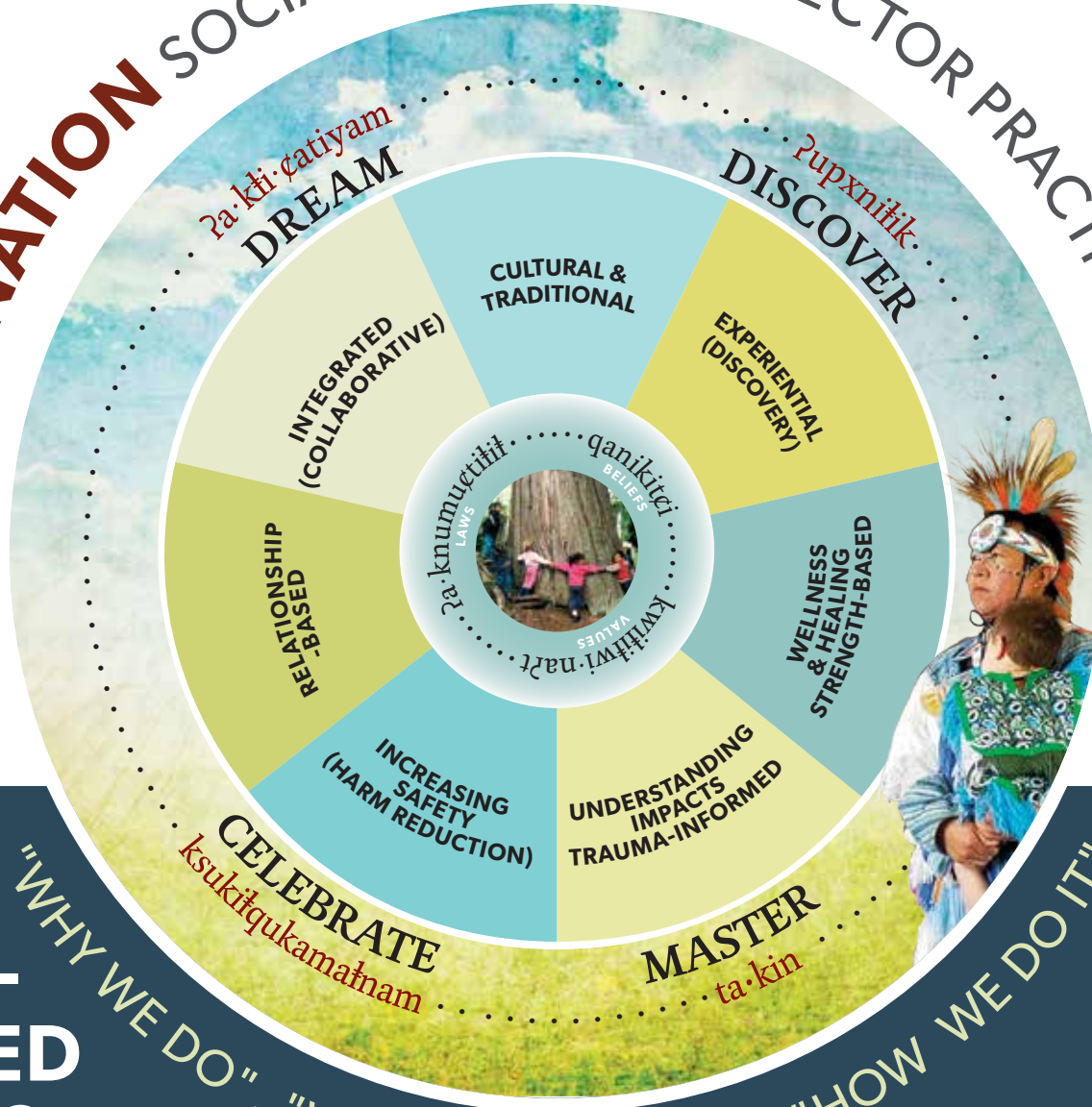


KTUNAXA NATION SOCIAL INVESTMENT SECTOR PRACTICE FRAMEWORK



PERSON-CENTERED SERVICES

"WHY WE DO", "WHAT WE DO", AND "HOW WE DO IT"



DIRECTOR'S MESSAGE

The Ktunaxa Nation Social Investment Sector Practice Framework is intended to ensure all Social Investment Sector departments and programs provide culturally sensitive and safe services to Ktunaxa citizens and Indigenous people. This framework will provide guidance to staff and contractors on integrating core beliefs, values, and principles into their practice. This document will provide transparency to build trust with individuals receiving support and provide expectations on how supports are to be delivered. The Ktunaxa Nation is committed to culturally responsive, person-centred services. This framework is foundational to what we do, how we do it, and why we do it. All policies

and procedures must reflect this framework.

This Practice Framework is not intended to be a prescription or a recipe with specific steps that must be taken at all times. Rather, this Practice Framework provides guidance for best practices within the identified practice approaches.

This framework helps staff find ways to best support individuals to think their way through their identified needs.

Practice frameworks are overarching approaches that support leaders in setting the organizational direction for the delivery of supports, services, and programs. Community wisdom and expertise is essential in informing values, beliefs, and principles that Practice

Frameworks must be rooted in.

A Practice Framework that starts from a traditional place:

- Recognizes that culture, spirit, and traditional practices are powerful cures for colonization and are a root for resilience,
- Reclaims traditional strengths that have been with Indigenous people forever that can support healing and wellness,
- Ensures policies and procedures are rooted in visions, values, and principles of the organization, and
- Supports staff in engaging in culturally safe practices.

WHY A PRACTICE FRAMEWORK

- Directs staff and contractors on what guides their work and helps them consistently apply their knowledge and skills in their work for the Ktunaxa Nation.
- Makes explicit leadership expectations regarding practice and culture expectations.
- Ensures Ktunaxa values and beliefs are woven throughout all aspects of work.
- Ensures there is a focus on culturally safe practice and improved outcomes for those we provide support to.

Supporting Social Investment Sector staff and contracted service providers to increase culturally safe practice will result in shift of focus:

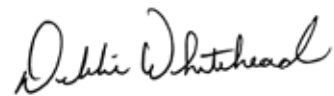
- From problems to opportunities for enhanced resilience,
- From the individual to the community as a source of identity and engagement, and
- From government sanctioned to community/cultural resources.

The development and implementation of the Ktunaxa Nation Practice Framework is a part of the process of nation rebuilding. Strong healthy citizens create strong health nations.

The safety of persons receiving support, of staff and contractors providing support, and of others involved in the provision of support, is a priority in service delivery.

This includes cultural, emotional, physical, and spiritual safety. Policy and procedures, developed with the framework as a foundation, will guide staff in ensuring safe relationships and spaces for all.

Debbie Whitehead
Director, Social Investment Sector



STRONG HEALTHY CITIZENS CREATE STRONG HEALTH NATIONS.

ACKNOWLEDGEMENTS

This Practice Framework has been developed collaboratively by the Ktunaxa Nation Social Investment Sector Council and Staff through consultation with:

- Elders and Knowledge Holders Advisors (Alfred Josph, Chris Luke Sr, Laura Birdstone, and Sophie Pierre)
- Traditional Knowledge and Language Elders Advisory (Alfred Joseph, Anne Jimmie, Chris Luke Sr, Elizabeth [Hilly] Ignatius, Herman Alpine, Kay Shottanana, Laura Birdstone, Marie Nicholas, Mary Basil, and Roberta Gravelle)
- Social Investment Sector Traditional Wellness Coordinators (Robert Williams and Samantha Sam)

- Social Investment Sector Staff (Debbie Whitehead, Heather Fenner, Melanie Gould, Shannon Girling-Hebert, and Racheal Nicholas)
- Chief Treaty Negotiator (Kathryn Teneese)
- Ktunaxa Nation Consultants (Dr. Christopher Horsethief, Gwen Phillips)
- former Chief Administrative Officer (Darrin Jamieson)
- Inter Sector Directors Committee (Codie Morigeau, Debbie Whitehead, Denine Milner, Don Sam, Darrin Jamieson, Jackie Brown, Justin Paterson, Lynn Armstrong, Kathryn Teneese, and Ray Warden)
- Social Sector External Consultants (Bart Knudsgaard, Shawna Biron and Dr. Darian Thira)

- Ktunaxa Kinbasket Child and Family Services (Caara Goddard and Jackie Brown)
- Resolutions Consultancy (Terry Murphy and Rosina Harvey), and
- Social Investment Sector Council (Codie Morigeau, Jason Nicholas, Carol Louie, and Corey Letcher).

Content from existing charters, strategic plans, annual reports, agreements, and policies were reviewed and incorporated into this framework.

Bart Knudsgaard facilitated the consultation sessions and drafted this Practice Framework for the review and approval of the Ktunaxa Nation Council Social Investment Sector Council.



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INTRODUCTION

PURPOSE

This framework provides guiding practice approaches in the Social Investment Sector's provision of health and social supports and services to Ktunaxa, other Indigenous, and Métis people residing in ʔamakʔis Ktunaxa.

