

Honouring Sacred Relationships:  
Wise Practices in  
Indigenous Social Work



Alberta College of Social Workers

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prepared by

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for

Alberta College of Social Workers

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*Tansi! Aanii! Oki! Aba watoec! Tawnshi! Edlonat e'! Hello!*

“Looking behind I am filled with gratitude. Looking forward I am filled with vision.  
Looking upwards I am filled with strength. Looking within I discover peace.”

- Q'ero Indian Teaching

As this teaching reminds us, we take time to thank those who have contributed their ancestral wisdom, lived experience, and voice into the development of this resource – Indigenous Practice Guidelines - for all social workers in Alberta to use in their work with Indigenous children, youth, families, communities, Settlements and Nations across this province.

We also honor those who have previously carried the vision for the creation of this document. The Alberta College of Social Workers (**ACSW**) and the Indigenous Social Work Committee (**ISWC**) have provided countless hours ensuring that we have been inclusive of the diversity of the Indigenous people of Alberta as much as possible. And the complexity of this project could not have been explored as fully as it was without the support of the Minister of Indigenous Relations for Alberta, the Honorable Richard Feehan, who provided leadership for our collective efforts.

The Truth and Reconciliation Commission calls on Canadians from all walks of life to take action, with multiple recommendations specific to the work we as social workers are involved with every day. These ‘first step’ guidelines will assist social workers to build and maintain good relationships that are based on Seven Teachings –respect, love, courage, honesty, wisdom, humility, truth. These values are found in most Indigenous belief systems as well as in many spiritual traditions around the world.

This document represents the voices of those who have passed, those who walk among us now, and those generations still to come. It is a living document and represents a beginning place to meet the needs of Indigenous people. The ISWC will serve as the “caretaker” of this document to ensure the highest level of quality is provided to Indigenous people regardless of where they reside in the province.

Derek Chewka, MSW, RSW  
Chair, Indigenous Social Work Committee  
Alberta College of Social Workers

## **Gathering Voices**

This document was initiated and supported through Ceremony to invite the spiritual and lived wisdom of Indigenous and non-Indigenous social workers into a collective process. A literature review was conducted along with personal interviews, talking circles, and students in social work education. Two questions were asked which elicited a great deal of enthusiastic discussion and articulated common themes. The two questions were: 1) what is Indigenous social work practice? and 2) how is that different from conventional or mainstream practice?

This document uses the words ‘conventional, contemporary, western or mainstream’ to refer to paradigms and practices reflecting a non-Indigenous lens in social work. The words ‘traditional or Indigenous’ will be used to describe paradigms and practices reflecting an Indigenous worldview.

## **Indigenous Social Work**

The heart of Indigenous Social Work is a relational approach. It is a fine balance to walk between the two worlds of Indigenous and non-Indigenous helpers, and support is needed from all parties involved if we are to do this in a good way. Weaver (2008) states, “I take the position that the identity of the social worker is not enough to make social work “Indigenous”...Indigenous social work would be to ensure that social work practices are locally relevant in spite of the fact that social work itself may be borrowed from another culture.” This requires us to be mindful and respectful of both worlds and teaches us the importance of relationship building so that all social workers develop wise practice with those they serve. Deepening understanding is the goal.

## **The Social Work Context**

Social Workers are everywhere in the province of Alberta. They are Indigenous and non-Indigenous from multiple cultures and working in diverse settings in urban, rural and remote locations. They work in all sectors – the fields of health, child protection, community development, justice, education, and more. They are in government, industry, private, profit and non-profit service and work at individual, family, community, regional levels and beyond.

## **The Indigenous People**

The term “Indigenous” refers to people who collectively self-identify as having historical continuity with pre-colonial societies and form non-dominant groups within wider nation-states (United Nations, 2016). Indigenous people are diverse and unique to the group or the geographic location with whom they identify whether it is First Nation, Metis, or Inuit descent, and who may or may not have Indigenous status with the Government of Canada.

There are three Treaty Territories in Alberta comprised of the Beaver, Blackfoot, Cree, Dene, Nakoda and Salteaux, encompassing the Metis, who are distinct groups with their own worldviews, languages, belief systems, ceremonies and relationship protocols. At the same time, these diverse groups hold an interconnected worldview that provides common ground for understanding and living good relationships among and between people.

### **Indigenous Practice Guidelines**

This resource is a beginning place – to remind you of something you already know or to invite you to learn more. Seven key themes are offered with the understanding that this general information invites further discovery and dialogue through local relationships between social workers and the Indigenous people in their community – whether that community is a geographic location or a circle of professional allies. The themes are described through an indigenous lens and are elements of relational practice that are ‘wise practices’ everywhere. Each social worker can seek knowledge and explore how this theme is understood and expressed by the Indigenous people who come together with them in relationship.

### **This is a Collective Journey**

In 2015, Canada’s Truth and Reconciliation Commission published 94 Calls to Action. Its mandate was to gather stories from residential school survivors and bring the true history of Canada forward to all Canadians who have been mostly ignorant of colonial history. Significantly, the first set of recommendations is directed at child welfare practices in Canada, the domain of social workers since the founding of the profession.

Alberta’s Path to Reconciliation (2018) states that, “Alberta is committed to walking along-side Indigenous people on the journey of reconciliation. For reconciliation to occur there must be a fundamental shift in the relationship between Indigenous people and the province.”

The Cultural Understanding Framework for Alberta (2018, p8) also offers this: “It Begins and Ends with Each One of Us [...] Providing space and time for Indigenous worldviews in our processes, systems, and programs, can alter the very foundation of how we work in respectful relationships with Indigenous children, families and communities.”

In addition, the intentions in Alberta towards Reconciliation have emerged against a backdrop of provincial initiatives and documents that support healthy child development, interpersonal well-being, and action towards building a flourishing society for all. Collectively, we have set the vision, and now we do the work.

“Our future and the well-being of all our children rests with the kind of relationships we build today.” -Chief Dr. Robert Joseph

## **Indigenous Worldview**

The land that Canada calls home has always been the land of the Indigenous people. It carries not only the blood of the Ancestors but the memories. Indigenous people are taught to always go back to the land when in need of guidance or help. The Indigenous worldview teaches about Natural Law and how, by living within these laws, people can have a good life.

The Indigenous worldview is a way of life that has its beginnings in the teachings of *mâmâtawisit* (the Great Mystery). Within our cosmology, our relationships with the spiritual and physical worlds are informed; and in this world, the peoples were the last to be created, hence, are the most frail and fragile of all of creation. Indigenous knowledge continues to be transmitted by elders, whose roles are very firmly implanted in the social order of the Indigenous worldview. Elders’ experiences that culminate in wisdom gleaned from their long years of living, position them to be the true educators of those who would inherit all that was protected and maintained, the children. As inheritors, the children are guided to hone their gifts and to realize the purpose of their existence which they had pledged to *mâmâtawisit* prior to being born into these lands.

