIFC Cultural Competency Training Developer and Educator. Maya

was also my business partner, I worked with her full-time doing community professional development education, and as a traditional helper in cultural teachings and ceremonies. I spent over four years full time in an apprenticeship role learning from, and co-delivering workshops and trainings with Maya;

James Carpenter, Colin Mousseau, Keith Smith & Harlan Downwind-ban – Traditional Healers/Medicine Men [I see regularly for Traditional Healing and Teachings];

Sandra Montour – Haudenosaunee traditional teachings, role model, practicum supervisor;

Rebecca Martell – Cree Traditional Knowledge Carrier/Teacher [I learned traditional teachings from Rebecca in the MSW-ITR program];

Esstin McLeod - Traditional Medicine Woman, Developer and facilitator of Traditional Medicine workshop Series [I have attended over 6 days of medicine picking and traditional teachings and continue to learn from and consult with her about medicinal plants];

Willard Pine – Anishinaabe Elder from my home community, Garden River First Nation [has been supporting me in my journey to find my cultural identity since I was young].

Stella Blackbird-ban – Elder in residence for the Native Counsellor Training program I worked for 2 summers in a row. [Stella provided many Traditional teachings and ceremonies on a daily basis as we resided in the same residence for the duration of the program];

VOLUNTEER/COMMUNITY SERVICE

Traditional Teachings & Helping (15+ years):

I have been doing various roles relating to traditional counselling work since 2014. I am a helper with ceremonies, feasts, community events, sharing traditional teachings, medicine picking, cleaning, preparation, and gifting medicines. I view it as a responsibility to volunteer my time outside of paid work to organize and assist with cultural events for the community. I have organized a community Round Dance, conducted numerous Sharing Circle ceremonies, I am often a helper to bring in and explain the Smudging Ceremony during events. Sharing knowledge of medicinal plants and traditional teachings is a responsibility I have as a member of the Bear Clan and responsibilities to the Crane, Loon and Beaver Clans. I always take the time to share the teachings I've been gifted with those who ask and are ready to listen and learn. I also freely share any programs and activities that I have developed over the years with any Indigenous and non-Indigenous community members who intend to use it in a not-for-profit way for the betterment of community. Part of my community service involves getting connected to communities. I started a Two Spirit Community Group to unite people and share resources in my hometown. I volunteer my time to set up information booths when I am available to share information on Indigenous culture, medicines, healing and Two Spirit peoples. I do community giveaways at least annually and I follow my Anishinaabe ethics of kindness first and fulfilling my inherent responsibilities freely and never through greed.

Soccer Coach (5+ years):

When my children were young, I volunteered in the Sault Youth Soccer League as coach & assistant coach for indoor and outdoor leagues year-round.

OTHER TRAINING/ WORKSHOPS

STEPHANIE STEPHENS

Indigenous Trauma and Resiliency Workshops; Various college-required employee trainings; Non-Violent Crisis Intervention; Therapeutic Crisis Intervention; ASIST Suicide Intervention; Child Protection in Ontario Training; CAMH Youth, Drugs and Mental Health Concurrent Disorder course; First Aid & CPR; Numerous workshops and conferences relating to adult education, universal design, mental health, addictions, social justice, and Indigenous culture.