This framework is intended to create the necessary context to:

- Provide direction to staff in the development of policies and procedures,
- Orientation and provide direction to staff regarding best practice approaches in working with persons receiving supports and services, and
- Inform Ktunaxa partners on the approach to the delivery of services.

This framework identifies practices that are culturally safe and restorative in the provision of supports, programs, and services. This framework supports and honours Indigenous cultural systems and resiliency.

Key considerations of this framework include:

- Incorporating traditional approaches,
- Incorporating Indigenous worldviews,
- Ensuring culturally safe approaches, and
- Focusing on building upon strengths.

This framework must ensure these key considerations are reflected in all aspects of the Sector's practice.

It is recognized that as this framework is implemented revisions may be required.

STARTING FROM A CULTURAL PLACE

The Ktunaxa's beliefs pertaining to health include the "powers of the supernatural to cure sickness" and the connection between curing and ceremony. There are Ktunaxa cultural practices to address healing that include traditional roles and medicines.

Frameworks that start from a cultural place:

- Recognize cultural, spiritual, and traditional practices are powerful cures for colonization and are a root for resilience;
- Reclaim traditional strengths that have been with Indigenous people forever that support healing and wellness;

- Ensure policies and procedures are rooted in visions, values, and principles of the organization;
- Take the lead from the individual receiving support; and
- Support staff in engaging in culturally safe practices.

STARTING FROM A CULTURAL PLACE IS A CRITICAL STEP IN THE NATION REBUILDING PROCESS.

THIS FRAMEWORK SUPPORTS AND HONOURS INDIGENOUS CULTURAL SYSTEMS AND RESILIENCY.

THE KTUNAXA'S BELIEFS PERTAINING TO HEALTH INCLUDE THE "POWERS OF THE SUPERNATURAL TO CURE SICKNESS" AND THE CONNECTION BETWEEN CURING AND CEREMONY.



INTRODUCTION, CONTINUED

CULTURALLY RESPONSIVE PERSON-CENTRED SERVICE DELIVERY

Supports, services, and programs provided for health, social justice, and other related programs must be delivered in a Culturally Responsive Person-Centred Service approach. This is at all stages of life, from birth to death. Person-centred services support individuals in their journey of personal discovery; helping them see life for what it is, valuing life, and ultimately valuing themselves.

Culturally Responsive Person-Centred Services requires staff and contractors to:

- Understand the cultural context
- Understand the importance of culture in the formation of personal values and beliefs
- Discover what people want
- Ask people what they need for support
- Assist people in leading an independent life
- Treat individuals as the experts of their lives; and
- Shift the power from the professionals to the people who use the support, services, and programs.



AUDIENCE

This Practice Framework is intended to:

- Inform the Ktunaxa Nation Leadership on the approaches to the delivery of services
- Guide Staff and Contracted Services of the Ktunaxa Nation Social Investment Sector in their delivery of services
- Provide Citizens and Indigenous People receiving support with information on the practice approaches of the Ktunaxa Nation Social Investment Sector.

Key considerations for those who deliver person-centered services include:

- Understanding self
- Understanding one's personal lens through which they view the world and their work
- Understanding one's personal values and beliefs
- Recognizing the impact of these values and beliefs, and
- Exploring the impact of conscious and unconscious prejudice.

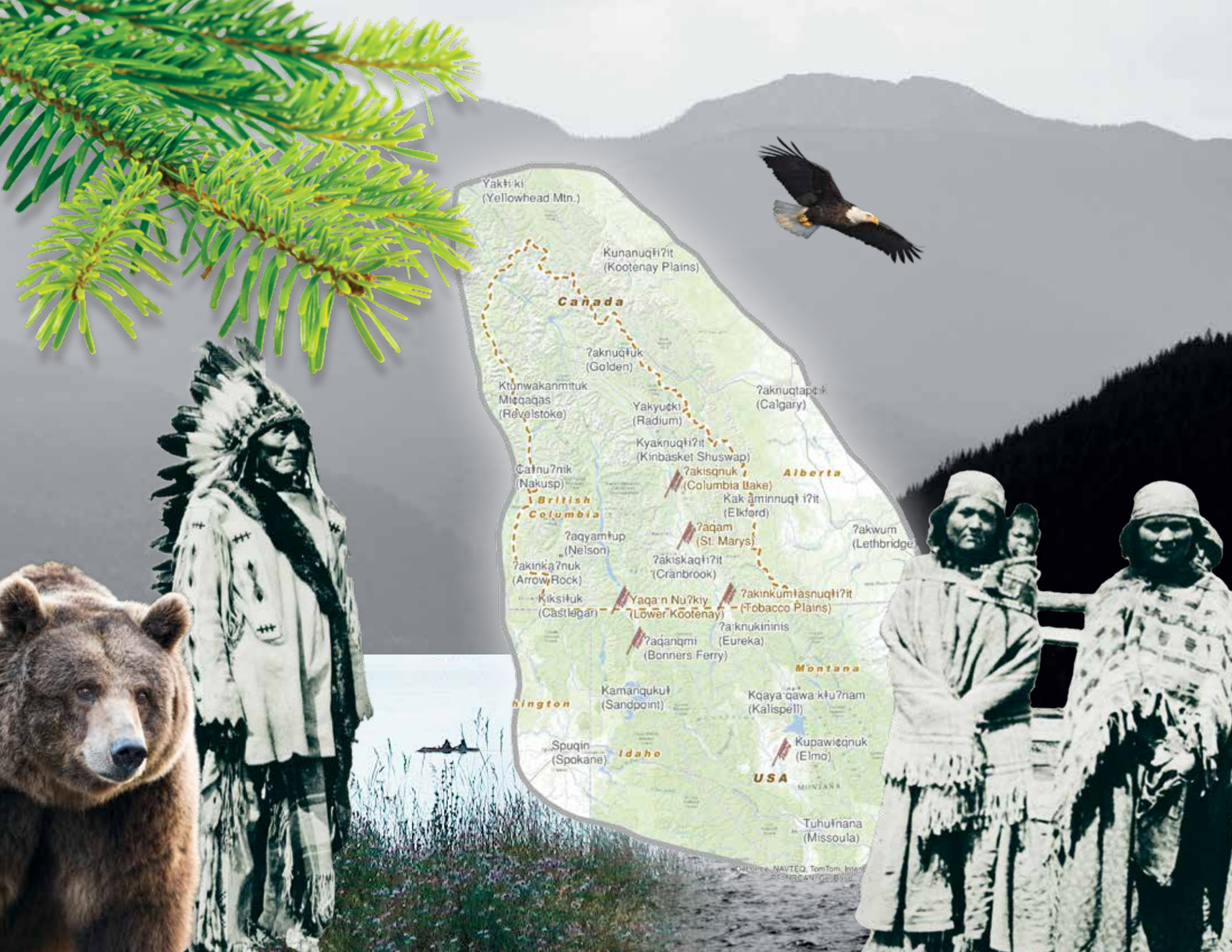
Key considerations for those who deliver culturally responsive services include:

- Understanding self in the context of culture
- Understanding different cultural lenses
- Understanding personal values and beliefs in the context of culture
- Understanding the impact of culture in the formation of personal values and beliefs, and
- Accepting existence of conscious and unconscious bias and continually challenging oneself and others.

PERSON-CENTRED SERVICES SUPPORT INDIVIDUALS IN THEIR JOURNEY OF PERSONAL DISCOVERY.

UNDERSTANDING | RECOGNIZING | ACCEPTING





THE KTUNAXA PEOPLE

KTUNAXA PEOPLE HAVE OCCUPIED THE LANDS ADJACENT TO THE KOOTENAY AND COLUMBIA RIVERS AND THE ARROW LAKES OF BRITISH COLUMBIA, CANADA FOR MORE THAN 10,000 YEARS.

The ʔamakʔis Ktunaxa covers approximately 70,000 square kilometres (27,000 square miles) within the Kootenay region of south-eastern British Columbia and included parts of Alberta, Montana, Washington and Idaho.

The Ktunaxa Nation Creation Story is at the heart of everything for the Ktunaxa people. The telling of the story connects the Ktunaxa people to the land. The teaching of the

Creation Story (see Appendix 1) must always inform the supports and services provided.

For thousands of years the Ktunaxa people enjoyed, and continue to enjoy, the natural bounty of the land, seasonally migrating throughout ʔamakʔis Ktunaxa to follow vegetation and hunting cycles. The Ktunaxa people obtained food, medicine and material for shelter and clothing from nature through hunting, fishing, and gathering throughout ʔamakʔis Ktunaxa, across the Rocky Mountains and on the Great Plains of both Canada and the United States.

European settlement occurred in the late 1800s, followed by the establishment

of Indian Reserves, which in turn resulted in the present Indian Bands.

The Ktunaxa Nation is comprised of citizens from seven communities located throughout ʔamakʔis Ktunaxa. Five communities are located in British Columbia, Canada and two communities are located in Montana and Idaho, United States. Many Ktunaxa citizens also live in urban and rural areas “off reserve”.