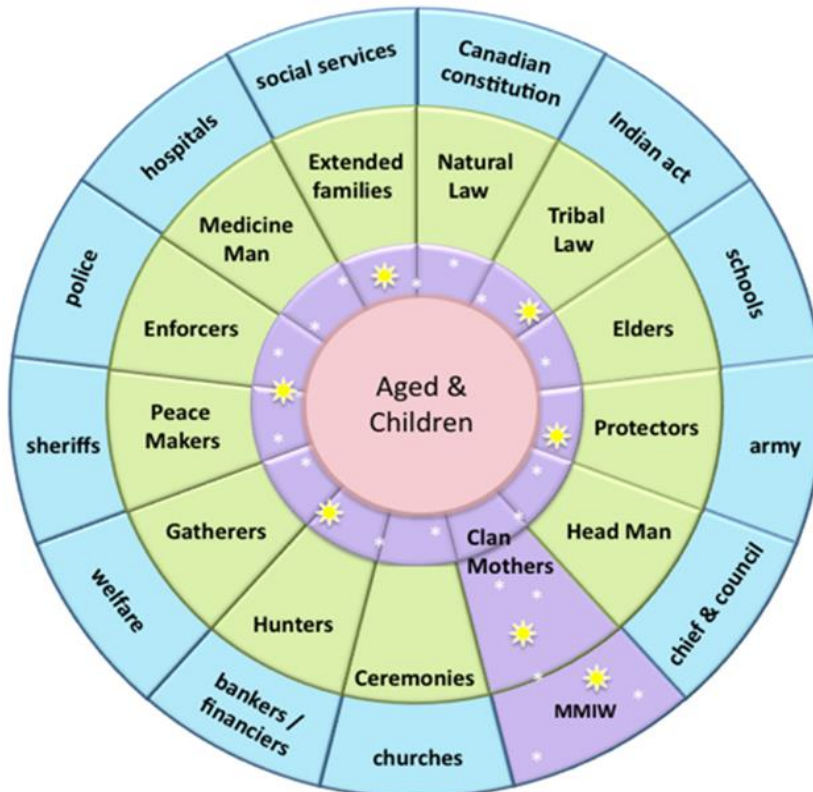
Diana Steinhauer, Indigenous (Cree) Worldview, 2010

Leroy Little Bear, Blackfoot scholar, says, “No matter how dominant a worldview is, there are always other ways of interpreting the world. Different ways of interpreting the world are manifested through different cultures, which are often in opposition to one another” (Little Bear, 2000, *Jagged Worldviews Colliding: Reclaiming Indigenous Voice and Vision*, p. 108)

Considerable evidence exists that there are (at least) two worldviews that can conflict in social work practice when both worldviews are not understood. Through the colonial process the western world has imposed a way of being in the world that has not acknowledged or created space for the expression of indigenous worldview and relational practice. Historically, children, old and other vulnerable people were in the middle of the circle and Indigenous society was organized around their well-being, as illustrated in the following graphic where the western structures were superimposed over the indigenous structures, with one worldview dominating or over-riding the other.



### First Nations Governance Structures



Source: Mike Steinhauer, 2000, *Elder teachings, Saddle Lake, Treaty Six Territory*  
 Revised by Vincent Steinhauer, 2018

### Conflicting Worldviews

#### Traditional

*(inner circles)*

circular

consensus

shared resources

focus on collective well-being

*Indigenous women have*

*leadership roles to sustain*

*social structure*

#### Contemporary

*(outer circle)*

hierarchical

competitive

mandated resources

focus on personal achievement

*Indigenous women have*

*been dispossessed of power*

*through colonial and*

*patriarchal structures*

There is no denying that the government of Canada has a shameful history when it comes to dealing with the Indigenous peoples of this land. Canada created policies to “remove the Indian from the child” (Smith, 1999, pg. 495). Today, these assimilation policies have been largely dismissed but government approaches still reflect a western mindset that shapes Indigenous reality. There continues to be unresolved issues around Treaties and concerns about the current intentions of federal government in their Recognition and Implementation of Rights Framework (Feb 2018) which is being promoted within the language of Reconciliation. Human service delivery systems are still largely based on European notions of human development and a bureaucracy that fosters an “us and them” mentality that was so prevalent during colonization. It is well documented that many Indigenous communities suffer from the historic and intergenerational trauma that resulted from these policies. And there is considerable evidence now about the impacts of racism and lateral violence in our social context. These are extreme forms of social stress and need to be acknowledged and addressed as part of the colonial impacts.

The good news is that gains are being made as many Canadians seek greater understanding of Indigenous teachings.

“There are many dichotomies between western and indigenous worldviews. Paradoxically, ‘new’ brain research is now espousing the same parenting practices that indigenous teachings have been promoting for centuries. It is the conclusion of our study team that, in some ways, science is catching up with traditional practices that have been passed down from generation to generation for hundreds of years. That is, the perspectives of the indigenous community, their traditional practices and techniques are now being borne out by modern neuroscience. It is noteworthy that these teachings were practiced pre-contact, and were passed down through oral traditions, ceremony, and relational concepts, but we in the western world are only now starting to appreciate their true value.” (Nitsiyhkason: The Brain Science behind Cree Teachings of Early Childhood Attachment, 2014)

Two worldviews will prevail as we reconcile for the future. When we create the relational space to truly listen to each other, we can build the future we want for all people.

To know where we are going, first we must know from where we have come.

## **SPIRITUALITY / CEREMONY / CULTURE**

*Words from the talking circles:*

*“Knowledge and practices of Indigenous cultures I believe will make better interactions and services” “Traditional knowledge” “be educated with first nation spiritual and cultural teachings to understand the natural laws and Creators laws” “shame, can’t fit in, don’t understand the language Ceremonies, culture” “my social worker used cultural practices and traditional ways to build my self-esteem and make me strong enough to speak my truth” “more traditional / cultural practices” “Indigenous social workers can connect spiritually” “culture is important, continued connection to community and immersed in culture” “culturally appropriate homes for support”*

Spirituality has always been central to Indigenous cultures around the globe.

Dr. Leona Makokis writes this: “Spirituality, the highest form of political consciousness, is our bundle of rights, which directs our Nation building through our community development processes. As did our ancestors of the past, we must take control of our own lives; making decisions regarding the development of our sovereign constitutions, and institutions, without further interference from a foreign government” (Teachings of Cree Elders: A Grounded Theory Study of Indigenous Leadership, 2001)

Language learning is grounded in spiritual knowledge and the Elders teach that when you can learn the language of the land then you can see the world through different eyes. Taiaiake Alfred states “The root of the problem is that we are living through a spiritual crisis, a time of darkness that descended on our people when we became disconnected from our lands and from our traditional ways of life.” (2005)

Indigenous languages teach about kinship relationship with all living beings; that spirit and interconnection are one and the same; that Indigenous people are not *from* the land, they *are* the land. Elders talk about blood memory, how the experiences of the ancestors live in us. We know that even if we never went to residential school and were punished for speaking our language, we are affected by those ancestral experiences. Another concept that our language carries that has great implications for how we conduct ourselves in this world is ‘pâstâhowin’. That is, when you have violated a boundary, you cause an imbalance in your relationships with people, the land, and the animals. We understand that our actions affect the world around us, thus we are responsible.” (Makokis, 2014)

How can spirituality guide social work practice?

It is important that social workers have awareness of the community or culture they are working with, and to not make assumptions. For example, Cree country is very vast and although there are similarities in the language and customs there are also many differences depending on the area and the teachings received. By actively participating in ceremony social workers can learn the differences and build relationships in the process. Traditionally, Indigenous people carried teachings, songs, and ceremonies to parent children, to heal, to honour and acknowledge community, and a person’s relational place within the community through extended family and clan systems. When social workers incorporate Indigenous knowledge into their practice then they can learn alongside the people they serve. The Elders teach us that the hardest journey anyone will ever take is the one between the head and the heart. To allow the hearts to lead will allow social workers to walk alongside the people they serve.

