

Compassionate Learning Communities
Supporting a Trauma-Informed Practice

Facilitator Guide

CONNECTION



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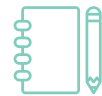
Introduction

This guide is intended to support the information found in the slide deck presentation. We understand that many trauma-informed educators are working throughout B.C. and elsewhere and encourage you to customize the presentation material in any way that makes it more relevant to your staff and school. We have included *sample speaking notes* (below; also included in the *notes* section of the PowerPoint presentation). These notes are intended to provide a script where one is desired, but if you prefer, please feel free to use your own words. You can read the notes ahead of your presentation for background information on each slide. In some cases, there are opportunities to raise questions with the group and the background information is intended to support you to answer/debrief various topics.

It is always challenging to estimate the time for such a presentation due to different levels of engagement with various topics and questions, but we recommend scheduling a minimum of one hour for each of the four presentations included in the Compassionate Learning Communities resource set.

In order to provide participants with time to reflect on and discuss the material, we suggest spacing the four presentations several months apart. Presenting more than one topic at a time is strongly discouraged as it does not provide participants with time to reflect and apply what they learned in their classrooms and schools before supplementing their practice with the information from the next topic.

Needed materials:



- Laptop and Projector
- Internet connection (wireless will suffice in most cases) to play videos directly from YouTube links embedded in the PowerPoint presentation (alternatively, videos can be downloaded prior to the presentation from links provided)
- Participant handout (student profiles/case studies for discussion with the questions related to each for the small group discussion, PowerPoint slides with notes field (fillable PDF file in digital format)



Why Trauma-Informed Practice Matters in Education

Trauma-informed practice, sometimes referred to as ACEs (Adverse Childhood Events) informed practice, is a compassionate lens of understanding that is helpful to all children, youth and adults, especially those who have experienced traumatic events and early hardships. The main components of this lens are rooted in understanding that all behaviour and actions happen for a reason and that it is up to each of us, in our helping capacity, to acknowledge current coping strategies and to assist children, youth and adults find other ways of coping, building on personal capacity and growth through supportive relationships and creative opportunities.

The lens of trauma-informed practice is relevant to all helping practitioners as it focuses on safety, stabilization and reconnection. Trauma-informed is different than the trauma-specific work that many counsellors and psychologists do, which requires specialized clinical training. In the education system, school counsellors and school psychologists may have this additional training to support children and youth with significant adversity issues, but educators and staff stay in the world of trauma-informed to ensure competence in helping.

Trauma-informed practice is not intended to be a one-shot training or the latest educational fad; it involves the long-term work of transforming schools into compassionate learning communities. Trauma-informed is not about doing more in the classroom and community but rather, about doing things differently. This lens is about life and how children's environments have the potential to shape their beliefs and behaviours along the way.

Safety in Presenting: Care of Participants

In keeping with a trauma-informed lens, facilitators are encouraged to present the material as safely as possible, encouraging participants to meet the material at their individual level, especially if participants themselves are from a background of adversity. Encourage participants to move around, have tea, coffee or water and to leave the room if they feel triggered or overwhelmed. The sharing of personal histories is not recommended in this format. Facilitators are encouraged to have contact information for community resources available to support participants and preferably, to host the workshop with the presence of a school counsellor or school psychologist. The pace of presenting the information and the need for compassion in facilitation are important elements.

We now understand that many people working within our schools have experienced adverse childhood events and we ask that you do your best to ensure everyone's safety. The sharing of detailed traumatic material is strongly discouraged! The focus here is on better understanding and providing support for the affected behaviours we observe with children and youth.

To ensure participant wellbeing, please check with your school counsellor or district school psychologist before adding additional material to this presentation.

Before You Present

Schools and communities are diverse; facilitators are encouraged to customize the information to best fit the children, youth, caregivers, educators and staff in their community. You are encouraged to engage with the material before presenting to ensure that it fits with your school and community culture, modifying or adapting the information as required.