The Ktunaxa language is unique among Native linguistic groups in North America. Ktunaxa names for landmarks throughout our ʔamakʔis Ktunaxa and numerous heritage sites confirm this region as traditional ʔamakʔis Ktunaxa.

A RICH CULTURAL HERITAGE AND DISTINCT LANGUAGE MAKES THE KTUNAXA PEOPLE AND OUR CULTURE UNIQUE AND DISTINCTIVE.

UNDERSTANDING IMPACTS

The people of the Ktunaxa Nation were self-sufficient less than 100 years ago. Within this time frame the government of Canada and by extension, the provinces and territories have attempted to manage, assimilate, and homogenize Indigenous peoples. Colonization has had multiple negative social and health related impacts. Collective and cultural trauma on the Ktunaxa people, at a nation and individual level, has resulted in the destabilization of community resources. This includes trust structures, philosophies, languages, family structures, and meaning-making resources. Despite these impacts, the Ktunaxa people have demonstrated their resilience.

The United Nations Declaration on the Rights of Indigenous Peoples (2007), the Truth and Reconciliation Commission's Calls to Action (2015), the British Columbia Tri-Partite Agreement on First Nation Health Governance (2013), the British Columbia First Nation Proposed Commitment Document (2015), and the Reconciliation Charter (2017) all address the impacts of colonial practices of government agencies with Indigenous peoples. These practices have had intergenerational impacts on Indigenous People. Appendix 1 provides a historical account of the colonial government practices that have had social, health, and cultural impacts on the

lives of Indigenous peoples. The Ktunaxa have resisted such impacts and continue to rebuild traditionally and culturally grounded social and health supports.

The Ktunaxa vision to create strong healthy citizens through supporting healing and improving the well-being of its people is being realized as the Ktunaxa Nation has increasingly assumed responsibility for the delivery of services.

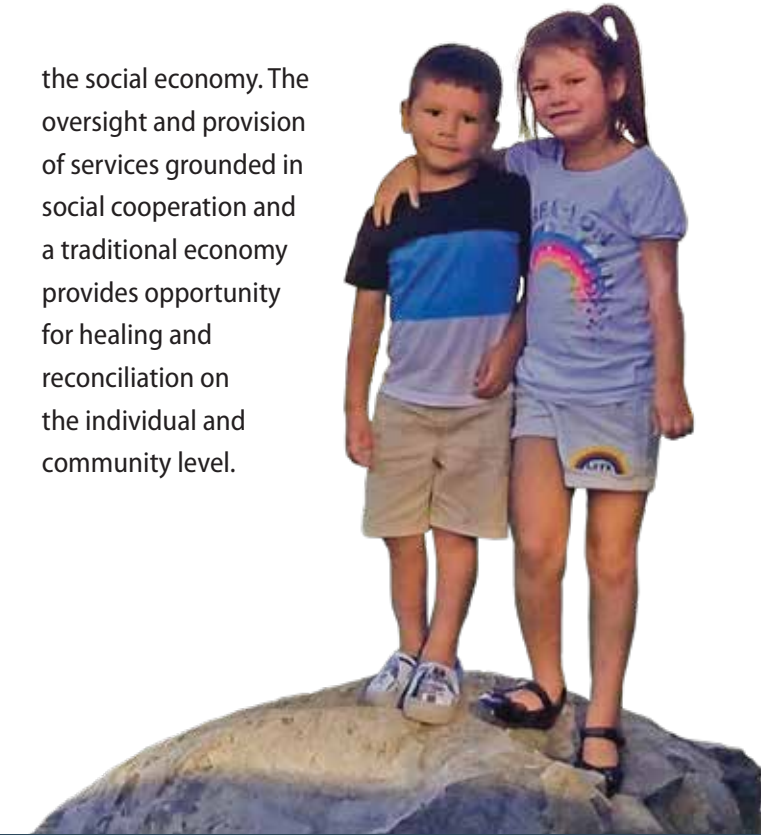


THE KTUNAXA NATION DOES NOT WANT TO BUILD STRONG PROGRAMS, BUT RATHER STRONG PEOPLE!

For the Ktunaxa Nation to achieve the vision of strong, healthy citizens and communities there is movement to focus on social investment. The Ktunaxa Nation does not want to build strong programs, but rather strong people! Strong people create strong nations, a critical step of nation re-building. The Ktunaxa Nation recognizes that each person is unique, with a set of gifts and challenges that impact our lives daily. It is also recognized that all people are at various stages of healing and finding our roots. Through the provision of person-centred services, the Ktunaxa Nation strives

to support Ktunaxa and other Indigenous people in ʔamakʔis Ktunaxa to become strong healthy individuals and citizens. Supports, programs, and services that are grounded in traditional, culturally safe approaches, will support persons receiving services. This supports best practices and transformation of services as the Ktunaxa assume increased oversight of and responsibility for service delivery. The Ktunaxa for centuries have engaged in complete social cooperation that is core to the traditional Ktunaxa economy. All community members contribute to

the social economy. The oversight and provision of services grounded in social cooperation and a traditional economy provides opportunity for healing and reconciliation on the individual and community level.



THE KTUNAXA NATION STRIVES TO SUPPORT KTUNAXA AND OTHER INDIGENOUS PEOPLE IN ʔamakʔis KTUNAXA TO BECOME STRONG HEALTHY INDIVIDUALS AND CITIZENS.

KTUNAXA SELF-DETERMINATION

The Ktunaxa people assert the right to take control of the Ktunaxa people's future through developing and evaluating Ktunaxa services. The Ktunaxa are the only people capable of developing and delivering programs and services to Ktunaxa people. Services will be evaluated based on Ktunaxa defined outcomes based on Ktunaxa ideals, concepts, and knowledge.

The *United Nations Declaration on the Rights of Indigenous Peoples* (2007), the *Truth and Reconciliation Commission's Calls to Action* (2015), the *British Columbia Tri-Partite Agreement on First Nation Health Governance*

(2013), the *British Columbia First Nation Proposed Commitment Document* (2015), and the *Reconciliation Charter* (2017) all call for Indigenous peoples rights to determine, govern, and deliver supports, programs, and services. The Ktunaxa defined outcomes will inform service delivery.

The Ktunaxa Nation vision emphasizes working together through collaboration of all sectors (Lands, Traditional Knowledge Language, Social Investment Sector, Economic Sector) and core services. First there needs to be land, second when there is land people will occupy it, third when

land and people are in place, culture is formed. When these three components are in place there needs to be governance. Without the land, everything else will not exist. The Ktunaxa People will benefit when we have a sense of place, knowing our oral history of our land, and learning the Ktunaxa laws that accompany the history of our land.



WHEN LAND AND PEOPLE ARE IN PLACE, CULTURE IS FORMED.

WHEN THESE THREE COMPONENTS ARE IN PLACE THERE NEEDS TO BE GOVERNANCE.

STEWARDSHIP OF THE PEOPLE in ʔamakʔis Ktunaxa

As the Ktunaxa Nation continues to build and strengthen its service delivery model, it will simultaneously do the same with its relationships on all levels, ensuring that Ktunaxa and other Indigenous and Métis people living in ʔamakʔis Ktunaxa have opportunities to improve and sustain well-being.

Over time, Indigenous people from other Nations and Métis people have come to reside within ʔamakʔis Ktunaxa. Although different Indigenous Nations practice different cultural ways of being, the Ktunaxa want to ensure any Indigenous or Métis people receive the support and services they require while residing in ʔamakʔis Ktunaxa.

The Ktunaxa have built relationships with Indigenous and Métis partners resulting in protocols, memorandums of understanding, and other agreements that guide and support these relationships. Principles that have been agreed upon that guide these relationships include:

- The planning for the provision of services will be inclusive of all Aboriginal people
- Mutual respect, trust, openness, accountability, and transparency will be the basis of the understanding and foundation of the relationship
- Every effort will be made, where possible, to harmonize programs and services; including potential

expansion to include broader determinants of health

- Activities will be carried out with a view to sustainability, efficiency, and effectiveness without limiting innovation, equitable access, or quality, and by building on best practices.

Some supports, programs, and services are only available to Ktunaxa people where other supports, programs, and services are available to other people residing within ʔamakʔis Ktunaxa.

Supporting Ktunaxa citizens and Indigenous people to enhance their skills and abilities to participate in the delivery of social services is essential to stewardship.

MANDATE

The Social Investment Sector Council has authority for making decisions on behalf of the Ktunaxa Nation regarding well-being standards and practices. The Social Investment Sector Council is mandated with guiding, directing, and monitoring the integrated health and wellness of the Ktunaxa Nation, communities, and citizens. Responsibilities include ensuring that appropriate and timely health and well-being services are available for the Ktunaxa Nation, Communities and Citizens, as well as other indigenous residents of ʔamakʔis Ktunaxa.