Sometimes, this may require social workers to use the moral courage that Cindy Blackstock describes; “On a practical level, it is measured by whether social work does the right thing for people beyond close circles of self-interest and relationships when it knows better and can do better. It is one thing to stand up for yourself or for those you love, but it takes an uncommon level of courage to stand up for people you do not know and that is exactly the type of moral courage that child welfare needs in abundance.”(Blackstock, 2011)

Making cultural practices available to individuals and families can be a part of wise practice. One activity that is more commonly used is a smudging ceremony where space and time provides

opportunity to use sweet grass, sage or other smudge in an ancient ritual with prayer to evoke personal and collective mindfulness for the relational work ahead. Smudging is also used for grounding someone through anxiety, grief or other strong emotions. Ceremony can be a simple prayer, or a song with drum or rattle. Or more complex such as a sweat lodge ceremony or traditional land-based event. What is important is to find the 'teacher', the Elder or cultural helper who will provide instruction and will always be acknowledged as the teacher when a social worker incorporates a ceremonial practice. Indigenous individuals and families themselves may be the teacher that a social worker seeks.

There have been many discussions around who is considered an Elder, and how can we engage them in social work practice. Herman Michell states that "the term Elderly is often used to refer to an older person, or a senior citizen. An Elder, on the other hand, is someone who is approached for spiritual and cultural leadership and who has the knowledge of community traditions." (Michell, p34). The community decides who is an Elder - a cultural knowledge keeper - and sometimes it is younger people, not always seniors who themselves may be struggling with recovery from the colonial and residential school experience.

Traditionally, Elders are the source of wisdom, they carry the knowledge; they have the responsibility of teaching the children the stories, songs and ceremonies. They hold a very important role in community and are often called upon to settle disputes or offer wisdom that can only come with age. Sadly, in today's mainstream society, Elders are not often called or utilized for their lived wisdom. When we want to approach Elders for their spiritual or cultural knowledge, there is a process that must be followed. Protocol must be offered in the form of tobacco and, once that has been accepted, then questions can be asked and the work proceeds. There are many teachings about tobacco and its use in spiritual practice, seek knowledge about this.

Elders have a presence to them that is very calming when working with Indigenous people who have that innate respect for Elders and so the tone of any meeting is very different when an Elder is present. Indigenous people are taught that Elders and babies are very connected in that babies just came from the spirit world and Elders are on their way back to the spirit world, and so they were traditionally placed in the center of our communities. Elders, who are known as knowledge keepers, carry the teachings around the raising of our children and the seven stages in a person's life and many teaching around each of those stages. Even those who have not been raised in a traditional way with the stories and ceremonies will find comfort from them as it is the source of grounding from which many Indigenous families come and it resonates in their memory. People who choose to not engage in cultural activities are accepted for their choice, no one will force them to participate. The important piece is that traditional knowledge can be made available to the people we serve and that we, as social workers, feel comfortable in offering this option.

Indigenous worldviews differ depending on Treaty area and the teachings from Elders, although similar not all are the same and this is why the relationship is so important at the local and regional level. Each community has their own set of knowledge keepers, ceremonial holders, and matriarchs. In order to be able to identify and engage key people in the lives of the people we serve we must first hear their story.

*Cultural teachings are about being and living in a sacred manner. It has also been said that the essence of social work is a way of being and living in the world. In the Blue Quills Social Work program, the two are synonymous - when we assist individuals in learning about the cultural teachings, to develop themselves from within that traditional knowledge and from that cultural skill base, then we have trained them in the foundational attributes and skills essential for effective social work.*

*(Summary of Elder Statements, 2005, Blue Quills First Nations College)*

Understanding the processes and practices of colonization is critical knowledge for both Indigenous and non-Indigenous peoples as it provides insights about practices that continue to oppress people or foster dependence. Michael Yellowbird (2013) talks about the necessity of decolonizing our minds, and of using the power of mindfulness to decolonize and work in collaboration with each other while respecting the ethical space between. (p. 81)

## **RELATIONSHIPS (*wahkotowin*)**

*Words from the talking circles:*

*“Relationships, not trying to change people.” “Not always in the head.” “Listen without judgment.” “Don’t have the time to build relationships, will often talk down to people.” “It has a beginning and end.” “Have to learn to work together, together we are stronger.” “Human to human aspect is missing, no emotional intelligence.” “From building trust, bonding, family circles, meeting kinship care, family connections, community connections” “Adopting traditional relationships” “Inclusive of both native parents and foster parents- a working equal relationship” “Looking at all members in the community”.*

Indigenous social work is grounded in relationships as understood through an Indigenous lens.

Indigenous cultures are relationship based. There is a teaching that ‘relationships are medicine’ (Aitken, 1990) and that all of life is connected – not just at the human level, but to the earth, the plants, the animals, and the cosmos. This is the true meaning of the Cree term *wâhkôhtowin* which encompasses relationships with all things. A similar concept in Blackfoot language is *kso’kowiysinni*, and in Dene this inclusive word is *et’elot’ini*. Each language has their own way of expressing these inclusive relationships. Social workers will learn a great

deal by asking about such significant terms and hear them expressed in the language of the people they are working with.

Disconnection occurred on multiple levels for Indigenous people through Canada's history of colonization and assimilation policies like residential schools. This disconnection from cultural foundations has occurred over decades: disconnection from land, from language, from family, from ceremony - and it has resulted in deep wounds of historic and intergenerational trauma. Dr. Eduardo Duran calls this a "collective soul wound" which is only understood by those that have experienced it. The western response has been to establish approaches that address symptoms - poor parenting practices, addictions, violence, and lack of community cohesion – without understanding the trauma and its source, and with little effort to address the healing of relationships both past and present, within families and with the larger community.

Indigenous kinship systems have been eroded through the imposition of western concepts of child development and nuclear family structures. Contemporary social work did not recognize until recently that Indigenous kinship systems hold the sacred roles and responsibilities of family and community members to collectively ensure the well-being of a child.

Vincent Steinhauer, past President of *University nuhelot'jnethaiyots'j nistameyimâkanak Blue Quills*, the first locally controlled Indigenous institute in Canada, offers his perspectives from a position of Indigenous governance:

“Europeans broke the first law of ‘love’ when they abducted Indigenous children into residential schools and caused loss of hope across generations. Indigenous people were given many spiritual laws to guide their relationships with all life. A child-rearing law is *opikinawasowin* (Cree word for nurturing our children well). Children are sacred gifts from the creator and ceremonies were embedded at each phase of their life – protocols to welcome a child into this world, embraced by community as spiritual beings, celebrated in ceremonies with each stage of development. So much has been lost in practice but remains in genetic memory and Elder wisdom which is still available for happy, healthy and sustainable futures.” (Vince Steinhauer, 2019, in press)

In the Indigenous worldview, sometimes it is important that we share our personal voice, respectfully and in the right context. It is about being an authentic human being, about coming from a place of ethical relationships, of being responsible for supporting others in finding their own answers and not imposing solutions. How do we create the ‘we’ within these professional boundaries?