Many caregivers, educators and staff have been working within a trauma-informed lens for years but may not have used this specific term to describe how they work with children and youth. You are encouraged to honour and acknowledge the expertise and experience in each room, in each training session.

This guide contains information that you might want to summarize for each slide (what this is, why it is important), questions on which you might suggest participants reflect individually or in small groups (wondering questions), and group discussion topics intended for participants to share their unique perspectives, understanding of the material, and ideas that may enhance their trauma-informed practice (possibilities discussion). Each of the four PowerPoint presentation begins with a child's scenario and closes with how an educator might intervene. The presentations also include the voices of educators and youth who have experienced compassionate practice in their education journey.

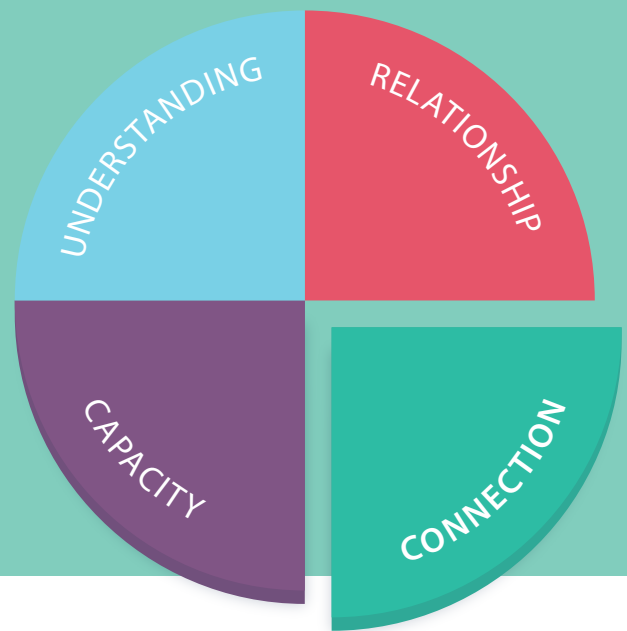
If time and resources permit, please watch the [Meet the Speakers](#) video; alternatively, you may wish to read brief introductions to the specialists who appear in the video interviews (provided at the end of this guide).

Component 3

Connection

Connection is the third part of a four-part framework for creating compassionate learning communities.

- Family, community, culture
- Sharing of ideas and resources,
- Mentoring



Slide 1

Introduction (What this is, why it is important)

Thank you for joining us today for the Connection presentation on building compassionate learning environments. This presentation focuses on building from Relationships with students and families to connecting to culture, caregivers, and community. The need for Connection is another element of the Framework, with schools and educators supported in finding ways to engage with families in meaningful ways through knowledge and resource sharing.

Local resources found through community connection are required to broaden the positive experiences of students who have experienced adverse events. Educators' facilitation of community-based mentorships often brings positive, life-altering implications for students. Cultural connection through family and community involvement with schools is of critical importance in working with a trauma-informed lens, emphasizing identity and the power of healing found in various worldview. The connection between educators and districts through interactive trauma-informed resource sharing increases understanding and capacity in supporting students who have experienced adverse events.

Here are some objectives that we hope to meet in this presentation:

- Understand the power and true significance of culture in children's lives and how connection to culture may help in using a strength-based lens for children who are demonstrating Complex Trauma effects.
- Incorporating the importance of connecting to caregivers and family if at all possible to build support for child or youth and mitigate the potential negative effects from adverse childhood events.
- Understand the importance of connecting to community and collaborating with other service providers.

Slide 2 **Child and Parent: Joe's Story**



Joe is my 8 years old son and we have just moved him to a new city and school. I worked very hard to regain care of Joe although he has not lived with me since he was 5. I now live in a city, a situation that has resulted in this move for Joe. His teacher tells me that in class Joey does not speak and at every opportunity disappears out of the classroom and is usually found in the gym or outside. He loves to run and stay outside but is having a hard time making friends so plays alone much of the time. Recently two bigger boys have been bullying him. His teacher tells me that he does not engage in work and Joe says he does not know how to do what work he is given. His teacher describes him as "day-dreaming," politely oppositional, and not working to potential. I am very offended at how my son is portrayed in his IEP meeting.

