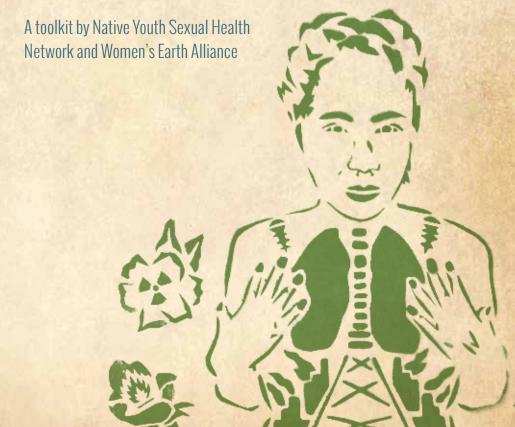
VIOLENCE ON THE LAND, VIOLENCE ON OUR BODIES

Building an Indigenous Response to Environmental Violence





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ABOUT THIS TOOLKIT

Connected to Body, Connected to Land

The concept of environmental violence is embodied in the phrase *Connected to Body, Connected to Land*, which means that whatever happens to the land and the environment(s) around us (either for good or bad) also happens to our bodies and our communities.

In order to support communities in talking about and working more from an understanding of these connections, Indigenous women, youth and Two Spirit people suggested that our team develop a toolkit. They also recommended that this toolkit include workshop activities, resources on how to care for our bodies while doing frontline land defense work, strategies for addressing rape culture and land trauma, and a tool to document environmental violence.

These practical tools aim to help Indigenous communities identify the connections between the way their bodies and lands are being impacted, and provide the means to combat the dangers of environmental violence. Most importantly, this toolkit offers both guidance and support for developing and strengthening culturally-rooted, nation-specific responses to the unrelenting land/body traumas Indigenous communities face.

This toolkit accompanies a longer collection of community stories produced by the Native Youth Sexual Health Network and Women's Earth Alliance, which includes the experiences of Indigenous women, youth and Two Spirit/gender diverse people who are experiencing and resisting environmental violence.

What is Environmental Violence?

Environmental violence: The disproportionate and often devastating impacts that the conscious and deliberate proliferation of environmental toxins and industrial development (including extraction, production, export and release) have on Indigenous women, children and future generations, without regard from States or corporations for their severe and ongoing harm.

Chronic Social Stressors: Ongoing social stressors caused by development and industry that impact and divide communities. These include increased mental health concerns, violence against Indigenous women, children, and families, sexually transmitted infections including HIV, incarceration, child removal, and suicide. Chronic social stresses are examples of environmental violence.

Forms of Environmental Violence

Reproductive health issues (e.g. birth defects, infertility)

Cancer and other illnesses

Chronic social stressors, like:

Sexual, domestic and family violence

Missing and murdered Indigenous women, girls & Two Spirits

HIV and other sexually transmitted infections

Increased crime in communities

Increased rates of incarceration

Increased drug and alcohol use in communities

Suicide (particularly among young people)

Land trauma and dispossession

Loss of culture and self-determination

Divisions in families and communities

Child removal

Mental health concerns

Poverty

Using this Toolkit

The activities and community stories that follow can be used for developing conversations about environmental violence. Included are activity instructions, their purpose and goals, and the supplies or templates you will need.

The overarching goal is to create a space in which your community can discuss the nation- and community-specific impacts of environmental violence in your area, as well as how to address them. It is critical to make workshop activities or land-based conversations nation- and community-specific. While the following activities are focused on building community-based solutions, legal and policy strategies can also be used.

We've also included one 8-page mini-zine as a resource that can be photocopied and replicated for workshops, teach-ins and an example of what you can create on your own to share information with community members. There is also a glossary at the end to help build vocabulary about environmental violence.

Important note: These activities/exercises will have you and your participants moving through the land/body trauma you all may be experiencing. As you work through this toolkit, it is important to have nation-specific medicines, such as cedar tea, available to help with feelings of grief and pain that participants may experience. For this reason, a section on medicines for our bodies is included to provide examples of this type of support. Be sure to also provide time and space for participants to process these feelings, and bear witness for one another. As we name violence, we begin to find ways to heal from it.

ACTIVITIES, WORKSHOPS + ICEBREAKERS

Activity 1: Gender/Sexual Identity and the Land (Not Your Land Binary)

Connecting with the land, defending the land and our relationship to the land as nations should not reinforce violent binaries in which certain people are left out of our communities. Within land-based work we must remember that there are more than two genders (female/male) that exist on the land, otherwise we often exclude Two Spirit, gender non-conforming and non-binary people.

Reminders about gender/sexuality and land:

- Part of the diversity of creation (land/water/four-legged) is that non-binary life exists and is critical to the survival of our nations and communities.
- · While on the land we can support different forms of gender/sexualities.

As Alex Wilson (Opaskwayak Cree Nation) shared with us in a personal communication on July 8, 2015:

"We call the moon grandmother and the earth mother in English but in Cree that isn't the case. What is important is the relational aspect acknowledging some kind of kinship. In Cree, the land (aski) is not gendered... Same for water. It's not gendered but it has a spirit of life and it's fluid."