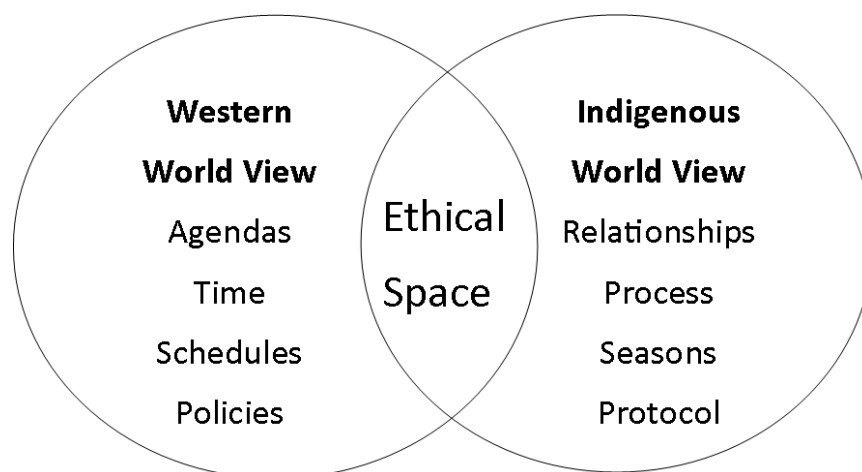
## ETHICAL SPACE

The space in between the two worldviews is described as “ethical space” and Willie Ermine (2007) offers this,

*“The idea of the ethical space, produced by contrasting perspectives of the world, entertains the notion of a meeting place, or initial thinking about a neutral zone between entities or cultures. The space offers a venue to step out of our allegiances, to detach from the cages of our mental worlds and assume a position where human-to-human dialogue can occur. The ethical space offers itself as the theatre for cross-cultural conversation in pursuit of ethically engaging diversity and disperses claims to the human order. The dimension of the dialogue might seem overwhelming because it will involve and encompass issues like language, distinct histories, knowledge traditions, values, interests, and social, economic and political realities and how these impact and influence an agreement to interact.” (p. 202)*

It is this “ethical space” that we wish to access and begin to change the relationship. As Ermine goes on to explain,

*“How do we reconcile worldviews? For example, how do we reconcile the oral tradition with the writing tradition, the two embedded traditions that we confront and must reconcile? That is the fundamental problem of cultural encounters. Shifting our perspectives to recognize that the Indigenous-West encounter is about thought worlds may also remind us that frameworks or paradigms are required to reconcile these solitudes. The theory of the ethical space is one such framework and configuring ethical/moral/legal principles in cross-cultural cooperation, at the common table of the ethical space, will be a challenging and arduous task.”*



Recall the words offered at the beginning of this document. It is a fine balance to walk between the two worlds, and support is needed from all parties involved if we are to do this in a good way. Weaver (2008) states, “I take the position that the identity of the social worker is not enough to make social work “Indigenous”... Indigenous social work would be to ensure that social work

practices are locally relevant in spite of the fact that social work itself may be borrowed from another culture.” This requires us to be mindful and respectful of both worlds and teaches us the importance of relationship building. These guidelines will require each social worker to honour the indigenous person, family or community and begin to build meaningful and authentic relationships in order to strengthen the relational approach as “we”.

The graphic that follows is an example of case management practice as it is described from both the non-Indigenous and Indigenous (Cree) worldviews. It was developed through the collective work of students in Indigenous social work education in the Diploma of Social Work program at *University nuhelot’jnthaiyots’j nistameyimâkanak Blue Quills* at St. Paul, Alberta.

<b>Case Management</b>		<b>Helping/Wîcehtôwin/ Wîstaskiwinihk/Wahkohtowin</b>
National Case Management Network (2009), Canadian Standards for Case Management, retrieved from <a href="http://www.ncmn.ca/">http://www.ncmn.ca/</a>	 <p><b>Ethical Space: Willie Ermine</b></p>	
Framework		Protocols
Guiding Principles		Ethics
Cultural Competency		Responsibility/Immersion/Belonging/ Accountability/Respect
Standards of Practice		Way of Being/Way of Life
Client		Person/People
Eligibility		Inclusiveness
Assessment		Collaborative Curiosity/Seeing Where They’re At/Gathering
Planning		Preparation
Implementation		Doing
Evaluation		Seeing/Watching
Transition		Growing/Becoming/Carrying & Transmission of Knowledge

*Indigenous case management approach was collaboratively created by SWK 241 Practicum students at UnBQ, April 2018*



## IDENTITY, LIVED EXPERIENCE and KNOWING

*Words from the talking circles:*

*“Family connection severed” “Loss of identity loss culture” “lived experiences, common experiences” “no identity living in urban society” “Not just holding a status card, but the connections to the land, family and everything around me, we share the same trauma” “social workers of different backgrounds practice in different ways” “because indigenous workers have the lived experience they know how to get out of it better than those who have not lived it” “kids get lost. If we want healthy people we have to do something different. Make government aware, reality of who we are gets lost”*

Over and over the words of ‘lived experience’ were offered to help illuminate the concept of ‘knowing’, and the shared inter-generational trauma of a group of people whose stories are similar, as this is the common experience that many Indigenous people share today. It is these shared stories that creates this sense of “we” and holds those who don’t know on the outside.

A young mother who has had involvement with children services since she was five and currently working with an Indigenous agency to get her children out of government care, offered this, “I’m working with an Indigenous program now and I find it much better because my worker has similar experiences; lots of native people grew up the same way so they better understand what it’s like, they know how to get out of it better than those that have not lived it.” (Participant voice)

### KNOWING

Perry and Duncan describe this as “practical knowing” meaning “we act intentionally in the world in ways that are informed by our previous actions, as well as our generalized knowing based on patterns that emerge to create concepts. We take our generalizations and turn them into practice.” They describe a framework for multiple ways of knowing in four interdependent categories.

**Foundational Knowing:** There are at least three major foundations for how we make sense of the world: experience, indigenous/ancestral wisdom, and spiritual/natural wisdom.

**Artistic Knowing:** To understand our experiences and to help others understand them, we create representations through story, visual art, movement, music, etc.

**Practical Knowing:** We act intentionally in the world in ways that are informed by our previous actions, as well as our generalized knowing. We take our generalizations and turn them into practice.

**Generalized Knowing:** We look at patterns and experiment to create concepts. This is where academic theories and propositions live, as well as theories of change, logic models, and promising practices.

The authors go on to say, "... privileging one way of knowing over others (e.g., generalized knowing, with its focus on measurable data) marginalizes and ignores other truths that people bring from other ways of knowing. This marginalization often lies at the core of conflicts, systemic barriers to change, and inequity. [We invite others to] engage in practices that bring forth our multiple ways of knowing. Through this, we are creating space for all of us to bring our full selves to the tables so that together we can continue to – in the words of Dr. King - "bend the long arc of history toward justice. As our understanding and practices deepen, the possibility for justice seems within closer reach."(<https://nonprofitquarterly.org/2017/04/27/multiple-ways-knowing-expanding-know/>)

As author Richard Wagamese shares part of his history through story, having the lived experience, he is able to offer a collective voice for many Indigenous people's pain of going through Canadian policy that impacted many families.

"The truth of my life is that I am an intergenerational victim of residential schools. Everything I endured until I found healing was a result of the effects of those schools. I did not hug my mother until I was twenty-five. I did not speak my first Ojibwa word or set foot on my traditional territory until I was twenty-six. I did not know that I had a family, a history, a culture, a source for spirituality, a cosmology, or a traditional way of living. I had no awareness that I belonged somewhere. I grew up ashamed of my Native identity and the fact that I knew nothing about it. I was angry that there was no one to tell me who I was or where I had come from." (Speaking My Truth, p.156/7).

