

The Traditional *Baby Swing: Wiwipson*

The baby swing sessions allow the individual to connect to themselves in a very sacred way. It will touch the place within you where the soul sits. This connects on to the child within and allows one to complete any unfinished business and or to capture any sacred gifts yet unaccessed and gives an opportunity for one to come to peace within themselves

The vision of the Baby swing as a means of teachings and healing was gifted to my Spiritual sister Darlene Auger. We create a safe space for individuals, families and groups to experience the gentleness and loving of the swing and the swing teachings from both a male and female perspective. The rocking of adults in a traditional baby swing came from a vision. This vision spoke of the “essence of love that is needed to bring healing to all people”. D. Auger

A Kind, Loving, Gentle and Soul Nurturing Healing

The Traditional baby swing sacredness of life teachings are offered as part of the psycho-educational component of this healing process, sharing a detailed understanding of how history, colonialism and forced assimilation, residential school and its intergenerational impacts destroyed traditional native parenting concepts and rites of passages.

This workshop is complimented with facilitated one to one private, individual and/or family sessions.

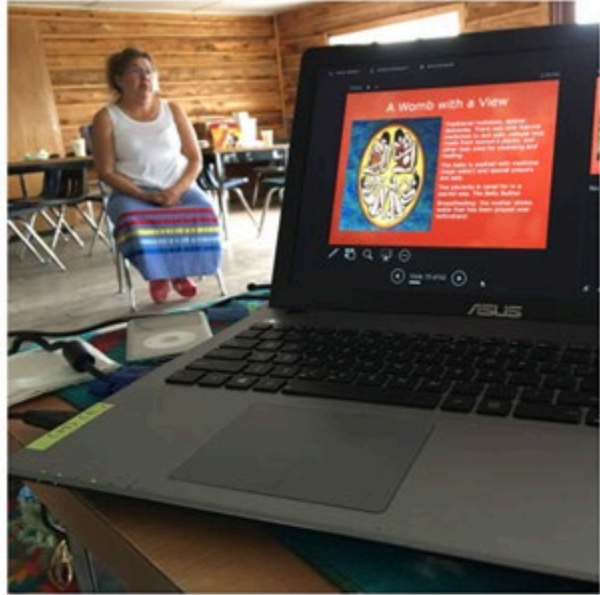
Many of those that had attended the residential school were taken from the arms of their parents and from the well- defined kinship systems for childcare and childhood teachings and experiences that had developed the First Nation Psyche and Spirit.

An impact of Residential school was a loss of the love and nurturing that is so necessary for the healthy development of the individual. Without successfully attaining this stage of love and nurturance in the natural life cycle, one artificially seeks this often by artificial means. We can recreate the nurturance and give the experience by honouring the swing and the ancestral wisdom of the grandmothers and grandfathers to assist those that are lost to find the love and reconnect with that feeling.

All persons are welcome to experience the baby swing as a means of healing.

The teachings will span across 2 full days. Private sessions will be offered to the participant's and will last 1 to 1.5 hours

Respectfully,
Shakes the Dust Hope Consulting



Background:

The Swinging of adults in a traditional baby swing form came from a vision. This vision spoke of the “essence of love that is needed to bring healing to all people”. Dr. D. Auger.

Dr Darlene Auger is the Visionary and creator of the Baby swing as a therapeutic process. It has been over 20 years since the Vision and she has been across Canada many times and has shared this healing practice internationally with Indigenous and Non Indigenous people.

I became Dr Darlene's helper and have had my own baby swing for well over 18 years now. My husband Frank Hope assist's me and we facilitate teachings and offer sessions to individuals and communities.

The "Vision" of the swing is shared in the teachings segment so a very clear understanding of how this form of helping and healing has come about.

We share the vision of the swing and share many of the historical impacts that had impact on the teachings and parenting practices prior to colonization. We will do a demonstration of setting up the swing and talking about the teachings of the swing.



Theme and Purpose:

The Therapeutic adult baby swing works as a form of decolonized traditional healing. It replicates the infant baby swing in form, motion, song and spirit. The Traditional baby swing teachings are offered as part of the psycho- educational component of healing, with a detailed understanding of how history, colonialism and forced assimilation, residential school and its intergenerational impacts destroyed traditional native parenting concepts and rites of passages. This workshop can be complimented with facilitated one to one private, individual and family sessions.

Research:

Classic and modern psychologies have developed detailed theories of human development and have outlined barriers that halt the attainment of successful healing. What our experience has been is that the swing allows the individual to connect to there past in a meaningful way, for many spiritually. The swing experience takes them back to a time where they can retrieve what they need, resolve what has been left undone and process in the now any old issues and pain. In

essence they can attain a mastery over their issue that will allow them to move into the next phase of growth. It is a natural law.

Many people, for many reasons, at no fault of their own have experienced much trauma and loss... We are communally, familial and individually at the apex of loss due to the intergenerational impacts of the Residential school. The loss of our childhood... the loss of traditional parenting skills and access to our traditional teachers... the grandparents and elders, and the loss of culture and language has devastated many people.

Developmentally we may have been delayed in the attainment of our natural rites of passage that assisted us to mature into our intended cultural gifts. If we are not allowed to develop or miss mastering a developmental milestone we tend to re-create that environment until we succeed.

Our Ancestors had a highly sophisticated method of traditional parenting that ensured strong family ties of kinship systems with boundaries that ensured the family chain, roles and values were honoured... with children at the center...protected. This was done in a way that appeared effortless to the outsider but had intricate teachings that were lived in accordance to the Natural Laws of our indigenous lands.

With the trauma and loss, and few healthy role models left to access we are constantly attempting to re-create the love and nurturance we seek in unhealthy ways. Ineffective coping leads to ongoing and cyclical self-abuse, self-harm, drug & alcohol abuse, family violence and often homelessness.

The Traditional baby swing along with the teachings distinct to the people of their territory (as confirmed by offering protocol to a knowledge keeper from that particular community) is offered as a means for individuals to understand the intergenerational impacts, have insight into the traditional teaching and concepts understand the kinship systems and natural laws that maintained a strong community and the values that our ancestors held so dear. We have done protocol in the Northwest Territories with the Elders and have received the blessing to do this very sacred work.

In the group's process and in the swing the individual is provided with the dignity and safety they need to make contact within themselves for their own personal healing and to awaken their own sleeping wisdom.

What we actually do:

What is beautiful about the swing is that many people have distant memories of seeing swings in their grandmothers home and in their own homes growing up. The baby swing is present across all of our Indigenous Nations in Canada, across the United States and throughout South America. For example the West and East Coast Nations used a cedar basket tied to a strong willow that was curved across the ceiling of their home or longhouse. The caregiver then rocked the child and sang songs significant to their tribe, their family and significant to the child. Many other

nations used a small hammock like swings made up of blankets and rope and strung from the lead poles of our tepees. Essentially the child was wrapped and swung to soothe and replicate the time from inside the womb. All people regardless of culture are welcomed to experience the swings healing.

We facilitate the teachings with each group in an animated and respectful manner. We design each workshop to the specific requirements of each organization and talk about all facets of the baby swing as well as demonstrate to the large group what it would be like to be in the swing. We put the swing together and talk about each component we ask for a volunteer so the individual has an actual experience and others in the group bear witness and hear from the experience of the individual. We offer private sessions for individuals and family groups.

It is a very beautiful, non- invasive traditional form of indigenous healing and decolonized therapy. It is soul work.