Water and manoomin (wild rice) along the Treaty 3 Anishinaabe Water Walk.

Instructions:

This activity is best done out on the land.

Have participants pick something out about their surrounding environment (land/water/etc.). Then have them talk about the element that they've chosen and their relationship to it without gendering the element or that relationship.

Example: This is river. It is made up of water. The river provides us with water to drink. My relationship to water is....

The key messages of this activity are:

- We all have a relationship to creation (land/water/four legged, etc.).
- The relationships that we have to creation are not tied to certain body parts.

 Our relationships to creation are fluid, just like some peoples' genders.
- Support Two Spirit, Queer, LGBTTQQIA people to choose how they relate to the land (i.e. If they want to protect/care for the water).
- Creating life comes in many forms (not just inside the womb).
- We don't need to gender the land/water/etc. in order to be able to have a relationship with it.

Many thanks to Alex Wilson, Sarah Hunt & lako'tsi:rareh Amanda Lickers for their guidance/mentorship.

Activity 2: Our Bodies and Lands are Not Empty (Terra Nullius)

Materials needed:

"Our Bodies Are Not Terra Nullius" image (print or photocopy enough for all participants or for break out groups)

Paper (for notes)

Markers (for note-taking)

Time: 30-45 mins

Instructions:

Provide participants with a definition of terra nullius.

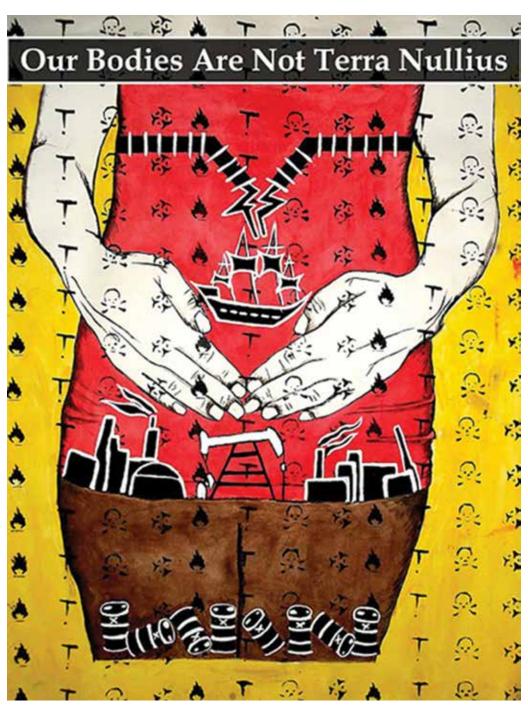
Terra Nullius: a Latin expression meaning 'nobody's land,' which was a legal concept used as justification that lands were empty and therefore open for colonization, conquering and resources extraction. This legal concept has also been used as justification that Indigenous bodies are empty and open for conquering.

Share the "Our Bodies Are Not Terra Nullius" image with participants and have them describe what they see in the image and what those elements might mean.

Have participants answer the questions:

- · How are Indigenous territories (water and land) considered to be empty?
- · How are Indigenous bodies considered to be empty?

For further discussion, have participants strategize about how we can resist the assumption that our bodies/territories are empty.



"Our Bodies Are Not Terra Nullius" Image for Activity 2

Activity 3: Connect it!

Materials needed:

Post-It notes (3 different colors)

Markers

Flipchart paper

Time: 30-40 mins

Instructions:

Divide participants into even groups. Ask them to either appoint a writer, or to ensure everyone tells each other what they are writing. Pass out the Post-It notes so that each group has three different colours.

On one colour of Post-It note, have participants write down all the words they can think of relating to "environment" (one word per Post-It note).

Do the same for the words "resource extraction" and the word "gender" using the other two colours of Post-It notes.

Ask participants to form word combinations (3 words in each combination, using one word from each colour) by identifying connections between the words. Finish by having representatives from each group present what they did to the larger group.

Examples of Word Combinations:

- Environment, Resource Extraction, Gender
- Environment, Resource Extraction, Sexual or Reproductive Health
- · Environment, Youth, Health

Note: Different words can be used in different contexts.

Activity 4: Building Cultures of Consent for our Bodies and Lands

Time: 45 mins - 1 hour

Instructions:

Over-arching question:

For Indigenous peoples, consent is often talked about as relating to both our bodies and land. There are many nation-specific understandings of consent in our communities. How do these nation-specific consent processes look in relation to our bodies and lands?

Break participants up into groups and have them work with one of the following quotes:

"Cultures of consent aren't normalized anymore, and deep understandings of respect, humility and honor have been abolished in a way. Everything from the family to the Longhouse—our traditional governance system—has been affected by industry and affected by the way industry operates in our territories and operates on our bodies."

- Iako'tsi:rareh Amanda Lickers (Turtle Clan, Seneca)

"We continue to see the principles of patriarchy embedded in old colonial values, which play out in Canadian society today. The industrial system of resource extraction in Canada is predicated on systems of power and domination. This system is based on the raping and pillaging of Mother Earth as well as violence against women. The two are inextricably linked. With the expansion of extractive industries, not only do we see desecration of the land, we see an increase in violence against women. Rampant sexual violence against women and a variety of social ills result from the influx of transient workers in and around workers' camps."

