

Appendix D: Resources: Reading, Handouts & Miscellaneous

Aboriginal history quick fact sheets – Please see the Aboriginal Policy Team I-Connect page <https://intranet.gov.bc.ca/mcfd/content?id=36EB33E893744F5587CCCF5D1D0C6A3B> for the following helpful fact sheets:

- A historical timeline
- Cultural safety
- 60s' scoop
- Intergenerational trauma
- Residential schools
- Structural interventions
- The Indian Act

Tip Sheets on working effectively with Aboriginal people

- 27 Tips on working effectively with Aboriginal people http://cdn2.hubspot.net/hub/374848/file-1035503661-pdf/27_Tips_ebook.pdf?t=1458598524368
- 23 Tips on what not to say or do when working with Aboriginal people <http://www.ictinc.ca/23-working-effectively-with-aboriginal-peoples-tips-on-what-not-to-say-or-do>
- Elder protocols <http://www.ictinc.ca/blog/first-nation-elder-protocol>
- 7 First Nations colloquialisms to use at your peril <http://www.ictinc.ca/blog/use-7-first-nations-colloquialisms-peril>
- Culturally offensive phrases and questions <http://www.ictinc.ca/blog/culturally-offensive-phrases-you-should-use-at>
- Aboriginal Peoples guide to terminology http://cdn2.hubspot.net/hub/374848/file-629025649-pdf/Aboriginal_Peoples_Guide_to_Terminology_April_2014_.pdf?t=1458527499796

Additional Suggested Resources:

BC Aboriginal Child Care Society's parenting course *Bringing Tradition Home* http://www.acc-society.bc.ca/files_2/bringing-tradition-home.php

Truth and Reconciliation Commission – Calls to Action:

http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf

Scholarly and Research Articles:

Hart, M., A., (2010). Indigenous Worldviews, Knowledge, and Research: The Development of an Indigenous Research Paradigm. *Journal of Indigenous Voices in Social Work*, 1, (1)

Haskell, L., Randall, M., (2009). Disrupted Attachments: A Social Context Complex Trauma Framework and the Lives of Aboriginal Peoples in Canada. *Journal de la santé autochone*, 49-99

Marshall, A., Cloverdale, J., Roche, T., Lychowyd, L., Ramirez, P., Delaronde, L., Cumming, J., (2015). *Aboriginal Child & Youth Mental Health: Practitioners experiences of effective cultural support and treatment*. Centre for Youth and Society, University of Victoria.

Neckowaya, R., Brownleea, K., Castellan, B., (2007). Is Attachment Theory Consistent with Aboriginal Parenting Realities? *Peoples First Child & Family Review*, 3 (2), 65-74

Simard, E., (2009). Culturally Restorative Child Welfare Practice- A Special Emphasis on Cultural Attachment Theory, *First People Child & Family Review*, 4, (2), 44-61

Glossary (From APPF document):

* “First Nations” refers to those persons identified and registered as “Indians” within the meaning of the federal *Indian Act* legislation. Although the term “First Nations” is used primarily in this fact sheet, no legal definition of it exists. The term “Aboriginal” refers to one three groups of people (First Nations, Inuit and Métis) who have been constitutionally recognized under the *Constitution Act, 1982*.

ABORIGINAL: Aboriginal peoples as defined in the 1982 Constitution refers to Indian, Inuit and Métis peoples of Canada. The term Aboriginal does not identify the uniqueness and diverse cultures of First Nations, Inuit and Métis peoples and is often viewed as a “pan-Aboriginal” approach. The current *Child, Family and Community Service Act* broadly defines ‘Aboriginal child’ (over 12 years of age) to include anyone who has Aboriginal ancestry and considers themselves to be Aboriginal.

ABORIGINAL KNOWLEDGE: Local, traditional knowledge belonging to Aboriginal peoples that is culture- and context-specific, dynamic, adaptive and holistic; non-formal knowledge that is orally transmitted and generally not documented.

CIRCLE: Refers both to a group and to a process whereby a group of people come together as a Circle to collectively plan, make decisions and commit to action that will ensure the safety, support and well-being of the child, parents and family. In some communities, the traditional decision-making process will inform who participates in the Circle along with the family and social worker. Traditionally in Aboriginal communities, more than one type of Circle can come together and different Circles can each have a unique purpose. For example, there are: *Talking Circles*, where the emphasis is on inclusion, sharing information and ideas, respectful listening and open discussion and *Healing Circles* where Elders and spiritual leaders are involved in a more formal way to address family issues. In relation to the new Aboriginal Operational Practice Standards and Indicators, the type(s) of Circles gathered and their role(s) may vary according to community and in response to the varying issues requiring consideration. The family will decide the nature of the Circle, i.e., *Talking Circle, Healing Circle, etc.*

CULTURE: A broad and expansive term that refers to the way of life of a group of people, including systems of knowledge, beliefs, behaviours, values, experiences, meanings and modes of communication. There is a wide array of distinct and different Aboriginal cultures. Culture encompasses Aboriginal worldview and describe a society at a particular time.

CULTURAL COMPETENCY: An educational phase where one grows in competence by applying cultural understanding to one's work; the integration and transformation of knowledge about individuals and groups of people into specific standards, policies, practices and attitudes.

CULTURAL SAFETY: A transformation of relationships where the needs and voice of the child, youth and family take a predominant role. Moves beyond cultural competence in that it analyzes power imbalances, institutional discrimination, colonization and colonial relationships as they apply to social policy and practice.

DELEGATED ABORIGINAL AGENCY: An Aboriginal Child and Family Serving Agency that employs social workers to provide mandated child welfare services in accordance with the Child, Family and Community Service Act (CFCSA). DAAs enter into a formal agreement with the Director under section 93 (1) (g) (iii) of the CFCSA to provide necessary infrastructure and support for their employees, who in turn may receive delegation from the Director under section 92 of the CFCSA. Only delegated social workers are able to act under the CFCSA.

TRADITION: The handing down of statements, beliefs, legends, customs, information, activities and practices that have been passed down from generation to generation, especially by word of mouth or by practice.

TRAUMA INFORMED APPROACH: “. . . incorporates three key elements: (1) REALIZING the prevalence of trauma; (2) RECOGNIZING how trauma affects all individuals involved with the program, organization, or system, including its own workforce; and (3) RESPONDING by putting this knowledge into practice. A program, organization or system that is trauma informed realizes the widespread impact of trauma and understands potential paths for healing; recognizes the signs and symptoms of trauma in staff, clients and others involved with the system; and responds by fully integrating knowledge about trauma into policies, procedures, practices and settings [1]. SAMHSA. *Trauma Definition: A Trauma Informed Approach*. Available from: <http://www.samhsa.gov/traumajustice/traumadefinition/approach.aspx>

WORLD VIEW: The overall perspective from which one sees and interprets the world; a collection of beliefs about life and the universe held by an individual or a group; a commitment, a fundamental orientation of the heart about the basic construction of reality that provides the foundation on which one lives and moves and has their being.

WISE PRACTICES: A way of approaching Aboriginal community practice and knowledge exchange which utilizes the traditional knowledge base of Aboriginal peoples and acknowledges the relevant and dynamic contextual nature of Aboriginal peoples' and communities' experiences and contemporary approaches.