## CIRCLES

*Words from the talking circles:*

*"Connecting with the spirits of the children, families and communities" "involves circle and protocol" "Community connection and family sharing circles." "Justice Circles involving family, social workers, elders, support service, Health Services, psychologist, medicine men, teacher - anyone interested and willing to support the children" "Applies a different lens about what is safety. Does not require a written agreement /practical" "What people consider family has a greater meaning/attachment" "circle teachings, extended family" "Family not always bio. Community. Sharing, reciprocity"*

Circles are a part of many cultures, and resonate with most of us as all humans have tribal histories although we may be far removed from them. Indigenous people have continued to be in circle when our European ancestors forgot the power of that space. Often times we are in circle and are not even aware of it. How many times have we had deep discussions around a dinner table or a campfire telling stories or with a group of friends sitting in a circle talking about life.

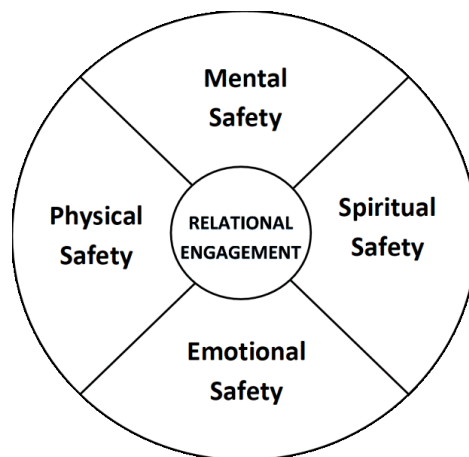
“Circle is a process that brings together individuals who wish to engage in conflict resolution, healing, support, decision making or other activities in which honest communications, relationship development and community building are core desired outcomes.” (Roca, 2004).

Once upon a time, fire led our ancestors into the circle. It made sense to put the fire in the center and to gather around it. A circle defined physical space by creating a rim with a common sense of sustenance lighting up the center. These ancestors needed the circle for survival - food, warmth, defence - and they discovered that the circle could help design social order.

*The Circle Way, A Leader in Every Chair* <http://www.thecircleway.net/>

Circles can be used anytime and in almost any place. Beaunoyer and Anacker, in Tipahwan: Walking in Two Worlds, write about the importance of restorative social work. A “*restorative approach* is a relationship-based process, with defined protocols, that brings together those who have caused harm with those they have directly or indirectly harmed. In our contemporary context, a *restorative approach* engages families to rebuild relationships through safety plans as they focus on collective vision and sustained action (to prevent further harm). Families transition into healing or family wellness plans through a non-linear and iterative relational process that engages extended family and community networks.”

The late Elder George Bretton used to say, “When we sit in the circle we are all equal the way the Creator intended for us to be.” In order to do this we must change the relationship from an ‘us and them’ mindset to the ‘we’. We begin to change our relationships by putting our minds together in a safe space. We create a safe space by following a structure of respectful relationships, listening actively, not interrupting speakers, and each person contributing their voice as honestly and kindly as they can in the moment. When people are safe – on all levels, in all domains, they will speak. There is no judging, no shaming, only support.



S Steinhauer, 2014

With more and more work being done in the area of circle process, we are learning how we can use them to shift relationships, not only with the people we serve but also within our own agencies. Circle process is more than just putting your chairs in a circle and talking, there is a process and a protocol to follow. We develop our own ability to be a good circle participant and invite ourselves to step into facilitating circles when the opportunity emerges in our social work.

Circles are a restorative approach. Restorative approaches require a collaborative relationship between helpers, families and other services. In other words, 'we are in this together' to ensure well-being for children, to decrease risk and strengthen safety factors and ultimately to establish a family foundation that ensures well-being for all family members. To develop this partnership mindset, it is imperative that all helpers, particularly social workers, acknowledge Canada's colonial history which includes residential schools.

In their book, "The Circle Way", Baldwin and Linnea state that, "The strength of the circle environment allows a broad range of human interaction and provides enough structure so that people have insights that increase their capacities." (2010). The authors go on to describe our "human shadow" referring to those "parts of ourselves that we have been unable to know". Circle process allows the space for us to breathe and listen and learn about those parts of us that we have yet to discover or uncover. In that relational space we also tap into intergenerational and collective wisdom.

*"Let us put our minds together as one."*

"If we sat in a circle and put an object in the center of the circle and we all described what we saw, everyone would see different points of view from each other. Some would even see opposites because they would be sitting on opposite sides of the circle. In other words, you don't have to see what I see for you to be right. In fact, everyone in the circle is right based on their own point of view. If we are willing to listen to everyone's point of view, then we can get a more accurate description of the object in the center. This is one way to put our minds together. When we get the clarity from each other, we should give thanks and be grateful to each other."

*Grandfathers from the four directions, guide me today with Your wisdom  
from the east, from the south, from the west and from the north.*

[www.whitebison.org](http://www.whitebison.org) Irving Powless, Sr., Onondaga Nation

More than one Circle may be needed to resolve something. Often when it comes time for a participant to speak, they will speak from the heart without worries of repercussion or being shamed for telling their truth. This allows for a more meaningful relationship built on a

foundation of trust, which is opposite of what we might experience in our contemporary context where a person might say things they know the social worker wants to hear so they can obtain service and support, or they feel they cannot be honest because there may be a negative consequence to what they have to say. Circle process allows for safe expression of voice. Anyone can be a circle keeper and learn the process; all they need to do is learn the structure, trust the process and offer an invitation so that people feel safe enough to want to be a part of the circle.

The late Richard Wagamese, novelist and storyteller, said it best when he said,

“All that we are is story. From the moment we are born to the time we continue on our spirit journey, we are involved in the creation of the story of our time here. It is what we arrive with. It is all we leave behind. We are not the things we accumulate. We are not the things we deem important. We are story. All of us. What comes to matter then is the creation of the best possible story we can while we’re here; you, me, us, together. When we can do that and we take the time to share those stories with each other, we get bigger inside, we see each other, we recognize our kinship – we change the world, one story at a time...” retrieved from

[https://www.goodreads.com/author/quotes/321537.Richard\\_Wagamese](https://www.goodreads.com/author/quotes/321537.Richard_Wagamese)

In order of us to “change the world one story at a time” we must create space for those stories to be shared. Circle process allows for stories to be shared in a safe place, without judgments or fear of reprimand. When we feel safe we can begin to use our voices. Martin Luther King says, “Our lives begin to end the day we become silent about things that matter,” and Indigenous people can no longer remain voiceless or silent.

## PROTOCOL AND POLICY

*Words from the talking circles:*

*“not as rigid, policy driven” “input of paperwork more important than connecting with Indigenous families and children” “it involves support from the Elders and other Indigenous leaders” “it involves valuing Indigenous beliefs and practices” “it comes from a place of policy and knowing instead of humility and listening” “dictatorship” “government policy focus” “western social work perspective” “it seems like a constant battle between a desire to return to our Nehiyaw ways of life, especially our kinship systems, while adhering to the government policies and legislation” “hierarchy in work place” “systemic racism shows up in symptoms, there is no choice for families” “very few Indigenous people in positions that matter, (policy makers, legislation)” “dehumanizing system. Systems say you don’t have time, how do you legislate humanness?” “focus is strictly financial” “being able to challenge current policy knowing you have been through it yourself” “Indigenous is*

*following mainstream[legislation, practice standards] but not having the same access to supports”*

As Canadians we pride ourselves on being accepting and welcoming to refugees and immigrants that suffer from oppression and corruption by their own governments and countries of origin. We recognize that they are not having their human rights honoured and respected. We know as social workers that we have a duty to fulfill by making their transition through a welcoming and supportive environment. By helping to provide their basic human needs such as housing, clothing, food, and education. They carry a hope for a brighter future for their families and themselves by being able to prosper from the rich resources that Canada has to offer. This is the same vision that Europeans carried and they were welcomed as visitors by the Indigenous people who helped the newcomers survive while the government began to establish policy and legislation to ‘civilize the Indian.’