- Melina Laboucan-Massimo (Lubicon Cree Nation)

Have groups come back and discuss/debrief the quotes that they were given.

Have participants create their own definition of land/body consent based off of these larger conversations.

Activity 5: Comparing Free Prior and Informed Consent for Land/Body

Time: 30 - 45 mins

Instructions:

Free Prior and Informed Consent (FPIC) is a process that is applicable to both Indigenous lands and bodies. The goal of this activity is to have participants apply FPIC to an example that combines both aspects. Have participants work in groups.

Define and explain FPIC:

Free Prior and Informed Consent: An internationally accepted principle that recognizes Indigenous peoples' inherent and prior rights to their lands and resources, and respects their legitimate authority to require that third parties enter into an equal and respectful relationship with them, based on the principle of informed consent.

Free: Consent is freely given without intimidation, coercion, etc.

Prior: Consent is given prior to a project/procedure/action, etc.

Informed: Information about the project/procedure/action, including options/ alternatives, are shared in a way that is culturally safe.

Consent: Consensual ongoing agreement about a project/procedure/action on the land or your body.

Share the following example:

An Indigenous woman goes into a hospital to receive emergency services around a miscarriage. When she goes to the hospital she is clearly under duress and in pain. She also goes to the hospital with 4 of her children. While waiting for care in the emergency room, she hears a nurse say, "Someone should teach these Indians how to use birth control and they wouldn't be having these problems". While waiting for care, the woman's condition worsens and she is rushed into surgery during which time someone requests she sign a paper. When she wakes up and is told about the procedure, she finds out that during the operation they had completed a permanent sterilization.

Have participants talk about the issues of FPIC in this case and what could have been done to achieve FPIC.

Share the following information after working through the above example:

A study conducted between 2004 and 2005 found that 39% of the women in Aamjiwnaang, a community with high levels of chemical processing, had suffered at least one stillbirth or miscarriage. This environmental violence is a form of sterilization that is often not discussed. Given the historical legacies of sterilization of Indigenous people, we need to also be talking about the ways in which this is extended by violence on the land.

After participants have worked through each of these examples, have them discuss how FPIC is connected to issues concerning Indigenous bodies and the land.

Additional question: What are strategies of resistance that can uphold FPIC for both Indigenous bodies and lands?



Activity 6: Building a Process of Consent

Materials needed:

Land and Body Consent process sheets (print or photocopy enough for all participants)

Markers

Instructions:

It is important to talk about nation-specific processes of consent for both our bodies and the land. When we have processes of consent drawn out for both our bodies and the land (and how they are related) we are more easily able to identify when that consent is violated. Working on a process of consent for our bodies also helps us to understand what that looks like for each of us personally in relation to our sexual health.

Have participants fill out the **land consent process sheet** by instructing them to create a path for what they believe the consent process should look like for a resource-related industry trying to gain access to their communities. The numbers on the sheet represent the various steps of their process.

Have participants fill out the same consent process sheet (they can use the opposite side of the sheet) for their bodies.

If you have access to outside/pavement:

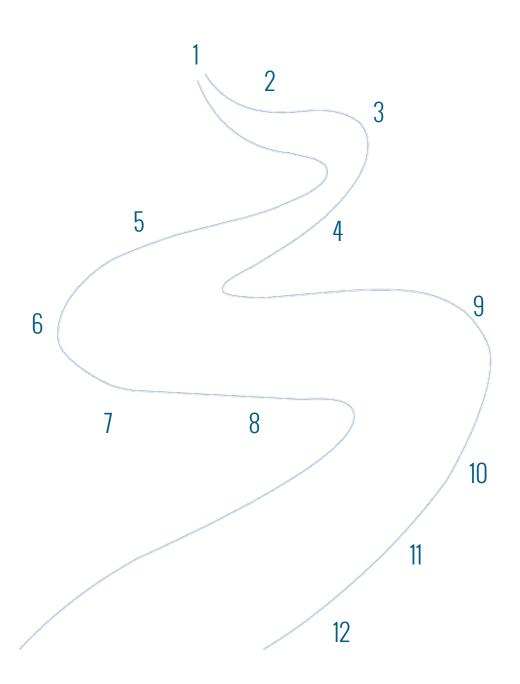
Sidewalk chalk can be used to draw out what the consent processes should look like. You can also use rocks/sticks/etc. then have people write each of the steps of their consent process down on sheets of paper. This makes the activity land-based and more interactive.

Debrief the consent processes they outline for both.

Key messages people are working towards:

- Consent is a process and spectrum (more than YES/NO)
- · Consent on the land and consent on our bodies can intersect
- · Consent on the land and our bodies are similar/different
- · Consent for our bodies and lands does not happen in isolation of each other.

Land and Body Consent Process Sheet for Activity 6



Activity 7: Moon Time Bracelets and Environmental Health

This activity is adapted from the Sacred Sistas Project

Materials needed:

Green beads

Black beads

White beads

Blue beads

String

Scissors

Time: Approximately 1 hour

Instructions:

The goals of this activity are to create a beaded menstrual cycle (moon time) bracelet, have participants talk about moon time, and to discuss reproductive health, the health of our bodies and the health of the land. We've included this activity as a way to renew teachings about our bodies and simultaneously talk about how they are impacted by industry.