MENTORSHIP ALONG WITH SUCCESSORSHIP PLANNING, IS ESSENTIAL TO ACHIEVE THE DELIVERY OF SUPPORTS AND SERVICES TO INDIGENOUS PEOPLE BY INDIGENOUS PEOPLE WORKING IN INDIGENOUS ORGANIZATIONS.

VISION STRONG, HEALTHY CITIZENS AND COMMUNITIES, SPEAKING OUR LANGUAGES AND CELEBRATING WHO WE ARE.

THE SOCIAL SECTOR PRACTICE FRAMEWORK

KTUNAXA BELIEFS AND VALUES

Practice Frameworks are rooted in beliefs and values that inform the vision of an organization. It is through this vision that principles and practice approaches have been determined that will guide policy and procedures.

THE KTUNAXA qanikit̓i (BELIEFS) AND kwit̓iwi·naʔt (VALUES) HAVE EXISTED SINCE TIME IMMEMORIAL.

The Ktunaxa language has distinct terms for belief and values. The closest translation of qanikit̓i is "belief, for people to believe (literal - what is believed)". The closest translation for kwit̓iwi·naʔt is "to value or treasure something highly, to think highly of or idolize someone". Beliefs are "guidance to one's way of high level living".

THE ʔa·knumuʔtiit̓i INCLUDES LAW, ROLE, POLICY, AND PROTOCOL THAT INFORMS THE KTUNAXA PEOPLE IN ALL WAYS OF BEING.

This includes personal, family, community, tribal, and spiritual roles and responsibilities. "We knew we had a role, our grandchildren need to learn how to carry on our roles."

ʔusmik ʔa·knumuʔtiit̓i IS KTUNAXA SOCIAL LAWS REPRESENTING THE CREATOR'S PURPOSE.



THE KTUNAXA WAY OF LIFE IS CENTRED IN sukiʔqankiniyaʔa. A (WALKING WITH A PURPOSE). KTUNAXA ORAL HISTORY INCORPORATES ʔa·knumuʔtiit̓i , PROVIDING GUIDANCE TO THE KTUNAXA ON sukiʔqankiniyaʔa.

Ka·kikit̓i haqwaʔa IS THE KTUNAXA CONCEPT FOR HOW WE ARE LIVING, EXISTING, AND THINKING.

Sukiʔwitiyaʔa IS THE KTUNAXA EXPRESSION FOR PEOPLE TO HAVE A GOOD HEART.



This Practice Framework is grounded in Ktunaxa cultural ways. Staff and contractors have a responsibility to teach (K̓itkikiq̓—to teach) and support individuals who receive teaching (K̓itki·keat̓i— one who is being taught).

A practice framework that is rooted in ʔa·knumuʔtiit̓i will help the Ktunaxa Nation ensure supports and services will start from a traditional place.

It is recognized that there are core Ktunaxa qanikit̓i and kwit̓iwi·naʔt and that these beliefs and values must guide all the work undertaken by the Ktunaxa Nation. The Ktunaxa Nation Social Investment Sector Governance Framework identifies values as "abstract traits or qualities that represent an organization's highest priorities, deeply held beliefs, and core driving forces."

qanikit̓i IS "BELIEF, FOR PEOPLE TO BELIEVE (LITERAL-WHAT IS BELIEVED)".
kwit̓iwi·naʔt IS "TO VALUE OR TREASURE SOMETHING HIGHLY, TO THINK HIGHLY OF OR IDOLIZE SOMEONE".

BELIEFS

- Are passed from generation to generation
- Are concepts that we hold to be true
- May come through spirituality and religion but not always
- Determine our attitudes and opinions.

VALUES

- Are ideas that we hold to be important
- Govern the way we behave, communicate and interact with others
- Determine our attitudes and opinions.

Ksanka ʔA·kluqaqum—KOOTENAI DICTIONARY: kwit̓iwi·naʔt is "to ask a high price for something, to value or treasure something highly, to think highly of or idolize someone."

ENCARTA DICTIONARY (UK EDITION): "the worth, importance, or usefulness of something to somebody" or "to regard somebody or something as important or useful."

THE SOCIAL SECTOR PRACTICE FRAMEWORK, CONTINUED

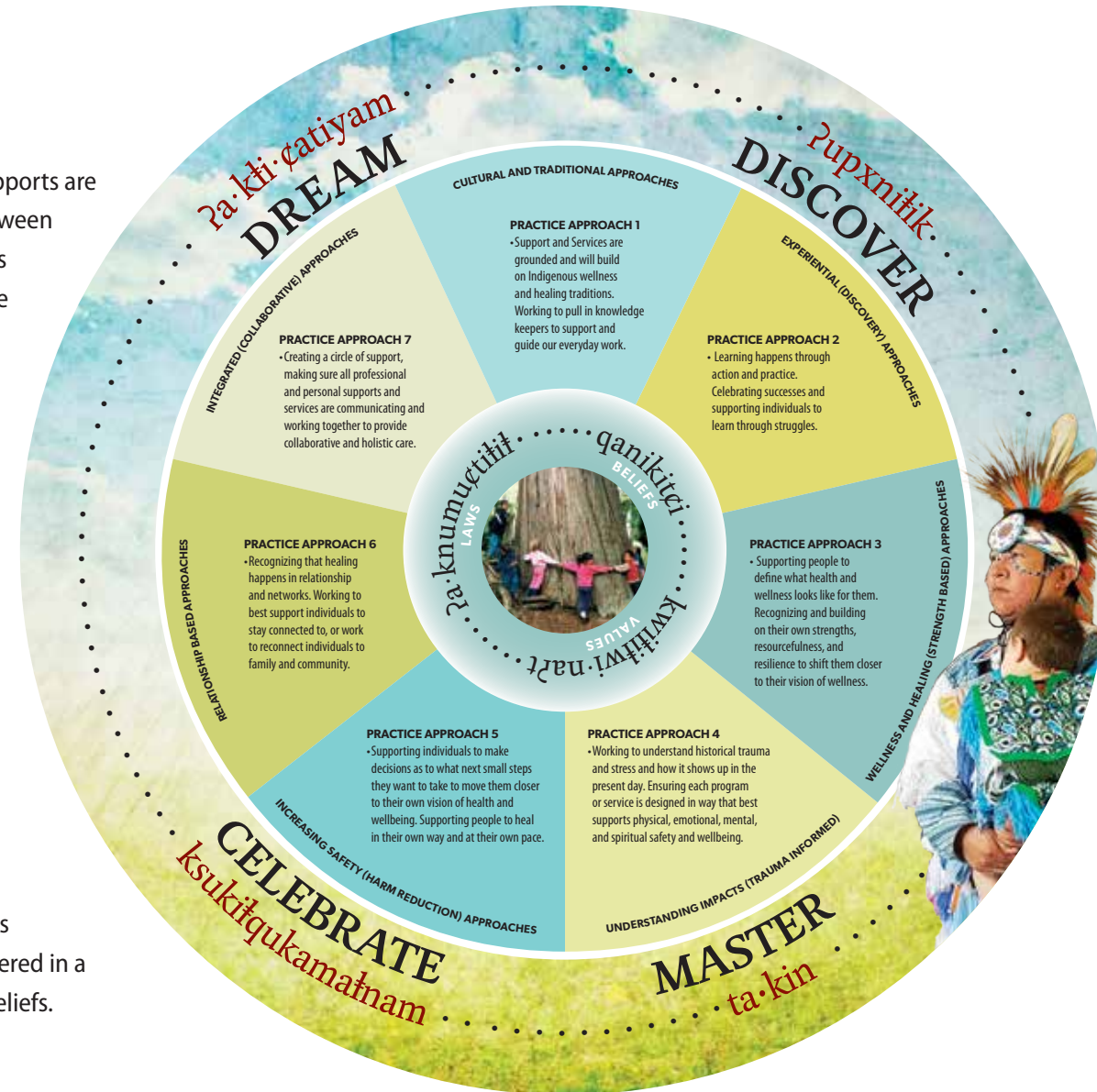
KTUNAXA PRACTICE CYCLE

KTUNAXA BELIEFS AND VALUES CAN BE CENTRED IN A CYCLE OF DREAM, DISCOVER, MASTER, AND CELEBRATE.

This cycle informs the practice approach in HOW supports are to be provided to individuals. Movement is fluid between all stages within this cycle. Where one sits within this cycle depends on the circumstances surrounding the individual. This is not a linear sequential process.

DREAM	ʔa·kʰi·ɕatiyam –ONE’S DREAMS, TO DREAM
DISCOVER	ʔupxniitk –TO FIND OUT FOR ONESELF
MASTER	ta·kin –TO SUCCEED IN DOING A TASK, TO BE ABLE TO ACCOMPLISH SOMETHING
CELEBRATE	ksukitqukamaʔnam – TO CELEBRATE AND ENJOY THE COMPANY OF EACH OTHER

It is recognized there are Indigenous people from other Nations residing within ʔamakʔis Ktunaxa who need support. Person-centred service delivery is essential in ensuring supports and services are delivered in a manner that respects each individual’s values and beliefs.