We need to look at policy which is embedded in contemporary Indigenous identity and understand the colonial history of the land. We, as future change makers, social workers, social justice seekers, must see the hidden history that feeds into the cycle of dependency that the Federal, Provincial, Municipal and Indian Act have embedded deep into Indigenous peoples livelihoods, in which they are bound from birth to death in policy legislation.

“Canadian government legislature passed the Indian Act in 1876. This Act impacts First Nations members from their birth to death. This legislative tool has outlawed First Nations spiritual beliefs, removed children from their families and communities, restricted First Nations members from leaving their reserves, dictated the selling and buying of grand livestock and, in general denied the rights of citizenship (eg. voting) that the average Canadian citizen has taken for granted” (Makokis, 2011).

Social workers have the power to shift policies and move forward with the spirit and intent of reconciliation based on the Calls to Action offered by the Truth and Reconciliation Commission. We all must move forward but also not forget what got us to those spaces of inequality and destroying the family fabrics of Indigenous peoples. We must embrace differences and honour our sameness, we are all distinct and must continue to thrive within the history of our ancestors’ and foremothers’ prayers and keep our forefathers commitment to live with our neighbours in peace and share the resources with the inclusion of responsibility to the animals, water and land around us.

Cultural Keeper and Cree traditionalist Vincent Steinhauer offers his perspectives around the soul wound that many Indigenous children carry as a result of Child Welfare interventions.

“Canada is a welfare state, and we are the epitome of the welfare state in the First Nations. The government came out with their welfare in the fifties. It was the final blow to kill our spirit. Maybe our spirit did not die, but fell asleep in that generation because those people had to give away everything to get on welfare. First, they took the kids away to residential school and then, when the kids grew up, they killed their spirit further with welfare. Rather than providing policies and programs that would empower the First Nations to become independent and self-sufficient, the government’s welfare policy reinforced a dependency mentality” (in Makokis, 2001).

All Indigenous people have been affected by cycles of dependency that government, church and educational systems imposed upon Indigenous people. Pam Palmater states, “... the current political and social division affecting Indigenous people in Canada stem largely from colonial interference with their traditional ways of life and identities. Despite Canada’s condemnation of assimilatory policies, it has maintained the discriminatory registration system with the Indian Act, knowing that this will eventually mean legislative extinction for First Nations. In the meantime, continued legislative control over both individual and communal identities means social, cultural, political, and legal divisions within First Nations hampers their nation-building exercises” (Palmater, 2011).

Historically we can see the impact that western policies and procedures have had on Indigenous people in Canada, and we ask ourselves how social workers can begin to address these issues which have been accumulating over time. As individuals we must take time to look deep within our own personal histories and recognize our own trauma or relational disconnect that we may carry. We must look at our own ancestral trauma and ask those questions as to why we are here, what brought us to this time and space. For no one is immune to the emotional pain and physical trauma that is ever present in the world; as we take the time to heal ourselves we can then carry forward with our service to others in a more meaningful and authentic way. It is our responsibility to take care of ourselves and use the tools that we have been learning on our journey.

## **LIFE-LONG LEARNING**

*Words from the talking circles:*

*“educate and allow for client to make case plan” “educating, facilitating for non-Indigenous families” “Social Work that continues to build and contribute to knowledge by learning from knowledge keepers to promote Indigenous research” “social work that incorporates Indigenous healing practices” “while western social work uses western theories such as systems theory and psychosocial theory, and psychodynamic theories. They have no knowledge of first nations’ families” “Increase knowledge of mental health” “if knowledge base was the same they would better understand” “Education teaches us*

*about theories and philosophies, but no connection to who I was as an Indigenous person. Indigenous education teaches us how to heal ourselves” “current government training does not cut it” “I don’t understand the different tribes, difference in community. Social workers need to have knowledge of Indigenous people”*

Indigenous education is much like Indigenous Social Work in that it is somewhat an oxymoron; we cannot say that it is “indigenous” if we are only exposed to the curriculum and policies of Western mainstream. Currently, in Alberta’s academia we acknowledge that most post-secondary institutions are actively finding ways to utilize Indigenous knowledge as curriculum and wise practice methods. It is this transference of cultural knowledge that is needed in Indigenous communities and non-Indigenous communities to create the reconciliation in social work.

It is these words that have echoed throughout the voices of those who contributed to the development of these Wise Practice guidelines. How there is such a need to educate all social workers on the importance of Indigenous knowledge and how they begin to use that not only as a practice model but also as a model for healing within all communities. This healing needs to come from all parties and as social workers we need to recognize that we can only lead people as far as we ourselves have come. The Elders teach us that we are always learning, and when we can sit as learners we allow ourselves to be vulnerable. We can be open to learning, to discovery.

Betty Bastien echoed this comment when she states, “We have land based knowledge, our Ancestors are in the land and practices must have knowledge of the land, this creates authenticity and integrity” (teleconference ACSW 2018). The current education system does not teach us the full story of Canada’s colonization towards the original peoples of this land; it is a story that is still unfolding and waiting to be told. This is where education needs to begin, to tell the truth as to what happened to the original people and the systems set up to destroy them so that Canada could assimilate them and achieve access to the land and resources. It is difficult to have these conversations but we must so we can move forward.

“The concept of indigenist,” says Ward Churchill, “means that I am one who not only takes the rights of indigenous peoples as the highest priority of my political life, but who draws upon the traditions -- the bodies of knowledge and corresponding codes of values -- evolved over many thousands of years by native peoples the world over.” (Smith, 146)

“How do you teach love” was a question asked by an Elder with many years of experience working within mainstream social work. Social workers are taught to have professional boundaries and to maintain those throughout the working relationship. They are taught to not disclose too much about themselves so as to maintain the professional boundary, to hold emotions. In the Indigenous culture, people learn about boundaries and that sometimes it is



important to share their personal voice, but always appropriately. Indigenous people understand that to cross a boundary risks opening a door through which sickness can enter or difficulties can emerge for successive generations.

“At the heart of all traditional Aboriginal teaching was the expectation that people would treat one another with honour and respect in all circumstances, including wife-husband relationships. Consequently, there was very little family breakdown in most indigenous societies as a whole, the First Peoples held strongly to their beliefs that the Creator gave women special and sacred gifts as life-givers and caretakers, as mothers and wives, and that everything, including gender gifts and roles, was bestowed by the Creator”(Harper, 176).

We have to learn that oral transmission of knowledge has just as much value as written, and that oral tradition is rooted in relationship between the learner (knowledge seeker) and the teacher (knowledge keeper). Late Elder Mike Steinhauer, Saddle Lake Cree Nation, taught us that when you know something by heart, it belongs to you, but you then have a responsibility to share that knowledge; it is not just enough for us to know something, knowledge is meant to be shared with others. Share freely but always acknowledge the source, the teacher.