For example, young people in communities such as Akwesasne have seen the impacts of environmental violence on their moon time cycles and puberty. Studies have shown that in Akwesasne, toxins like PCBs—which were introduced into the lands and waters of their territories by industry—have been linked to an early-onset of moon time in girls, among other bodily health impacts.

One of the steps communities—young women and people on their moon time—can take is to be aware of their moon time cycles, and these bracelets can support that. This activity is a reminder that as we come of age, our bodies are connected to the land.

GREEN BEADS [Represent menstruation days]

Discuss the quote on the next page about the land and our bodies, from Chelsea Sunday (Turtle Clan). This quote can help teach people to be aware of how industry can impact young people while in early stages of their development.

BLACK BEADS [Represent regular days]

BLUE BEADS [Represent fertile days]

Discuss the quote on the next page about the water and our bodies, from Alexa Lesperance (Naotkamegwanning First Nation). This quote reminds us that "water is life" and that we all start in water (the womb) before joining this earth.

WHITE BEADS [Represent ovulation]

Discuss the quotes while stringing beads of the corresponding colors onto the bracelet.

Begin by stringing 5 green beads, symbolic of a persons menstrual or "period" days, followed by 8 black beads representing regular days, then 3 blue beads representing potential fertile days. Next will come one white pearly bead that represents the ovulation day and then one more blue bead. Finally, add 10 black beads to represent the regular days of a cycle.

Tie the end of the string to the beginning to form a bracelet.



Example Moon Time Bracelet

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Quote to use to discuss **GREEN BEADS** (the land and our bodies):

"Girls in our community were experiencing the onset of puberty at much earlier ages, and boys were experiencing it later. And mothers who were carrying or breastfeeding children...the PCBs could pass through their placenta and breast milk. [This study also found high rates of infertility and polycystic ovarian syndrome, as well as high levels of hypothyroidism].

It made me angry because, just over the last couple of years, I've been diagnosed with hypothyroidism and polycystic ovarian syndrome...[And I'm] starting to get nervous because I have two children and I breastfed them both, and I feel like I'm [starting to see symptoms in them both]. It affected me and I unknowingly passed it on to my children."

- Chelsea Sunday (Turtle Clan)

Quote to use to discuss **BLUE BEADS** (the waters and our bodies):

"Water is important in rites of passage, particularly the rites of passage of birth. This water walk is an extension of rites of passage, because most people here are parents and have their children here. A large part of rites of passage and transitioning is making sure that young people have roles and responsibilities. The Water Walk is a rites of passage because you are modeling for young people what it is like to defend the land and that's a part of the life stage."

– Alexa Lesperance, (Naotkamegwanning First Nation), Youth Facilitator (NYSHN)

Note: This activity is for people who are women-identified (including trans women, Two Spirit and LGBTQQIA people). It is important to welcome people who may not have a uterus, but who want to be connected to moon teachings and the cycles of their bodies.

BODY CARE FOR OUR SPIRITS + THE LAND

Just as support is needed to take care of the land, support is also needed to take care of our bodies because of the intimate connection we have with the land—what happens on the land also happens to our bodies. While taking care of the land we can also learn how it can take care of our sexual and reproductive health. In this section, we share some tips and resources on taking care of our bodies, particularly while engaged in land defense, while offering enough flexibility to ensure these are useful in whatever way works or makes sense for you.

Note: Whenever you do land defense work or community organizing, remember that obtaining free, prior, informed and continuing consent—both over the land and one another's bodies—is mandatory.

Medicines for our Bodies

If you are active on social media and are using any of these body care tips, feel free to tag your photos/messages with the following hashtags:

#ConnectedToLand #ConnectedToBody

Words of wisdom from our auntie Katsi Cook:

"Woman is the first environment. In pregnancy our bodies sustain life. At the breast of women, the generations are nourished. From the bodies of women flows the relationship of those generations both to society and the natural world. In this way, the earth is our mother, the old people said. In this way, we as women are earth."

- Katsi Cook, Mohawk Midwife



Plantain Salves used during Treaty 3 Water Walk

While Doing Land Defense and/or Community Organizing

FOOT CARE

This can look like:

- Putting medicines like cedar and sweetgrass (whatever is local to your area) in your shoes
- Teaching acupressure and massage techniques (remember FPIC) to members of your community
- Having bandages for blisters, cuts, and scrapes, as well as wraps for ankles or knees
- Picking up donated shoes and slippers for people to wear
- · Using arnica salve for sore muscles

BODY CARE

This can look like:

- · Making smudging and ceremony available
- Natural aromatherapy (check first for allergies and scent issues). Can come in the form of oils such as peppermint, lavender, sage, lemon, etc.
- Teaching acupressure and massage techniques (remember FPIC) to members of your community
- Making herbal tinctures (liquid extracts made from herbs that you take orally—by mouth) such as elderberry to help manage coughs and colds or to regain energy
- Making compresses and poultices (some suggested recipes are below)
- · Making or purchasing salves (some suggested recipes are below)

SAFETY TEAMS

This can look like:

People designated to support anyone who has triggers (or things which cause past or current memories of abuse, violence, or other kinds of trauma to resurface). This support can range from providing a supportive, non-judgmental listening ear, to directing people to resources and any local support available that they may consider accessing—this specifically includes non-shaming/blaming/stigmatizing support for sexual assault/violence and mental health. Consider doing community trainings on how to provide this kind of support and make sure your Safety Team is easily identifiable with a ribbon or badge—get in touch with us @NYSHN for any help with this.