SOCIAL INVESTMENT SECTOR VALUES

The Social Investment Sector has developed 12 values that are rooted in Ktunaxa qanikitzi (beliefs) and kwititwi·naʔt (values) including:

- Responsibility to self, family, Elders, children, and each other
- Positive growth as individuals, as families, and as a Nation
- Acceptance of unique strengths and limitations of each individual
- Sharing, working together, positive encouragement, and supporting one another
- Respect for opinions of other people and individual identity
- Honesty
- Empathy
- Adaptability and flexibility
- Acceptance that mistakes are chances to grow
- Balance in mental, physical, emotional, spiritual, and economic wellbeing
- Safety and security at all levels (personal, community, Nation, global)
- The strength of our Nation is directly related to the strength of the individuals, families and communities that make up the Nation.

THE STRENGTH OF OUR NATION IS DIRECTLY RELATED TO THE STRENGTH OF THE INDIVIDUALS, FAMILIES AND COMMUNITIES THAT MAKE UP THE NATION.

EXAMPLE: INDIVIDUAL’S GOAL IS SOBRIETY

DREAM
ʔa·kʰi·ɕatiyam
Inquire about where individual wants to be or what they want to do—i.e. sober

DISCOVER
ʔupxniitk
Work with individuals on ways they can achieve sobriety. Find ways they have achieved it in past—existing strengths, ways culture/community can support, other healing that needs to happen alongside working towards this goal (i.e. healing trauma), pulling in network (collaborative practice).

MASTER
ta·kin
Once they’ve accomplished goal of sobriety—can we help inquire about dream of how they can become a mentor or share success with others. Then discover ways they can in a good way, celebrate as they grown and teach others. Every action is taking them one step closer to being an elder. If our work is grounded in that belief—how do we grow individuals to become Elders.

CELEBRATE
ksukitqukamaʔnam
Celebrate small successes like if they stayed sober over a weekend, draw on the strengths—for when they connect or take steps towards dream—appreciate small achievements and build on them to create big long-term changes.

THE SOCIAL SECTOR PRACTICE FRAMEWORK, CONTINUED

KTUNAXA NATION VISION

The vision for the Ktunaxa Nation begins with *"Strong, Healthy citizens"*. The Ktunaxa Nation's objective is to create and maintain vital health and well-being systems that are integrated, culturally grounded and accessible.

**"STRONG, HEALTHY CITIZENS"
AND COMMUNITIES, SPEAKING
OUR LANGUAGES AND
CELEBRATING WHO WE ARE
AND OUR HISTORY IN OUR
ANCESTRAL HOMELANDS,
WORKING TOGETHER,
MANAGING OUR LANDS
AND RESOURCES, WITHIN
A SELF-SUFFICIENT, SELF-
GOVERNING NATION.**



VISION

PRINCIPLES

The Ktunaxa Nation has Service Delivery and Client Interaction Principles that guide providing services to persons receiving supports. These principles are grounded in the values, beliefs, and vision of the Ktunaxa people. The Client Interaction Principles that guide practice are:

- Programs and services are accessible to every Ktunaxa individual, whether on or off reserve, Status or non-Status
- Clients' personal information and privacy are protected
- The needs, priorities and expectations of clients are at the core of how services are delivered

- Clients are treated with dignity, respect and fairness
- Service delivery respects the differences amongst clients, including but not limited to cultural, geographic, social, economic and demographic diversities
- Clients are provided with clear, reliable, accurate, and current information about services
- Cultural diversity rights, views, values, and expectations are respected in the delivery of services

- Programs and services address root causes including systemic and structural barriers which impact the well-being of Ktunaxa individuals, families and communities
- Programs and services are responsive to the diverse and evolving needs of individuals, families and communities, supporting their social, emotional, physical, cognitive, cultural, linguistic, and spiritual development.



**CULTURAL DIVERSITY RIGHTS, VIEWS, VALUES,
ARE RESPECTED IN OUR DELIVERY OF SERVICE.**



**RELATIONSHIP
BETWEEN VALUES,
BELIEF, PRINCIPLES,
AND PRACTICES**



Roots of a tree both support and provide nutrients to the tree. Values and beliefs are the roots from which principles and practices are nurtured and developed. The services of the Social Investment Sector must be rooted in the values and beliefs of the Ktunaxa people. All practice approaches must align with the values, beliefs, and principles of the Ktunaxa people.

**KTUNAXA BELIEFS AND VALUES CAN BE CENTRED
IN A CYCLE OF DREAMING, DISCOVERING,
MASTERING, AND CELEBRATING.**



THE FRAMEWORK'S PRACTICE APPROACHES

The Practice Framework has **SEVEN CORE APPROACHES** that will guide policies and procedure. These approaches must guide all the work of the Social Investment Sector. One approach is not more important than another and one approach is not required to come before another. These approaches are not intended to be a recipe, but rather a series of ingredients that can be drawn from to support working with individuals receiving supports and services.

The Ktunaxa people provide teachings and guidance through the passing on and sharing of oral history. These core practices integrate Ktunaxa teaching with contemporary approaches that are consistent with the 'a·knumuᑕtitiᑦ.

Each practice approach will be defined and accompanied with reflective practice questions to consider in:

- Preparing to work with individuals receiving supports, services, and programs; and
- Working with individuals receiving supports, services, and programs.



The following practice approaches are foundational to the delivery of culturally safe supports, programs, and services:

- Cultural and Traditional Approaches
- Experiential (Discovery) Approaches
- Wellness and Healing (Strength Based) Approaches
- Understanding Impacts (Trauma informed) Approaches
- Increasing Safety (Harm reduction) Approaches
- Relationship-based Approaches, and
- Integrated (Collaborative) Approaches

'a·knumuᑕtitiᑦ

CULTURAL AND TRADITIONAL APPROACHES

Indigenous ways of being and knowledge are seen as primary in the provision of supports and services. All people have cultural roots. Culture is grounded in language and linked to law, values, and beliefs. Culture often remains constant over time. Traditions can be seen as how culture is brought to life. Over time traditions may change and evolve; however, one's culture remains constant.

Support and services that start from a cultural place will build on Indigenous wellness and healing traditions and approaches. These approaches incorporate:

- Language;
- Land based practices,
- Spiritual awareness/practices,
- Family involvement/healing,
- Community involvement/healing,
- Nation involvement/healing, and
- Traditional medicines.

Both culture and tradition can be seen as *"something of value given to you that you want to pass on to the next generation."*

The passing on of values supports ensuring the existence of cultural and traditional ways. Helping one discover his or her spirit within is practicing from a cultural and traditional approach.

IT IS PARAMOUNT THAT THE INDIVIDUAL IS PROVIDED OPPORTUNITIES TO EXPRESS INTEREST IN LEARNING HIS/HER CULTURE AT A PACE THAT IS AS COMFORTABLE AS POSSIBLE FOR THE INDIVIDUAL.



REFLECTIVE QUESTIONS – PREPARING FOR PRACTICE:

- What protocol must be considered when working with an individual from this cultural background?
- Have I been given the contact information of Elders or Traditional knowledge holders to provide guidance to support the individual I am serving?
- Have I sought advice from someone knowledgeable in the individual's cultural background?
- How do I ensure I do not create pressure for or a sense of obligation that the individual explores culture while encouraging cultural connections?

- Am I grounded in my own culture and spirituality to be able to provide competent services?

REFLECTIVE QUESTIONS – IN PRACTICE:

- Have I reflected curiosity about the individual's cultural background?
- Do my actions show respect?
- Do I recognize and respect the inherent rights of Indigenous people?
- Do my actions allow the person receiving services to direct how they would like to connect with their culture?



CULTURE

– is grounded in language and linked to law, values, and beliefs. Culture remains constant over time. —Sophie Pierre

–shared beliefs and values of a group—the language, beliefs, customs, practices, and social behavior of a particular nation or people. —En Carta Dictionary

TRADITION

–is how culture is brought to life. Over time traditions may change and evolve. —Sophie Pierre

–custom or belief—a long-established action or pattern of behavior in a community or group of people, often one that has been handed down from generation to generation.—En Carta Dictionary

EXPERIENTIAL (DISCOVERY) APPROACHES

Learning through action and participation provides opportunities to experience success and be supported to learn through struggles. Supports and services that focus on the experiential process of learning will:

- Provide for integrated learning
- Provide opportunities to “try on” and master strategies/approaches, and
- Create safety in attempting approaches.

Learning to take personal responsibility for both one’s successes and one’s struggles is part of one’s learning journey. This supports accountability to oneself, one’s peers, one’s family, and one’s community. Taking responsibility for one’s successes and owning one’s challenges will support learning, change, and confidence.

Supports and services that encourage personal responsibility will:

- Provide safety and learning to address challenges, and
- View challenges as opportunities for learning and developing new approaches.



“YOUR JOB IS TO HELP US HELP OURSELVES.”

REFLECTIVE QUESTIONS – PREPARING FOR PRACTICE:

- How do I set aside my views to be curious about the individual’s views?
- How do I create safety in my practice for individuals to trust and be vulnerable with me?