This is very different from mainstream education where we may come to believe that the grade is more important than the knowledge, and competing for grades precedes collaboration and may the best person finish first, perhaps graduating with ‘honours’. There is a much needed paradigm shift that needs to occur when we talk about education or learning. We cannot confine it to the class room nor expect all learning to be a systems-based process with only one worldview being presented. Learning is about reciprocity because not one person can know everything all of the time, it is only when we can “put our minds together” that we can begin to learn. And when we stop competing and start collaborating then we can lift each other up so that we can all achieve success.

## **Becoming an Ally**

To become helping change agents, social workers need to be able to go deep into their own dark legacy of oppression and address their own insecurities to be effective to those they serve. Once social workers can see their own deficiencies and traumas and role in the colonial imposition, they can come to a place of empathy and authenticity and be able to free themselves to do more important work. Paulette Regan shares in her book, *Unsettling the Settler Within*, what it was like to sit and listen as a government employee to the stories shared by the survivors of Residential Schools, “I already know that the anger, pain, and loss that I will surely hear expressed by survivors will evoke my own emotional responses – not just empathy for what they have been

through but strong feelings of denial, guilt, shame, anger, and fear. I have no idea what I will do with all these feelings.” (Regan, 2010, p. 172).

By taking the risk of opening our hearts and minds to learning and really listening to others, then can we meet on common ground to make positive changes for everyone. Believing that we have more in common as human beings and seeing ourselves as relatives will break down the walls of oppression and make changes that can bring dignity and integrity to all. Research has shown that divisive attitudes can carry negative affects to all involved, as James Dashuk explains through his work, “Racism among policy makers and members of mainstream society was the key factor in creating the gap in health outcomes as well as maintaining a double standard for accepting living conditions for the majority of the population and the indigenous minority. In recent years, two important studies have investigated the role of racist attitudes of the dominant society as a cause of declining health condition of indigenous people in western Canada.” (Daschuk, 2013).

Though we cannot change what has happened in the past, we can educate ourselves as to what lead us to the situations we presently face. By finding our own humility and making space for that ‘moral common ground’ that Cindy Blackstock speaks about, we must always keep in mind that we must come to that place of healing where we can all move forward. For it is with our collective will as a people we will bring this much needed change for the future generations.

A student in social work recently offered these words, “As aspiring social workers we can only hope to reconcile with Aboriginal communities. But, in order to do so, we must stop casting stereotypes on them [...] Social workers must remember that we are walking the journey WITH the people that we choose to help. And sometimes, walking the journey with them means that we must give up our status of being an expert and simply become an ally or friend to the person, in order to create that connection and be able to help them.” (Landra Hyutskal, UnBQ, 2018)

In closing, Walter C. Lightning shares his own insecurities when being in the presence of a much honoured Elder, Art Raining Bird, as he explains “Grandfather, I don’t know how to do these things. I am trying to prepare the protocol but I realize that basically I don’t know anything. As a matter of fact, I have no idea what I’m doing. Please, I implore you, have compassion for what I am doing.” Elder Art Raining Bird, for all of his stature and knowledge, was a living example of humility. He looked at me and answered with a deep kindness and understanding, saying, “It’s nothing, my grandson. We don’t know anything.” (Lightning, 1992).

## APPENDIX A

### Some readings and websites for further learning,

#### A beginning only

*The hyperlinks will help you access the resource; where it does not link directly, copy and paste the link into the url on your computer*

#### CORE MESSAGES: Pre-Contact, Culture, Colonization and Historical Impacts

- National Centre for Truth and Reconciliation [www.nctr.ca](http://www.nctr.ca)
- *They Came for the Children* (124 pages)  
[http://www.myrobust.com/websites/trcinstitution/File/2039\\_T&R\\_eng\\_web\[1\].pdf](http://www.myrobust.com/websites/trcinstitution/File/2039_T&R_eng_web[1].pdf)
- What is Reconciliation? (Justice Murray Sinclair, video)  
<https://youtu.be/swo9flbACho>
- VIDEO: <https://dai.ly/x71ayc2> (10:00) Indigenous World View, CALP
- He Can Fancy Dance and He can Sing  
[https://www.youtube.com/watch?v=hi\\_8MB1Gn5c](https://www.youtube.com/watch?v=hi_8MB1Gn5c) (4:37)
- LaBoucane-Benson, P., Sherren, N., Yerichuk, D. (2017). Trauma, Child Development, Healing and Resilience: A review of literature with focus on Indigenous peoples and communities. PolicyWise for Children & Families. Edmonton, Alberta. Retrieved from:  
<https://aventa.org/wp-content/uploads/2018/01/Trauma-Child-Development-Healing-Resilience.pdf>
- BOOK: Bastien, Betty. (2004). Blackfoot Ways of Knowing: the Worldview of the Siksikaitapi. University of Calgary Press.
- BOOK: Goulet, Jean-Guy. (1998) Ways of Knowing Experience, Knowledge, and Power among the Dene Tha. UBS Press

#### Acknowledgement of Traditional Territory

- <https://www.caut.ca/content/guide-acknowledging-first-peoples-traditional-territory>

#### Elder Engagement (Samples resources)

- <https://obrieniph.ucalgary.ca/files/iph/elders-protocol-.pdf>
- <https://cloudfront.ualberta.ca/-/media/ualberta/office-of-the-provost-and-vice-president/indigenous-files/elderprotocol.pdf>
- [https://www.uleth.ca/sites/default/files/2018/01/protocol\\_document\\_blackfoot\\_and\\_fm\\_mi\\_approved\\_oct\\_7\\_2013\\_1.pdf](https://www.uleth.ca/sites/default/files/2018/01/protocol_document_blackfoot_and_fm_mi_approved_oct_7_2013_1.pdf)
- <https://www.hinton.ca/DocumentCenter/View/6825/AHS-Guidelines-for-Indigenous-Traditional-Protocols>

## THEMES:

### 1) SPIRITUALITY:

ARTICLE: <http://www1.uwindsor.ca/criticalsocialwork/allying-with-the-medicine-wheel-social-work-practice-with-aboriginal-peoples>

ARTICLE: Nitsiyihkâson: The Brain Science Behind Cree Teachings of Early Childhood Attachment <http://journals.sfu.ca/fpcfr/index.php/FPCFR/article/view/194>

VIDEO: Ceremony and Identity: [https://www.youtube.com/watch?v=0buQQpo\\_MYI](https://www.youtube.com/watch?v=0buQQpo_MYI) (6:57)

VIDEO: Narcisse Blood, Ryan Heavyhead; Blackfoot Maslow Presentation:

<https://youtu.be/bfCwMI2mJ1k>; [https://youtu.be/nA\\_two95fAU](https://youtu.be/nA_two95fAU) VIDEO: Arthur Manuel: This Land is Our (Title) Land: <https://youtu.be/3wl650YzgGc>

VIDEO: Nick Tilson: Building Resilient Communities: A Moral Responsibility: <https://youtu.be/e2Re-KrQNa4>

BOOK: Lame Deer John, Lame Deer Seeker of Visions (1994)

BOOK: Deloria, Jr Vine, Spirit and Reason (1999) and Red Earth White Lies (1997)

BOOK: George Chief Earl Maquinna, Living on the Edge (2003)

### 2) RELATIONSHIPS (Identity and Lived Experience)

LINK: Centre for Truth and Reconciliation [www.nctr.ca](http://www.nctr.ca)

ARTICLE: <http://www.nccah-ccnsa.ca/430/aboriginal-peoples-and-historic-trauma.nccah>

VIDEO: Homefire: Ending the Cycle of Family Violence (37:21)