Creating a **Body Care** or **Foot Care Team** in addition to a **Safety Team**, to specifically look after body support.

Recipes from Our Ancestors

The following herb recipes are shared by the team at NYSHN. However, we recognize that many of our ancestors have used these recipes since time immemorial.

Where possible, we strongly encourage you to harvest locally available medicinal ingredients, giving thanks and offerings to the land and waters for providing us with these gifts. The ingredients listed in these recipes may be replaced with local medicines and herbs that knowledge keepers have said are safe to use.*

*For this reason, our recipes only list suggested ingredients. We encourage you to check locally or get in touch with us on parts per recipe if you decide to make these.



Because we are so connected to the land, many of the medicines from the land can help our bodies heal, move through transitions, or support us as we resist additional harm and trauma. Here are just a few recipes for using these medicines as teas.

MOON TIME TEA



Use: can help with regulating cycle, cleansing toxins from uterine area



Ingredients: nettle, raspberry leaf and motherwort

CRAMP TEA



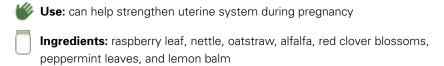
Use: can help ease pains during moon time



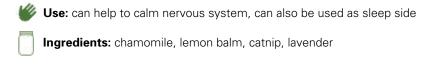
Ingredients: spearmint leaf, cramp bark, skullcap, organic marshmallow root, organic passionflower herb, and organic ginger root



PREGNANCY TEA



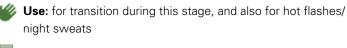
PEACE AND CALM TEA

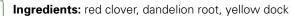


EVERYDAY NOURISHMENT TEA

W.	Use: everyday way to energize the body
	Ingredients: dried rose hips, nettle, cinnamon

MENOPAUSE - WISE WOMAN TEA







Medicines used during Treaty 3 Water Walk



FOR BIRTH TRAUMA, OBSTETRIC VIOLENCE AND SEXUAL/ DOMESTIC VIOLENCE



Use: Vaginal steams have been used by Indigenous midwives and birth workers since time immemorial to assist with healing from trauma and violence to the vulva, and vaginal and uterine areas of the body. They are useful when healing from birth trauma, obstetric violence and sexual/domestic violence. These steams are also great ways to develop a relationship with one's body. The goal is not to "smell good", but to feel empowered in the area of our first environment *

* Note: The following ingredients list is just a suggestion—we encourage you to find a calming blend that works for you.



Ingredients:

Equal parts lavender, calendula, yarrow, rosemary, lemon balm



Instructions:

In a medium-sized pot containing 1-2 quarts of water, place the herbs. Boil for 10 minutes then steep for another 5-10 minutes.

You can transfer the herbs and water to a bowl or keep it in the pot. Once the steam has cooled enough so that you do not burn yourself (put your hand over the pot/bowl to test it), place the pot/bowl of water and herbs under a stool or slotted chair, or in your toilet.

Sit over the pot without underwear.

Cover yourself with a blanket from your waist down to the floor so that no air can get in.

Stay seated over your pot of herbal steam for approximately 20-30 minutes or until the steam as decreased. This is a perfect time to relax—make prayers or think quietly to yourself.

It is commonly suggested that you do this right before bed, or at another time when you're able to lay down for an hour immediately afterwards.



PLANTAIN SALVE



Use: a general salve for itchiness, rash, and overall healing for topical skin area



2 cups olive oil or almond oil

1/4 cup beeswax (can be hardened bar type)

2 tbsp dried plantain leaf (herb, not banana!)



Instructions:

Infuse the herbs into the olive oil. There are two ways to do this. You can either combine the herbs and the olive oil in a jar with an airtight lid and leave for 3-4 weeks, shaking daily, OR heat the herbs and olive oil over low heat (low heat!) in a double boiler for 3 hours until the oil is very green.

Strain herbs out of the oil by pouring through a cheesecloth. Let all the oil drip out and then squeeze the herbs to get the remaining oil out.

Discard the herbs.

Heat the infused oil in a double boiler with the beeswax until melted and mixed.

Pour into small tins, glass jars or lip balm tubes and use on bites, stings, cuts, poison ivy, diaper rash or other wounds as needed.

MARSHMALLOW ROOT SALVE



Use: helps with minor cuts, scrapes, and minimal bleeding

Ingredients:

2 cups olive oil or almond oil

1/4 cup beeswax (can be hardened bar type)

1/4 cup coconut oil

2 tbsp dried marshmallow root (herb, not candy!)

1 tbsp calendula or comfrey (optional)

1 tbsp vitamin E (optional)



Instructions:

Same recipe instructions as the Plantain Salve.