REFLECTIVE QUESTIONS – IN PRACTICE:

- How do I provide opportunities for the individual to make decisions and learn from those decisions?
- How do I determine what the individual views as a success? How do we co-create our goal of wellness/wellbeing together?
- How do I create opportunities to celebrate accomplishment and to have discussions around learning from challenges?



DISCOVERY

WELLNESS AND HEALING (STRENGTH-BASED)

This approach creates space and opportunity for individuals to realize their wellness rather than fix problems. Shifting from fixing problems to finding wellness moves practice from a deficit to a strength based approach. Emphasizing people's self-determination, resourcefulness, and resilience will develop meaningful relationships in the provision of supports and services. Supporting individuals to build on their strengths creates opportunity for wellness and healing.

Strength based supports and services build on finding strengths and will incorporate approaches that are:

- Solution focused,
- Collaborative,
- Appreciative that small changes lead to big results,
- Responsive to cultural diversity, and
- Inclusive of community and connections.

SOLUTION FOCUSED QUESTIONS PROVIDE THE OPPORTUNITY FOR INDIVIDUALS TO CRITICALLY REFLECT ON WHAT THEY VIEW AS THEIR STRENGTHS.



REFLECTIVE QUESTIONS – PREPARING FOR PRACTICE:

- How do I determine what is working well for the individual? What questions would I need to be asking? How will I know these questions are working for the client?
- What are the communities' beliefs regarding wellness?
- What do I need to learn about traditional healing and Indigenous practices to be effective in supporting Ktunaxa, First Nation, Métis, and Inuit people?
- What does holistic practice mean to me and how is this different or similar to linear processes?

REFLECTIVE QUESTIONS – IN PRACTICE:

- When are the times that things are working well for the individual? What was the individual doing during these times? Who was supporting the individual during these times?
- What are the individual's strengths in terms of becoming independent and increasingly self-determining?
- What is going well for the individual in general as well as in relation to the biggest challenges, worries, concerns?
- What is the individual's best hope in relation to the presenting issue or concern?

- Can the individual talk about times when the issues that brought us into their lives were better and different and they were able to handle these challenges in ways that were more positive? What did this look like? Who was supporting the individual? How can the individual be supported in replicating these times?
- What are the indicators for them and for those who are supporting them to know they are working towards being a "strong healthy citizen?" How would they define that for themselves?
- How would the individual define their own beliefs around wellness through their own cultural, spiritual perspective?

SUPPORTING PEOPLE TO DEFINE WHAT HEALTH AND WELLNESS LOOKS LIKE FOR THEM.

RECOGNIZING AND BUILDING ON THEIR OWN STRENGTHS, RESOURCEFULNESS, AND RESILIENCE TO SHIFT THEM CLOSER TO THEIR VISION OF WELLNESS.

WELLNESS AND HEALING

UNDERSTANDING IMPACTS (TRAUMA INFORMED)

Understanding the impacts of trauma and stress will assist in the provision of culturally safe supports and services. Trauma informed practice is woven into the culture and values of provision of supports. Supports and services will build on relationship to physical emotional and spiritual health.

These approaches incorporate:

- Safety and trustworthiness
- Compassion and dependability
- Opportunities for choice, collaboration, empowerment, and connection,
- Strength based skill building
- Cultural humility and responsiveness, and
- Resilience and recovery.

It is important *“to heal your past so it does not follow you for the rest of your life”*.

REFLECTIVE QUESTIONS – PREPARING FOR PRACTICE:

- Do I understand the impact of past service delivery practices on Indigenous people and specifically with this individual?
- How am I able to talk openly about the differences in our social location and ask curious questions around how that impacts our relationship?
- How might I be perceived in my role in light of any differences in history, race, class, gender, social, or political context?
- What power imbalances occur based on roles, gender, or race?

- Do I have an understanding of Aboriginal issues from their historical context in order to provide culturally competent supports?
- Do I have enough understanding of the issues Indigenous people face to assist me in developing a positive rapport?

REFLECTIVE QUESTIONS – IN PRACTICE:

- How would the individual describe the trauma – what words would he/she use to explain it?
- How do I know I have listened deeply? What would the individual say they recognize or notice in me when I am listening deeply?
- What past experiences has the individual had that may impact how they experience: (a) the building setting they are in? and/or (b) me as a support worker?
- What understanding does the individual have regarding the historical trauma of Indigenous people related to residential schools, sixties scoop, adoption, foster care?
- What understanding does the individual have regarding the resiliency of Indigenous people through all the trauma that has been experienced?

IT IS IMPORTANT “TO HEAL YOUR PAST SO IT DOES NOT FOLLOW YOU FOR THE REST OF YOUR LIFE”.

WORKING TO UNDERSTAND HISTORICAL TRAUMA AND STRESS AND HOW IT SHOWS UP IN THE PRESENT DAY.

UNDERSTANDING IMPACTS



INCREASING SAFETY (HARM REDUCTION) APPROACHES

Assisting individuals to develop practical strategies and ideas aimed at increasing positive choices while reducing consequences associated with people's choices will support increased safety. This approach honours and respect the choices people make.

Approaches that build on supporting choice recognize:

- Improving quality of life as the primary criteria for measuring success
- Choice as essential in individual's growth, and
- Working with individuals to develop and take small steps towards better health and overall healing.

REFLECTIVE QUESTIONS – PREPARING FOR PRACTICE:

- How do I show respect for autonomy and create opportunities for people to practice self-determination?
- What are my own beliefs around harm reduction and how am I able to put my own beliefs aside of what I think needs to happen and support the individual in achieving their own goals?

REFLECTIVE QUESTIONS – IN PRACTICE:

- What has the individual requesting support stated they need for support to address their challenge(s)?
- Is the individual's support plan creating more safety for the individual? On a scale of 0 to 10 where 10 is the individual and those providing support see the individual as safe and where 0 is the individual and those providing support see the individual as not safe, where would you rate this? What does the support plan do to increase safety? What are small ways the individual can increase their safety, health or wellbeing?



SUPPORTING INDIVIDUALS TO MAKE DECISIONS AS TO WHAT NEXT SMALL STEPS THEY WANT TO TAKE TO MOVE THEM CLOSER TO THEIR OWN VISION OF HEALTH AND WELLBEING.

SUPPORTING PEOPLE TO HEAL IN THEIR OWN WAY AND AT THEIR OWN PACE.

INCREASING SAFETY

RELATIONSHIP-BASED APPROACHES

Considering what it means to be in strong relationships with those we are seeking to serve, and how important it is to strengthen those relationships in a way that promotes health and wellness. Speaking from the heart with one's own truths will support the establishment of trust and credibility. All living things and the environment are interconnected and interdependent. Individuals cannot be viewed in isolation from their extended family, their communities and the mental, physical, environmental, social, and spiritual realms of their lives.

Key steps in speaking from one's heart include:

- Building constructive connections and relationships between practitioners and those they are seeking to serve;
- Recognizing one's own limitations, and the knowledge, experience, orientation, and understanding needed to meaningfully and appropriately practice in a relationship-based context; and
- Expressing genuineness and humility.

Connecting to a community, whether being supported to reunite with a former community or becoming involved in a new community, can provide for an individual's need for community. Supports and services that focus on fostering a connection to community will:

- Support the need to belong,
- Facilitate long term or life-long connections that extend beyond the provision of services, and
- Ensure individual will have a natural support network in place that can connect with them and continue supporting the individual once services or programming ends.

REFLECTIVE QUESTIONS – PREPARING FOR PRACTICE:

- How do I build a trusting and listening relationship? What questions can I ask individuals to see where we are at on the "trusting relationship scale?"
- What do I do that demonstrates respect for individuals in need? What would individuals, supervisors, colleagues, leadership, Elders say they see me do that demonstrates respect in working with individuals?
- How do I support individuals to consider involvement of their family and community? What would they say gets in the way of that and how can I help shift that in small ways?

- Who would the individual say has provided them with the most helpful support to date?
- What can I do to build trusting relationships with community members? What would the community need to see to trust me even just a little bit more (if I am an outsider?) what are some of the different ways I could show that? What would that look like? How would I know I am building trust?

REFLECTIVE QUESTIONS – IN PRACTICE:

- Have I inquired with the individual to involve the family and the community as part of the plan for support?

- Have I built on informal natural supports?
- What have I done to increase the individual's connection with others in their own support network? How have I helped them define what they would need from those individuals to be healthier either mentally, physically, spiritually, emotionally?
- Am I an effective ally to the individual by supporting goals that are Aboriginal, connection, and/or relationship focussed?
- Do I empower the individual to recognize equality in the working relationship (do I walk with the person)?

SPEAKING FROM THE HEART WITH ONE'S OWN TRUTHS WILL SUPPORT THE ESTABLISHMENT OF TRUST AND CREDIBILITY.

RECOGNIZING THAT HEALING HAPPENS IN RELATIONSHIP AND NETWORKS. WORKING TO BEST SUPPORT INDIVIDUALS TO STAY CONNECTED TO, OR WORK TO RECONNECT INDIVIDUALS TO FAMILY AND COMMUNITY.

