



# CECT L!brary

## Reader's Digest

Greetings, cadre!

This month, we bring you perspectives on mental health, spirituality, and hope from Indigenous scholars in North America. With the devastation of the Maui fires still in the forefront of our minds, it's important for those of us who are not Indigenous to understand how Indigenous peoples frame mental health in good relations to each other and to their native land. The effects of settler-colonialism, both in the past and now, impacts land and people in equal measure. If those of us who are not Indigenous, particularly within the impacted community, wish to help, we must first understand the many ways Indigenous peoples conceptualize themselves as a part of the affected environment and how they engage in resiliency and rebuilding.

Don't forget, two of our team are presenting at the [In My Mind Conference](#) on Oct. 12th in Hempstead, NY. We hope to see you there, in person or virtually!

Keep up the good work,

Crisis Emotional Care Team

### **Latest Additions**

Davies, N. (2023). This colonization is (not) a death: Grief, love, and regenerative relationality of Indigenous seed keeping through climate change. *Journal of Indigenous Social Development*, 12(1), 67-63.

<https://journalhosting.ucalgary.ca/index.php/jisd/article/view/76982>

From a special issue of this journal, this article outlines the importance, experiences, and emotional impact of Indigenous seed keepers. Seed keepers not only work to save, cultivate, and reintroduce indigenous plant species both for the good of the earth and the good of their human community. They encounter and try to overcome obstacles with invasive species introduced by settler-colonialists and climate change caused by settler-colonialists. The author here talks of the place of grief and love for seed keepers, and how this work allows them to work through the intergenerational trauma brought upon

their people from colonization.

Le, T. N., & Shim, P. (2014). Mindfulness and the Aloha response. *Journal of Indigenous Social Development*, 3(1), 1-11.

<https://journalhosting.ucalgary.ca/index.php/jisd/article/view/63056>

This article, written by two Native Hawaiian scholars, discusses the Hawaiian tradition of aloha as a way of being and existing within the world. They go over the literal and symbolic meaning of aloha in traditional Hawaiian culture, and the ways in which mindfulness has always been present within this tradition and can be further expanded within it.

Sakakibara, C. (2023). All things sacred: Love, resilience, and sovereignty in Linda Infante Lyons's Alaska Native Icon series. *Journal of Indigenous Social Development*, 12(1), 28-46.

<https://journalhosting.ucalgary.ca/index.php/jisd/article/view/76966>

Coming out of a special issue on love this journal published in June, Sakakibara's article discusses resiliency, community, adaptation, and love through the portrait work of contemporary Alutiiq artist Linda Infante Lyons. This is an excellent start for those of us coming out of Western ideologies to start understanding how many Indigenous communities conceptualize love and who—and what—is counted as lovable.

### **International Reads**

Ali, T., Paton, D., Buergelt, P. T., Smith, J. A., Jehan, N., & Siddique, A. (2021). Integrating Indigenous perspectives and community-based disaster risk reduction: A pathway for sustainable Indigenous development in Northern Pakistan. *International Journal of Disaster Risk Reduction*, 59(1), 102263.

<https://doi.org/10.1016/j.ijdrr.2021.102263>

Ali, T., Buergelt, P. T., Lawurrpa Maypilama, E., Paton, D., Smith, J. A., & Jehan, N. (2021). Synergy of systems theory and symbolic interactionism: A passageway for non-Indigenous researchers that facilitates better understanding Indigenous worldviews and knowledges. *International Journal of Social Research Methodology*,

### **Open Access Reads**

Middleton, J., Cunsolo, A., Jones-Bitton, A., Wright, C. J., & Harper, S. L. (2020). Indigenous mental health in a changing climate: A systematic scoping review of the global literature. *Environmental Research Letters*, 15, 053001.

<https://doi.org/10.1088/1748-9326/ab68a9>

Kaholokula, J. K., Okamoto, S. K., & Yee, B. W. K. (2019). Special issue introduction: Advancing Native Hawaiian and other Pacific Islander health. *Asian American Journal of Psychology*, 10(3), 197-205.

<http://dx.doi.org/10.1037/aap0000167>

### **Books & Other Media**

25(2), 197-212.

<https://doi.org/10.1080/13645579.2021.1876300>

Ansloos, J., & Dent, E. (2021). "Our spirit is like a fire": Conceptualizing intersections of mental health, wellness, and spirituality with Indigenous youth leaders across Canada. *Journal of Indigenous Social Development*, 10(2), 29-53. <https://journalhosting.ucalgary.ca/index.php/jisd/article/view/72562>

QS Editorial Team. (2003, September 11). *Living in harmony with disaster: Oral tradition as psychological well-being media for volcanic eruption survivors*. QS Global Education News. <https://qs-gen.com/living-in-harmony-with-disaster-oral-tradition-as-psychological-well-being-media-for-volcanic-eruption-survivors/>

Visit our [Digital Library](#) with passcode "vibrant" for more resources on COVID-19 and trauma.

Have an article you think would fit in our digital library? Submit it through our [CECT Resource Library Submission Form](#) to get it included. We accept links to news articles, opinion pieces, and journal articles.



Copyright © 2023 Vibrant Emotional Health, All rights reserved.

Want to change how you receive these emails?  
You can [update your preferences](#) or [unsubscribe from this list](#).