[https://www.youtube.com/watch?v=lmstyXc6FnI&index=1&list=PLMG2laX\\_R\\_oAiSEoVWIIIDQEzq7nZfF3V](https://www.youtube.com/watch?v=lmstyXc6FnI&index=1&list=PLMG2laX_R_oAiSEoVWIIIDQEzq7nZfF3V)

VIDEO: The Opposite of Addiction is Connection (animated, 5:41)

<https://www.youtube.com/watch?v=ao8L-0nSYzg>

VIDEO: Narcisse Blood, Language and Worldview - <https://youtu.be/C24SalHCW8g>

VIDEO: Michael Yellowbird [https://www.youtube.com/watch?v=QHE\\_dg-8UzY](https://www.youtube.com/watch?v=QHE_dg-8UzY)

VIDEO: Oren Lyons: The Roots of American Democracy <https://youtu.be/Gs0EK1z9xhc> (23 m)

VIDEO: Arthur Manuel, This Land is Our (Title) Land: <https://youtu.be/3wl650YzgGc> (13:28)

VIDEO: Cindy Blackstock, Bringing Justice to Indigenous Communities:

[https://youtu.be/TKV3\\_6fQJkl](https://youtu.be/TKV3_6fQJkl) (17:31)

BOOK: Saul Ralston John, A Fair Country (2008)

BOOK: Suzuki, David & McConnell, Amanda, The Sacred Balance (1997)

### 3) RESTORATIVE CIRCLES

VIDEO: Restorative Justice, Restorative Practices, Restorative Community

<https://www.youtube.com/watch?v=wHhtnMKfvwM> (4:26)

VIDEO: What is Restorative Practices?

[https://www.youtube.com/watch?time\\_continue=5&v=obyZY4XzaI](https://www.youtube.com/watch?time_continue=5&v=obyZY4XzaI) (1:51)

LINK: <http://www.thecircleway.net/booklets> The Circle Way Pocket Guide

ARTICLE: Introducing Healing Circles and Talking Circles into Primary Care

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4022550/>

BOOK: Rupert Ross, Return to the Teachings (2006)

BOOK: Marie Battiste, Reclaiming Indigenous Voice and Vision (2000)

#### **4) ETHICAL SPACE**

Annie Belcourt; Healing through story: Unpacking Indigenous resiliency and hope:

<https://youtu.be/GDVwebiriAo>

Winona LaDuke: Minobimaatisiwin-the good life: <https://youtu.be/pPJ3nrsCcrE>

Oren Lyons; On the Indigenous View of the World: <https://youtu.be/kbwSwUMNyPU>

Raven Sinclair: Sixties Scoop/Indigenous Child Welfare:

[https://youtu.be/6\\_c31IAKbNw\(12:40\)](https://youtu.be/6_c31IAKbNw(12:40))

Pam Palmater: Child Welfare Unfair for First Nations: <https://youtu.be/Wo7l3fVj9c4>

Cindy Blackstock: Mansbridge One on One: <https://youtu.be/ahGQ0WBd0ng>

#### **5) PROTOCOL AND POLICY**

Cindy Blackstock, Reconciliation: Mere Co-existence, New Foundation or Mutual Celebration?

<https://youtu.be/dr9sl2Su8h8>

Mate Gabor - <https://youtu.be/pUGGNPAK6uw>

Dawn Martin-Hill, Dismantling the white man's Indian: <https://youtu.be/f0DsMrTshcA>

Michael Yellowbird - <https://youtu.be/At72EOwtf5M>

Michael Yellowbird, Decolonizing the Mind; <https://youtu.be/sjzZ2VQey-k>

Statement of the Government of Canada on Indian Policy (The White Paper) <https://www.aadnc-aandc.gc.ca/eng/1100100010189/1100100010191>

Jim Sinclair on Dancing around the Table: <https://www.youtube.com/watch?v=Svs9-WiPVQ8>

Government of Canada to create Recognition and Implementation of Rights Framework:

<https://pm.gc.ca/eng/news/2018/02/14/government-canada-create-recognition-and-implementation-rights-framework>

BOOKS: Episkenew Jo-Ann – Taking Back Our Spirits (2009)

BOOK: Deloria Jr, Vine – Custer Died For Your Sins (1970)

BOOK: Coulthard Doug – Red Skin, White Masks (2014)

BOOK: Rielly John – Bad Medicine (2010)

BOOK: Shewell Hugh – Enough to Keep Them Alive (2004)

#### **6) LIFE-LONG LEARNING**

What is Reconciliation? (Justice Murray Sinclair, video 3 min)

<https://youtu.be/swo9flbACho>

Mehl- Madeona, M.D, Ph.D Lewis – Coyote Healing (2003)

BOOK: Regan Paulette – Unsettling the Settler Within (2010)

BOOK: Chrisjohn Roland, Young Sherri, Maraun Micheal – The Circle Game (1997)

BOOK: DyckFehderau Ruth – The Sweat Bloods of Eeyoulstchee (2017)

## 7) ALLYSHIP

Indigenous Ally Toolkit

[https://gallery.mailchimp.com/86d28ccd43d4be0cfc11c71a1/files/102bf040-e221-4953-a9ef-9f0c5efc3458/Ally\\_email.pdf](https://gallery.mailchimp.com/86d28ccd43d4be0cfc11c71a1/files/102bf040-e221-4953-a9ef-9f0c5efc3458/Ally_email.pdf)

10 Ways to Be a Genuine Ally to Indigenous Communities

<https://www.amnesty.org.au/10-ways-to-be-an-ally-to-indigenous-communities/>

Being an Informed Indigenous Ally

<https://www.womenwarriors.club/newsletters/being-an-informed-indigenous-ally/>

Help Combat Anti-Indigenous Racism by Becoming an Ally

[https://www.huffingtonpost.ca/2018/08/15/combat-racism-by-becoming-an-ally\\_a\\_23502252/](https://www.huffingtonpost.ca/2018/08/15/combat-racism-by-becoming-an-ally_a_23502252/)

Build Together: Indigenous Peoples of The Building Trades, Indigenous Allyship

[http://buildtogether.ca/wp-content/uploads/sites/2/2018/02/BT-IndigAlly\\_Booklet\\_WebCopy\\_ENG.pdf](http://buildtogether.ca/wp-content/uploads/sites/2/2018/02/BT-IndigAlly_Booklet_WebCopy_ENG.pdf)

How to be a good Indigenous ally

<https://www.sbs.com.au/nitv/article/2018/05/28/how-be-good-indigenous-ally>

Reserve 107, Reconciliation on the Prairies (37:23) <https://www.reserve107thefilm.com/>

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<https://open.alberta.ca/dataset/9a704cab-7510-4796-9301-f373cbc27e30/resource/e7e90b67-7308-4f98-a67b-140bf65c7666/download/6429770-2013-aboriginal-peoples-alberta-2013-11-18.pdf>
- 2) Alberta Human Services. (2013). *Alberta's child intervention system*. Retrieved from <http://www.child.alberta.ca/home/786.cfm>
- 3) Alberta's Path to Reconciliation (June 2018) <https://open.alberta.ca/publications/alberta-s-relationship-with-indigenous-peoples-a-path-to-reconciliation>
- 4) 2012 Prevention and Early Intervention Framework <http://www.humanservices.alberta.ca/documents/Edmonton-CFS-Prevention-and-Early-Intervention-Services.pdf>
- 5) 2013 Social Policy Framework  
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