RELATIONSHIP-BASED

INTEGRATED (COLLABORATIVE) APPROACHES

The circle of support is integrated and coordinated, ensuring collaborative, holistic approaches.

Supports and services that are coordinated amongst all involved will ensure a blended approach:

- Providing consistency for the individual served, and
- Clarifying roles for all those involved.

REFLECTIVE QUESTIONS – PREPARING FOR PRACTICE:

- Do I understand others' roles and how do I support others with their roles?
- What are the processes in place which build relationships amongst our team and support and value team processes?
- How to I support others within the team or circle of support who may be struggling?
- How do we support an organizational culture where staff are valued as team members and feel part of the organization?
- How does our team value all team members' perspectives regardless of role or positions?

REFLECTIVE QUESTIONS – IN PRACTICE:

- How do we know there is a shared commitment to the planned actions? What would the individual say they notice about their "team" that shows this shared commitment?
- Does everyone in the circle of support understand how we are all working together collaboratively towards the common goals for the service recipient? How would they each define that goal through the eyes of the individual?
- Do the partnering agency's mission/values align with the Ktunaxa Nation Values?

- Are we strengthening our communication and collaboration across cultures and sectors to build community capacity?
- Does the individual understand our collaborative approach? Is there anyone on the team they are concerned with knowing their information?

Are we able to draw in other people if there is a concern or address it in a way that meets the need for collaboration?



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**SHARED COMMITMENT,
BUILDING COMMUNITY CAPACITY.**

**CREATING A CIRCLE OF SUPPORT. MAKING SURE ALL
PROFESSIONAL AND PERSONAL SUPPORTS AND SERVICES
ARE COMMUNICATING AND WORKING TOGETHER TO
PROVIDE COLLABORATIVE AND HOLISTIC CARE.**

COLLABORATIVE



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CONFIDENTIALITY

The Ktunaxa people have a shared interest in the wellness of their citizens. The Social Investment Sector values include respect and safety. Confidentiality, as a legal concept, has only been recently introduced to the Ktunaxa people. The Ktunaxa people have supported their vulnerable people within their communities for centuries. Sharing the responsibility for this care always required communication with the family and decision makers and included the respectful sharing of information. Today, supporting vulnerable individuals continues to require the sharing of information. Where ever possible information shared regarding an individual will occur in collaboration with the individual. It is recognized that there are provincial and federal laws and regulations pertaining to confidentiality that must be upheld. When the safety of the individual or other(s) is at risk, decisions must be made to share information regarding an individual without

the consent of the individual. Decisions to share information without an individual's consent must be made in consultation with a manager with consideration made around legal responsibilities, respectful sharing; who needs to be involved and know every detail; who needs to be involved and know some information; and who does not need to be involved at all. It is recognized that, given the impacts and trauma individuals have experienced, the individual may have concerns with their information being shared. This may be related to shame, mistrust, lack of safety, and fear. The focus must be on building a trusting safe relationship. It is through a trusting relationship discussions regarding involvement of family and community that a circle of support can be developed with and for the individual. Individuals may not understand the benefits of sharing their information with family and community. Sharing of an individual's information will help build connections to family and community. The information shared will vary from

informing family and or community of an individual's need for support to providing detailed sensitive information. Information sharing must be based on the individual's view of what can be shared, and with whom it can be shared, unless there is an immediate safety concern. It is essential to support individuals in understanding the benefits of sharing information. This may help individuals experience communal and collaborative processes that may result in life long natural supports reducing the need for agency and professional involvement. Encouraging individuals and accompanying these individuals to community gatherings, feast, and events will support individuals in experiencing and learning about their communities in a way that doesn't require a worker to disclose the reasons they are involved in accessing services, but will still benefit their sense of connectedness and belonging in a safe and non-threatening manner.

REFLECTIVE QUESTIONS – PREPARING FOR PRACTICE:

- As a support worker what is your best hope for involving the individual's family, community, band?
- Has there been a time where your family, community or band has helped you when you were struggling? How did they become involved?
- Has there been a time where an individual did not want family, community, band involved in their life and some how they became involved and it turned out to be helpful for the individual?

REFLECTIVE QUESTIONS – IN PRACTICE:

- Has there been a time before when your family, community, band has been involved in your life and it was helpful?
- Has there been a struggle where your family, community, band has helped you with the struggle? How did they become involved?
- Has there been a time where you did not want your family, community, band involved but somehow became involved and it turned out to be helpful?
- When you have had struggles before who was the most helpful?
- Who knows you are in the program?

- If you had to leave the program today who would be the first person you would call?
- Has there been a community event you have wanted to attend but were afraid to? What are your biggest worries? What would be most helpful for you to be comfortable to attend? Who would you want to bring or have attend with you?
- If you think of yourself once you have accomplished your goals who would you be most excited to tell?
- What is your worst fear involving your family, you community, your band?

**WE HAVE A SHARED RESPONSIBILITY
FOR THE WELLNESS OF OUR PEOPLE.**



WORKING IN AND THROUGH CONFLICT

Working as a team that is inclusive of the individual receiving support, family members, and community involves many points of view. Navigating conversations with differing points of view can be challenging. Differing perspectives can hold the potential for a range of options to support the individual receiving support. Conflict should be considered an opportunity to come together to support individuals in working through what can be complex and difficult circumstances. Emotions should be considered as passion and indication of that those involved care deeply about the matter under discussion.

When working with and through conflict it is important to:

- gather the individual's, family's, and community's views
- focus on the interests and best hopes of the individual, family, and community
- remember the role of the helper is to help the individual to identify what needs to happen, and
- ask questions that help the individual, family, and community think through the conflict.

Ktunaxa values, beliefs, and principles should guide working with and through conflict. If conflict cannot be resolved, traditional and alternative dispute approaches should be considered. Focus should be on restoration of relationship of the individual, family, and community. Focus should be on the interests rather than the positions of the individual, family, and community.

SUPPORT FOR AND SUPERVISION OF STAFF

Support and Supervision are cornerstones of good practice. Supervision is one of the primary approaches to:

- Support staff in their work
- Promote staff reflection on their work
- Provide a mechanism to monitor the implementation of values, principles, and practice approaches of staff, and
- Provide clinical support in addressing reoccurring challenges for the staff members that are getting in the way of best practice that aligns with this framework.

REFLECTIVE PRACTICE QUESTIONS FOR SUPERVISION INCLUDE:

- Are there regular opportunities for reflective practice in team meetings, through formal supervision, with peers, and/or with professional groups?
- Is there time for group discussion and learning with peers and managers to explore creative innovative solutions, best practice, new ideas?
- Are we able to have conversations and get curious about good practice that reflects our successes as an agency/Nation and build on those successes within our teams?
- How are we able to grow a culture of curious inquiry?
- What are ways we can support the Dream – Discover – Celebrate – Master cycle into our supervision sessions with individual workers as well as our teams, sector, and organization as a whole?
- Are there clear structured learning pathways in place for staff for all staff (front line, professional, management and senior leadership groups)?
- Are we using timely feedback in our assessment, planning and review processes and feedback mechanisms to drive continuous improvement?
- How do we evaluate where we are at in implementing this practice initiative?
- How do we collect data to evaluate our practice and make needed changes?
- How do recruitment processes elicit whether the values of applicants align with Ktunaxa values?
- How are we best able to support collaborative/group supervision that is grounded in the principles of the Framework?
- How is the need for mentorship and succession opportunities brought into our daily supervision and management processes?



GLOSSARY

ʔamakʔis Ktunaxa	land of the Ktunaxa people
ʔa·knumuʔtitiʔ	Ktunaxa law, rules, policy, and protocol
ʔusmik ʔa·knumuʔtitiʔ	Ktunaxa social laws representing the Creator's laws
ʔa·kʔi·ʔatiam	one's dream, to dream
ʔupxniʔik	to find out for oneself, to discover
ka·kikiʔ haqwaʔa	how we are living, existing, and thinking
ʔitkikiʔ	to teach
ʔitki·kʔatiʔ	one who is being taught
ksukiʔqukamaʔnam	to celebrate and enjoy the company of each other
kwitiʔwinaʔt	to value
qanikitʔi	to believe
sukiʔqankiniyaʔ	walking with a purpose
sukiʔwitiyaʔa	to have a good heart
ta·kin	to succeed in doing a task, to be able to accomplish something



DEFINITIONS

“ABORIGINAL” is a term used to describe the first inhabitants of Canada including First Nation, Inuit and Métis peoples. The Constitution Act recognizes Indian, Inuit and Métis as all Aboriginal with existing rights in the country now known as Canada.

“FIRST NATION” is a term used to describe Aboriginal peoples whose ancestral lands are within what is now known as Canada. This term replaced the term “Indian,” although unlike “Indian,” although “Indian” continues to be reflected in legislation. While “First Nations” refers to the ethnicity of First Nations peoples, the singular “First Nation” can refer to a band (i.e. ʔaqʔam formerly known as

St. Mary’s Indian Band), a reserve-based community, or a larger tribal grouping (i.e. Ktunaxa) and the status Indians who live in them. More than 70 First Nation languages are spoken across Canada.