Compresses can be used to treat a variety of issues, from muscle soreness to joint stiffness. You can make this from an old sock, pouch, or sew some material together and fill either with calming herbs. You can also heat or freeze the compress depending on your need.

Similar to compresses, **poultices** can be made from any of the above recipes. A poultice is basically a paste made of herbs that is wrapped in a piece of cloth and placed on the skin. Drinking tea and applying a poultice or compress is highly suggested to speed healing of an area of the body.

Any questions? Get in touch with us at nativeyouthsexualhealth@gmail.com

Supporting our Mental Health

STRATEGIES FOR ADDRESSING SELF-HARM/INJURY, SUICIDE, AND LAND TRAUMA:

"I think there's a lot of mental health issues, where [being devalued this way] goes as far as people believing that, and then valuing themselves as much as their community values them...For a long time, I didn't value myself as an Indigenous woman...living on the rez, where you are slowly being killed from the inside out every day, and knowing there's a problem but feeling helpless because there are so many companies, so many projects going on, people can feel devalued and depressed."

—Vanessa Gray (Anishinaabe)

"We carry these burdens, we carry these stories, everything with us as young people, and I think when we allow young people to actually face those situations and sit with that hurt, I think that's when the breakthrough moments happen."

- Nathana Bird (Ohkay Owingeh)

It's critical to "not fight evil the way it fights us. Instead, fight from a higher perspective. It's up to each community to decide what that higher perspective looks like, but a big part of that is prayer, and understanding that we are doing this for our great-grandchildren's great grandchildren."

- W.C.K. (Diné)

Ground yourself in your cultural identity, because,

"That violence upon the peak is violence upon our children—their cultural identity, who they are. And our cultural identity is what has allowed us to survive this long, to survive 500 years of genocide."

– Lyncia Begay (Diné)

Activity 8: Pathways to Healing

Materials needed:

Pathways to Healing Worksheet (print or photocopy enough for all participants)

Time: 20 - 30mins

Instructions:

Print out or copy the Pathways to Healing worksheet, and have participants fill it out.

Bring folks back into the group to debrief what their support systems are. This activity is a way to remind us that despite environmental violence, we have each other and the land for support.

Follow up questions to ask/discuss:

- What types of support are you looking for?
- · Where do you think you could get that support?
- · What are the steps you can take toward making that happen?
- What are some of the things you can do to help you to feel healed/supported (e.g. art, music, ceremony, etc.)?
- What are some ways you can do the activities you listed in answer to the previous question while/by connecting with the land and your body?

Pathways to Healing Worksheet

LIST 3 PEOPLE YOU CAN TALK TO:
1.
2.
3.
LIST 3 ACTIVITIES YOU LIKE TO DO ON THE LAND:
1.
2.
3.
LIST 3 WAYS YOU FEEL CONNECTED TO THE LAND:
1.
2.
2.3.
3.
3. LIST 3 WAYS YOU FEEL CONNECTED TO YOUR BODY:

Rites of Passage as Resurgence for the Land and our Bodies

One of the ways of both healing as a community, and teaching our future generations about the sacredness of our bodies (which allows for a deeper understanding of the sacredness of the land), is through practicing ceremony, such as our traditional rites of passage.

For April McGill (Yuki/Wappo/Pomo), her coming of age as a woman—and the ceremony surrounding it—instilled a life-long understanding about the need to safeguard her body, as well as its sacred connection to Mother Earth:

"I think it's really important for young women to have that ceremony, that rites of passage within their family... just showing our daughters and our sisters and nieces that it's important, and that having your period is so beautiful, and it's special, and how sacred it is—your body is so sacred—and to protect it".

These rites of passage are incredibly important for our men as well, who are often looked at as the warriors and protectors in our societies:

"I think about how I try and teach [my son] to value women, be respectful of women," April shares. "And I think that when it's time for him to have that coming of age ceremony, he'll be able to have that because he's raised with strong women and strong men in his life, so he'll be able to understand that."

- April McGill (Yuki/Wappo/Pomo)

Learn about your rites of passage and what they looked like on the land. This knowledge can be a good space to build skills to address mental health and land trauma, and allows us to learn nation-specific teachings about our bodies, territories, and medicines.

ENVIRONMENTAL VIOLENCE ASSESSMENT / COMMUNITY ACTION

This environmental violence assessment is one tool you can use to identify the landscape of environmental violence within your community. It can also be used to facilitate discussions about perpetrators of violence, as well as harm reduction strategies or community safety plans (during the event that industry remains in your community) to address this violence.

Instructions:

PHASE 1

Develop a definition of **environmental violence** that is specific to your nations' understanding of the connection between land and body.

Discuss the role of women, youth, Two Spirit and LGBTTQQIA people in land defense and governance on the land. What is the role of each and how are they all uniquely impacted by environmental violence?

What are words in your language that describe your relationship to land? Is there a word or phrase in your language that can name **environmental violence**?

How has industry built patriarchy into our nations? How do we support Indigenous women, youth and Two Spirit people to address that?

PHASE 2 - ENVIRONMENTAL VIOLENCE ASSESSMENT

Print or photocopy the **Environmental Violence Assessment** worksheet and begin documenting what environmental violence looks like in your territory.