For Joe, his context is critical to developing effective strategies to best support him. Joey comes from a small Indigenous northern community where he was very close to his extended family, and was recently in a kinship care agreement with his aunt and grandmother. Joe's father is second-generation residential school and has great mistrust of the education system. The two boys who have been bullying Joe have been making racist comments, the first that Joe has ever heard.



Self-Reflection

Reflect on how your staff might intervene to support Joe and his father. We will have time to revisit Joe and have time for a group discussion near the end of the presentation.

Slide 3 Youth: Jamal's Story



I am a high school counsellor and am working with Jamal who is 14 and a recent refugee. The family has moved to a northern community where a local church has sponsored the family. Jamal drifts down the halls and is always at the back of the class, hoodie tight around his face. He startles at every loud noise and often rocks himself at his desk. His English is clear, but he is struggling with reading. He does not like being in the ESL class and acts out his frustration, often yelling at anyone who tries to engage with him. His focus is on making money to go back home and he has started to sell cigarettes to other students. His art teacher is concerned as he repeatedly draws explicitly violent drawings in the class. Two other boys with youth justice involvement have gravitated to Jamal and have skipped class with him.

Jamal's context is very important in providing support for him to experience growth in a high school setting. Jamal is from war-torn Syria. He has lost many family members in the conflict including an older brother with whom he was very close. The rest of his siblings are younger and attend elementary school, so he is alone at high school. The environment is completely unfamiliar to Jamal.



Self-Reflection

Reflect on how you might collaborate to provide support to Jamal as he negotiates such a difficult transition.



Note: Larger school districts with higher numbers of English Language Learners may be able to provide services to students from refugee backgrounds (as refugee families are usually placed in larger communities with relevant resources). These districts can draw on a range of expertise including settlement workers in schools and support for multicultural workers.

▷ Slide 4 **As a compassionate educator, I will nurture:**

Indigenous educator Gwen Budskin shares reflections and a way of being as she practices cultural safety in daily interactions in education through:

- Reflection as wise practice;
- Respectful thoughtful inquiry with learners, families, culture, and community;
- Reciprocity by acknowledging wisdom and teachings from learners/families/culture/community that I have received;
- Cultural awareness, by acknowledging my worldview and core values are different from others and this presents an opportunity to learn; and
- A growth mindset (Halbert, 2013) for myself and for the learners.

▷ Slide 5 **As a compassionate educator, I will nurture: (continued)**

Gwen Budskin goes on to share other concepts honoured and steps taken in working as a compassionate educator, including:

- Identifying strengths and resilience vs deficits of learners, families*, culture, community;
- Cultural Humility, recognizing when other's values and belief systems are not included and seek ways to include;
- Self determination in all learners, families, communities; and
- Cultural Sensitivity, seeking out knowledge and truth of Indigenous diversity, history and current issues that continue to impact learners, families, culture, community (Gwen Budskin).



Note: Note that children and youth in care frequently talk about “family privilege” perpetuated by those who don’t share or understand their precarious or absent ‘family’ experience.

Slide 6 **Cultural Safety and Relevance**

Read the following quote to participants:



Culture is how I see the world when I wake, how I breathe, it defines what is good and right and worthy, it evolves over time, it defines me.

(Tlingit Practitioner)

J.C. Christopher's 1996 article conceptualizes culture as moral visions; constellations of values and assumptions that shape our life experience. He describes culture as preceding us, permeating our lives. Lives can be viewed as structures of care, indicating what each cultural group cares for and values. Different cultures provide different moral visions. They also provide differences in child-rearing, education, and views on mental health, including trauma and adverse events. These differences are so important for educators to have awareness of in supporting all children.