“INUIT” is a term used to describe Aboriginal people who inhabit the northern arctic regions of what is now known as Canada. An Inuit person is known as an Inuk. The word Inuit means “the people” in the Inuit language of Inuktitut. The Eskimo-Aleut language family of the Inuit has three branches.

“INDIGENOUS” is a term used to describe First peoples, First Nations,

Aboriginal peoples or Native peoples who are the earliest known inhabitants of an area. This is in contrast to groups that have settled, occupied or colonized the area more recently.

“MÉTIS” is a term used to describe people who self-identify as Métis, who are of Métis ancestry distinct from other Aboriginal people, and are accepted by the Métis Nation. Métis people are descendants of First Nation women (mainly Cree, Nakota, and Ojibwe) and fur trader workers of European ancestry (mainly French and Scottish Canadians). Michif is the language of the Métis people that emerged in the early 19th century.





APPENDIX 1
**KTUNAXA
 CREATION
 STORY**

In ancestral times referred to by the Ktunaxa as the animal world, there were references made many times by the Creator to when there will be ʔaqʔmaknik (people).



At that time, there was some disturbance caused by a huge sea monster known as Yawuʔnik, who killed many of the animals. A council was called by the Chief animal, Naʔmuqcin. Naʔmuqcin was huge. He was so tall that he had to crawl on his hands and knees, for if he stood up his



head would hit the ceiling of the sky. It was decided that Yawuʔnik had to be destroyed. A war party was formed. Yawuʔnik plied the Kootenay and Columbia River System including Columbia Lake and Arrow Lakes. Yawuʔnik was sighted in the Columbia



Lake near Yaqa-n Nuʔkiy and the chase was on. At that time, the Kootenay River and the Columbia Lake were joined. As the chase proceeded, Naʔmuqcin gave names to many locations along the Kootenay River, Kootenay Lake, Arrow Lakes and the Columbia River.



Yawuʔniḱ was pursued down the Kootenay River past the Wasa sloughs, now called Wasa, BC. Skinkuʔ got into trouble here when he fell into the river and had to be rescued by Wasa, (horse-tail).

The chase went by where the St. Marýs River empties into the Kootenay River. ʔaqam, where the St. Marýs Reserve is now

located, then on down river to Kankak (spring) where Mayuk (weasel) joined the war party. There were animals on both sides of the river as the chase continued, and among the party was a parasite, ʔa-kukʔakuwum, who had to be carried on the backs of other animals. His name was ʕumtus and he was mean and bossy. The other animals grew tired of his nagging and dumped him into the river at a place now known as Yaqakiʔ watmitqutitki ʕumtus.

Leaving the land of the Eagle, ʔa-knuʔtutamʔamakís and into the land of the woodtick, ʕamna ʔAmakis, past Wasaʔki (Waldo) then on past the now 49th parallel and then past Kaxax (Turtle), now underwater, near Rexford, Montana. The chase went on by ʔa-kiʔyi (jennings) and on by ʔaqswaq (libby) then into Skinkuʔ ʔAmakis (the land of Coyote), past ʔaqanqmi (Bonners Ferry, Idaho) then northerly past the now international boundary into ʔaʔpu ʔamakís, the land of the Wolverine, past Yaqa-n Nuʔkiy (Creston, BC) then up the Kootenay Lake past ʔaqasqnuḱ, (Kuskannok, BC). The chase went on by ʔAkuʔti (Akokli Creek), past Ksanka Creek. The Yawuʔniḱ chose to follow the Kootenay River past ʔaqyamʔup

(Nelson, BC). The chase was now in Miʕʕaqas ʔamakís (the land of Chickadee).

At Kiksítuk, (Castlegar, BC) Yawuʔniḱ went north into the Arrow Lakes, past ʔakinkʔanuk (Arrow Rock) where arrows were shot into a crevice in the rock. If the arrow was true, the journey continued, if the mark was missed, beware, danger ahead. The arrow was true and the journey continued past ʕaʔnuʔniḱ (Nakusp) then up past Ktunwakanmituk Miʕʕaqas (Revelstoke, BC) where the Columbia River flows into the Arrow Lakes, then up and around The Big Bend then down past ʔaknuʔtuk (Golden, BC) past Yaknuḱuʔki (Briscoe, BC) then on past Yakyuʔki. The chase carries on through Kwataʕnuḱ (Athalmer) then past Kananuk (Windermere, BC) past ʔakiskʕnuḱ (Windermere Lakes), then back into the Columbia Lake, Yaqa-n Nukiḱ, (Canal Flats, BC). This completed the cycle of the chase.

Yawuʔniḱ would once again escape into the Kootenay River and the chase would go on. The chase would go on and on. Every time the war party thought they had Yawuʔniḱ cornered, Yawuʔniḱ would escape again.



One day sitting on the river bank observing the chase was a wise old one named Kikum. Kikum told Naʔmuqʕin, You are wasting your time and energy chasing the monster. Why not use your size and strength and with one sweep of your arm, block the river from flowing into



the lake and the next time the monster enters the lake you will have him trapped. Naʔmuqʕin took the advice of Kikum and did as he was told. The next time Yawuʔniḱ entered the lake, he was trapped. Having successfully corralled Yawuʔniḱ, a decision had to be made as to whom

the honour of killing Yawuʔniḱ would be bestowed upon. The honour was awarded to Yamakpaʔ (Red-headed woodpecker).

When Yawuʔniḱ was killed, he was taken ashore and butchered and distributed among the animals. There remained only the innards and bones. The ribs were scattered throughout the region and now form the Hoo Doos seen throughout the area.

Naʔmuqʕin then took the white balloon-like organ, known as the swim bladder, and crumbled it into small pieces and scattered it in all directions saying, "These will be the white race of people". He then took the black ingredient from the inner side of the backbone, the kidney, and broke it into small pieces and scattered them in all directions declaring, "These will be the black race". He then took the orange roe and threw the pieces in all directions saying, "These will be the yellow race of people".

Naʔmuqʕin looked at his bloody hands and reached down for some grass to wipe his hands. He then let the blood fall to the ground saying, "This will be the red people, they will remain here forever".



Nałmuq̄in, in all the excitement, rose to his feet and stood upright hitting his head on the ceiling of the sky. He knocked



himself dead. His feet went northward and is today know as Ya-łiki, in the Yellowstone Park in the State of Montana. His body forms the Rocky Mountains. His head is near



Yellowstone Park in the State of Montana. His body forms the Rocky Mountains. His head is near

The people were now keepers of the land. The spirit animals ascended above and are the guiding spirits of the people.



COLONIAL IMPACTS ON INDIGENOUS PEOPLES

CANADA'S DECISIONS TO SOLVE THE INDIAN PROBLEM THROUGH SYSTEMATIC CULTURAL GENOCIDE

From 1867-1970, the Government of Canada used various avenues in attempting to assimilate the Indigenous people into Canadian Culture. The harm from these activities continues to exist in Aboriginal families and affects the relationship between Aboriginal people and Canada in our modern society. There remains a fracture

between Canadian Culture and Aboriginal Culture. This has been acknowledged through the *Truth and Reconciliation Report* and we are now witnessing the government seeking avenues to address Historical Grievances and Harms, sign Modern Treaties, abolish discriminatory laws, and achieve federal unity.

- 1876 INDIAN ACT** Was created using the gradual civilization act and the enfranchisement act.
- 1884 POTLATCH BANNED | LEGISLATION PASSED** Forbidding practicing culture and language on reserve. In 1951 the law changed to allow traditional practices on reserve only.
- 1884 LEGISLATION CREATED FOR RESIDENTIAL SCHOOLS** Children with the support of the church administration enroll children into residential school.
- 1887 APPROPRIATION ACT** Nations were divided and forced onto reserves. USA/Canada border was established between family groupings and Nations. All administration services to Band members was under the authority of the Indian agent.
- 1905 100 RESIDENTIAL SCHOOLS ACROSS CANADA** Thousands of children were forced into residential schools to become citizens of mainstream society.
- 1920 BECAME LAW FOR CHILDREN TO ATTEND RESIDENTIAL SCHOOL** All children between the ages of 14 to 16 had to attend residential school by law. Breakdown of family structures, loss of purpose, increase in violence and self-destructive behavior. Many children died in the overcrowded schools due to disease, malnutrition and violence.
- 1933 BECAME LAW FOR PRINCIPALS TO BECOME SOLE GUARDIANS OF CHILDREN** Every parent forced to give up legal custody of their children to the principals of residential schools.
- 1933 SEXUAL STERILIZATION ACT PASSED** Sterilization was forced upon students who were in residential schools.
- 1946-1949 PROJECT PAPERCLIP MEDICAL/BIOLOGICAL EXPERIMENTS** Ex-Nazi researchers using native children in residential schools as involuntary test subjects.



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