Document both the stories/experiences of community members, as well as information about the number of people impacted (i.e. number of miscarriages or birth deformities, etc.).

PHASE 3 - CREATE/PLAN

Create community responses to reduce the harm of each form of environmental violence. Plan short and long term goals for pushing back on industry and holding industry accountable for the forms of environmental violence your community is experiencing.

Example: If your Environmental Violence Assessment shows that your community is experiencing an increase in the rates of sexually transmitted infections and HIV, one possible plan/response would be to seek/support an increase in culturally-safe harm reduction services. This may include:

- Increasing access to condoms, dams and other barrier methods
- Increasing access to clean injection materials, crack pipes, etc. (if injection drug use is common in areas of industry).

ENVIRONMENTAL VIOLENCE ASSESSMENT

AREAS OF IMPACT	SPECIFIC FORMS OF VIOLENCE/ LAND TRAUMA
Sexual Health (i.e. sexual violence)	
Reproductive Health (i.e. miscarriages, reproductive cancers)	
Indigenous Governance (i.e. undermining leadership roles of women, Two Spirits)	
Family Structure (i.e. reinforcing generational poverty that strain familial relations)	
Gendered Violence (i.e. increased rates of missing & murdered Indigenous women, girls, Two Spirits)	
Drug and Alcohol Use (i.e. increase in drug/alcohol use, introduction of new drugs)	
Other Chronic Social Stressors (i.e. increased rates of suicide)	

INDUSTRY, CHEMICAL OR PERPETRATORS OF VIOLENCE	HARM REDUCTION, RESPONSE, ACTION STRATEGIES

SHARE THIS WORK/RESOURCES

Violence on the Land, Violence on our Bodies Mini-Zine

We have included a mini-zine as an example of what you can create as a community resource to share information about environmental violence. Creating short, accessible resources about your community and the impacts of industry on it are great tools for workshops. If you are holding a teach-in or workshop, you can prepare these in advance.

Instructions:

- Photocopy or print the zine on the following pages (or develop your own zine by using the one we've included as a template)
- 2. Once you have made a copy or printed it out, fold the page with the zine on it into eighths by folding along all the lines. Be sure all the lines are creased well

3. Fold the zine in half along the middle vertical line 4. Cut along the dotted horizontal line in the middle.



5. Push pages together to make an X.

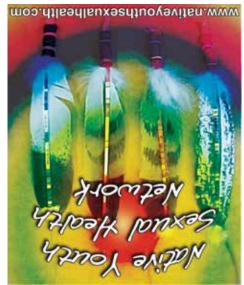


6. Fold the X so that it resembles a booklet and your zine is done!





VIOLENCE ON THE CHUB, VIOLENCE ON BUILDING AN INDIGENOUS BUILDING AN INDIGENOUS VIOLENCE



Email: ekonsmo@ nativeyouthsexualhealth.com

FB: Native Youth Sexual Health Network

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Fold along this line

SUMMARY

"Violence on the Land, Violence on our Bodies: Building an Indigenous Response to Environmental Violence" is a community-based research and advocacy project aimed at documenting the experiences of Indigenous women, youth, and community members whose sexual and reproductive health and rights have been affected by gas and oil development, mining, and pesticides – something known as "environmental violence".

This initiative is a collaboration between the Native Youth Sexual Health Network (NYSHN) and Women's Earth Alliance (WEA).



ENVIRONMENTAL VIOLENCE

Indigenous women and children bear the brunt of negative consequences of resource extraction and are suffering the detrimental, devastating, multigenerational and deadly impacts of environmental toxins and contaminants. This particular impact of environmental racism on Indigenous women and children is increasingly referred to as "environmental violence."

Environmental violence has particular effects on the health of Indigenous, women, girls, and our generations yet unborn.

harmful industries. the rapid growth of environmentally permeen these types of violence and for more information about the link judigenous communities reveal a need reproductive violence, stories from generally most "at risk" for sexual and that Indigenous women and youth are 3 - While some research has shown and human rights. reproductive and environmental health building and training linking 5 – brovide community capacity-"environmental violence". juqideuona women and children as impacts of environmental toxins on

1 - identify and document the

NEED2

SEXUAL AND

on our bodies.

the impacts of environmental violence

decisions made about our bodies. This

includes being fully informed about

informed consent regarding all

It means having tree, prior, and

often need justice before "choice"

and surrounding our bodies (i.e.

As the legacy of Indigenous and

incarceration for women) and that we

domestic violence and higher rates of

the interrelatedness of issues about

has taught us, it's critical to recognize

women of color community organizing

even becomes a possibility.

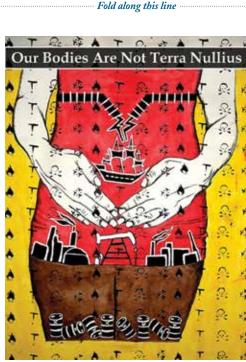
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FXAMPLES OF ENVIRONMENTAL VIOI FNCF

High rates of:

- · sexual, domestic, and family violence as well as exploitation in Indigenous communities where extractive industries are taking place, usually accompanied by large numbers of miners or other workers from outside.
- · Missing and murdered Indigenous women and youth
- · HIV and other sexually transmitted infections
- Miscarriages and birth deformities · Effects of contamination including
- mercury, uranium, and other toxins that continue to affect Indigenous women's reproductive health, their children, and generations unborn



GLOSSARY + RELATED TERMS

Allottees: Individuals who own parcels of land on Native American reservations, which are held in trust by the United States government.