Slide 7 **Other Ways**

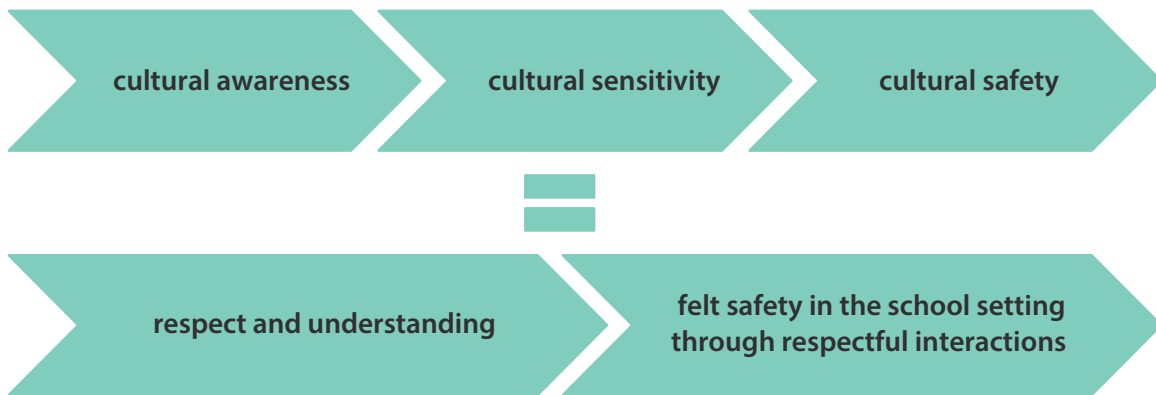
Our newer understanding of the possible effects of early adverse events and the reduced success of traditional behavioural interventions for many children suggest that we need to share and include other ways of understanding, intervening and supporting their needs, opening the door to other cultural beliefs and knowledge.



Play Video: Other Ways

Slide 8 Continuum of Cultural Care and Connection

Progression:



Children from diverse cultures experience cultural safety when they feel safe in the school setting through respectful interactions.

Slide 9 Continuum of Cultural Care and Connection (continued)

Terms such as cultural awareness, cultural sensitivity and cultural safety are sometimes used interchangeably, but many Indigenous and non-Indigenous educators view cultural safety as the goal, with children feeling that their lens and background is respected and understood to the depth that outsiders can understand their lens and background. Children from diverse cultures experience cultural safety when they feel safe in the school setting through respectful interactions.

 [Play Video: Continuum of Cultural Care and Connection](#)

Slide 10 Cultural Safety in Schools

Cultural safety is a major part of establishing wellbeing in any school setting. Children who have been disempowered through difficult experiences in their lives that they had no control of often fight for control in school settings, resulting in the need for choice and awareness of systemic power differentials.

 [Play Video: Cultural Safety in Schools](#)

Slide 11 **Compounding Experiences**

Clark (2014) describes how in addition to helping children from diverse cultural backgrounds and orientation cope with affect dysregulation and grief and loss, understanding responses and coping to often daily triggers from experiences of discrimination, racism, colonialism, sexism and poverty is also required.

For many families and children from minority populations, racism is encountered on a daily basis, and is sometimes referred to as race-based traumatic stress. Race-based trauma includes the psychological consequence of institutional or interpersonal racial discrimination, and consequences may have compounding effects on those who have experienced other traumatic experiences (Bryant-Davis, 2007).

 [Play Video: Compounding Experiences](#)

Slide 12 **Wider Phenomenon**

When trauma is primarily conceptualized as an individual phenomenon, it may divert us from understanding the wider societal context of the situation.

Understanding how the ripple effects from adverse events spread out to affect many family members, helpers and others in the community indicates how important it is for educators to connect with others surrounding the child to better understand the impact.

Slide 13 **Culturally Safe Trauma-Informed Practice**

Culturally safe trauma-informed practice includes the capacity of professionals and paraprofessionals to effectually provide trauma-informed care and support that acknowledges, respects, and integrates children's, youths' and families' cultural values, beliefs, and practices into support, with attention paid to cultural variations in the child's and family's experience of and response to trauma (Kassam, Schneider & Kazak, 2014)

 [Play Video: Culturally Safe Trauma Informed Practice](#)

▷ Slide 14 **Connecting to Respect and Empathy**

The key to success in individual and family work within schools is setting the interventions within the context of historical and current events and experiences, with two-way culturally responsive engagement.

 [Play Video: Connecting to Respect and Empathy](#)



Wondering Questions

With colleagues, discuss where you believe your school is at on the process of establishing cultural safety for students.

- What would be required to establish cultural safety if you believe your school is not there yet?



Possibilities Discussion

- What strategies do you use to reach students if you are teaching cross-culturally?

▷ Slide 15 **Family Partnerships: Caregivers Matter**

Many family members who have experienced adversity have had negative experiences within the education system. The assumption that parents/caregivers transmit unresolved tension and feelings generated from their own family of origin to their children is the basic construct underlying all theories of intergenerational trauma (Stern, 1995).

Trauma-informed principles of trustworthiness and safety may be difficult to establish. Yet family members may be one of the most powerful connections to growth and rebuilding for their children. Knowing this, it is important to acknowledge that children and youth in care frequently talk about “family privilege” perpetuated by those who don’t share or understand their precarious or absent ‘family’ experience and keep their perspectives in mind.

Children and youth in care also express a strong need for being trusted, and articulate the importance of having a strong sense of belonging.

▷ Slide 16 **Family Allies**

If stronger attachment can mitigate the more negative effects of complex trauma then caregivers become the most important resource, potential allies in education.

 [Play Video: Family Allies](#)

▷ Slide 17 **Family Allies (continued)**

Many parents/caregivers from all cultural backgrounds have had very negative education experiences so trust may be slow to develop.


A major area of work is helping caregivers regulate their own emotions and find way to consistently respond to their child's behaviour through various parenting skills, helping child and parent/caregivers tolerate and sustain connection to internal states and emotions and communicate to each other about those inner experiences (Kinniburg, Blaustein, Spinazzola & Van der Kolk, 2005). In various parenting programs, children and caregivers are assisted in finding ways to become attuned to each other's emotional needs, building emotional vocabularies, and identifying connections between past experiences and ways of coping.

▷ Slide 18 **Injured Parents/Caregivers**

The assumption that parents/caregivers transmit unresolved tension and feelings generated from their own family of origin to their children is the basic construct underlying all theories of intergenerational trauma (Stern, 1995). Intergenerational trauma (IT) may take the form of reconfigurations of trauma inflicted by a person on another when personal trauma is unacknowledged or dissociated, resulting in a "chain of pain" (Byers & Gere, 2007).

IT affects families from all cultures and socioeconomic backgrounds, resulting in a need to inform all professionals and paraprofessionals of possible trickle-down effects.

The core of intergenerational trauma is the ripple effect of victimization in which "the systemic effect of personal trauma often extends beyond the actual victim and can have a profound effect on the lives of significant others, particularly spouses and offspring" (Morrisette & Naden, 1998, p. 45).

 [Play Video: Injured Caregivers](#)

▷ Slide 19 **Injured Parents/Caregivers**

Children are working on their own owner's manual for being a human being. They learn who they are based on how they are treated, they learn what other people are like based on the people who surround them, they learn what the world is like based on their world.

John Briere (2005) describes the situation as relational schemas: Parenting provides this information, trauma and addictions and mental health informs parenting.

▷ Slide 20 **Epigenetic Considerations**

Recent research suggests that the epigenome involves molecular interface between the environment and the genome, influenced by genetic sequence, receiving regulatory feedback from environmental cues, resulting in gene function shaped in response to the environment (Zannas, Provencal & Binder (2015) p. 328).

Griffiths and Hunter (2014) suggest that despite the more persistent, negative effects of epigenetic mechanisms, such mechanisms can also contribute to aspects of resiliency in the ability to survive and overcome stressful environments through changes in the environment and supportive interventions.

▷ Slide 21 **Resilient Caregivers**

Many parents/caregivers have worked hard to provide a better environment for their children than they had, but such information is often not available to educators. A trauma-informed lens encourages collaboration and bringing a strengths-based approach when working with parents/caregivers. If possible, awareness of the parents/caregiver's situation helps educators start to connect and build relationships.