Chronic social stressors: Ongoing pollution and the accompanying social stressors caused by development and industry that impact and divide communities. These include increased mental health concerns, violence against Indigenous women, children, and families, sexually transmitted infections including HIV, incarceration, child removal and suicide.

Cis: Person who identifies with their assigned gender/sex at birth.

Cis-sexism/Cis-supremacy: The power structure that privileges cis people over trans people or people who do not comply with Western assumptions of gender.

Environmental justice: A grassroots response to environmental racism valuing respect, the health of our communities and the Earth, and protection from discrimination, dispossession and exploitation, etc. This is different from environmental equity, which is the governmental response to environmental racism that values "fair treatment and meaningful involvement."

Environmental racism: The disproportionate impact of environmental hazards on people of color and Indigenous people.

Environmental violence: The disproportionate and often devastating impacts that the conscious and deliberate proliferation of environmental toxins and industrial development (including extraction, production, export and release) have

on Indigenous women, children and future generations, without regard from States or corporations for their severe and ongoing harm.

Extractive Industry: The companies and activities involved in removing oil, metals, coal, stone and other natural resources from the earth.

Fracking: Hydraulic fracturing by pressurized liquid, which is used to release natural gas from underground rock. A high pressure fluid, usually made up of chemicals and sand suspended in water, is injected into deep rock formations to create cracks, making vast caches of natural gas, previously trapped in buried rock, accessible.

Free, Prior and Informed Consent:

An internationally accepted principle that recognizes Indigenous peoples' inherent and prior rights to their lands and resources and respects their legitimate authority to require that third parties enter into an equal and respectful relationship with them, based on the principle of informed consent.

Generational poverty: To continue to experience poverty for at least 2 generations; not having any assets to pass on to future generations.

Hetero-normative patriarchy: A colonial construct which creates a social norm assuming that all of our romantic or sexual relationships are heterosexual (i.e. between a woman and man), and creates a hierarchy of power in which men benefit from systems at the expense of women and two-spirits. These dynamics often result in certain qualities, types of labor and even voices or lives being valued more than others.

Land trauma: Embodied feelings of breeched consent over lands and bodies; the emotional and spiritual suffering experienced by Indigenous peoples as a result of physical attacks on their lands and waters; a term that speaks to the emotional and spiritual experiences of loss of land and identity. This also includes feelings of loss as Indigenous peoples witness other living things (such as buffalo, wild rice, salmon, etc.) suffer or disappear as a result of these attacks. Can also refer to feelings of grief and pain that have been inferred or absorbed through Indigenous lands and waters. Land trauma is different for each person, as Indigenous Nations have different histories of contamination and displacement, and the severity can vary depending on which part of one's heritage/identity has been violated (i.e. desecration of an origin place).

LGBTTIQQA: Lesbian, Gay, Bisexual, Transsexual, Transgender, Intersex, Queer, Questioning, Asexual

Man camp / Workers camp: Temporary employee housing for oilfield workers. Some communities have reported both documented, company-regulated camps, and undocumented camps, which often are simply unregulated tracks of land with 50-100 trailers that ranchers or farmers rent out to industry employees.

National Sacrifice Zone: An area so contaminated or so depleted of its natural resources that it is unlikely to be able to sustain life.

Precautionary Principle: The principle that when an activity is reasonably expected to cause some threat or harm to the public or the environment, precautionary measures should be taken or it should be avoided altogether.

Rape culture: A term coined by feminists in the United States in the 1970's to show the ways in which society blamed victims of sexual assault and normalized male sexual violence.

Reproductive justice: The right to have children or not, and to parent the children we have in safe and healthy environments. It is based on the human right to make personal decisions about one's life, and the obligation of government and society to ensure that the conditions are suitable for implementing one's decisions.

Risk (future generations): Risk assessment is often used for deciding what is an acceptable risk in regards to industry and development. Many Indigenous people/communities have argued that current risk assessment measures do not take into account the impacts on future generations.

Rites of Passage: Rites of passage are ceremonies and/or a series of events that mark transitions within a persons life.

Self-determination: The support for Indigenous peoples to make decisions for themselves based on their own lived experiences and within the context of their different cultures and communities.

Terra Nullius: A latin expression meaning 'nobody's land'; refers to a legal concept colonial nation states used to justify the conquering of Indigenous lands. This concept is still used today as justification for resource extraction.

Turtle Island: The name Indigenous nations such as the Ojibwe/Anishinaabe use to refer to the region of the world now known as North America. The name Turtle Island comes down through traditional creation stories.

Two-Spirit: An umbrella term for Indigenous people who identify as LGBTTQQIA, gender nonconforming, gender queer and/or non-binary.

Violenced: Term used in this report to describe the horrendous amounts of unspecified violence directed at a person, a group of people, or the land.

NOTES





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