Asking parents/caregivers what strategies they use, what works at home may help illuminate parent/caregiver/family strengths and begin a reciprocal process where successful strategies are shared between the classroom and home.

Grant (1996) describes how competency and self-esteem in traditional Aboriginal education paradigms were developed through ideologies and principles of respect, humility, sharing, healing, generosity, cooperation, patience, humour, and willingness to help others. Parents, grandparents and elders are now working to reestablish a well-defined philosophy of teaching and learning, roles and responsibilities for childrearing in order to lower developmental stress and promote growth and development.

▷ Slide 22 **Effects of Historical Trauma**

In BC, it is important to acknowledge the effects of Historical Trauma. Historical trauma describes the legacy of traumatic events experienced by historically oppressed communities over succeeding generations, a legacy that includes social and psychological responses.

▷ Slide 23 **Effects of Historical Trauma (continued)**

Gray Smiths (2017) model of Indigenous Resiliency is a striking visual to demonstrate the historical path of resiliency from the Royal Proclamation to the Truth and Reconciliation Commission.

Using historical trauma as a lens presents a broader picture of the compounding effect of traumatic experiences over time (Evans-Campbell, 2008). Acknowledgement of the compounding effects needs to factor in the strength and resiliency of parents/caregivers, families and communities despite adverse events.



Click on [the link](#) to view the Umbrella of Indigenous Resiliency on Monique Grey Smith's Twitter feed

▷ Slide 24 **Relational Repair through Connection**

Domains identified by the Trauma and Learning Policy (TLPI) from the Massachusetts Advocates for Children to guide assessment and intervention include self-regulation, relationships, physical functioning and academics (Tishelman et al., 2010). The emphasis on building relationships was presented in the previous module, and the way to develop relationships is through building connections between educators, staff, children, youth, families and communities. Families act as emotional systems, and best practice may be to recruit parents/caregivers to help children and youth with affect regulation, competency, and through this team effort, assist parents in becoming aware of their own affect issues.


▷ Slide 25 **Community Partnerships: We cannot do this alone**

Although we all understand that schools are where services can reach children, education cannot do the supportive work and address the needs of children from adversity alone. Interprofessional collaboration and community partnerships are required.

▷ Slide 26 **It Takes Everyone**

The situation of children and youth who have experienced adversity is complex, demanding integrated, wrap-around services from service providers working in many systems including:

- Alternative Education
- Friendship Centres
- Mental Health and Addictions
- Ministry of Children and Families
- Primary Care
- Public Health
- RCMP
- Transition and Family Support Programs
- Youth Probation

 [Play Video: It Takes Everyone](#)

▷ Slide 27 **Community Relationships**

Trimble's (2010) point that the only way for true partnerships to form between First Nations and non-First Nations is in collaboration with community and the establishment of long-term relationships. Reciprocity, which is the norm in First Nations communities, is the interaction that sustains these relationships. Community collaborations might include working with community mentors, classroom guests (including parents/caregivers), fieldtrips, workshops and training.

 [Play Video: Community Relationships](#)

▷ Slide 28 **Inter-professional Connection of TIP**

We need to stress the importance of educators knowing community resources and of agencies working together in true collaboration, with the goal of developing a trauma-informed workforce with everyone using the lens and language, working from the same foundational platform.

Slide 29 **Early Intervention**

One of the most important calls from trauma-informed research and advocates is to move from a reactive, crisis driven system of intervention to preventative, proactive work, from small daily check-ins with students, to wider community-based programs and support groups.



Wondering Questions

- Would you respond to Brian the same way?



Possibility Discussion

With colleagues, discuss and share proactive and preventative strategies that you have found effective in your classroom. Then discuss your wish list for preventative work the school and other agencies could provide to your students and their families.

- What supports would you like to see develop?

Slide 30 **Hope in Interdisciplinary Connection**

Education is currently carrying a large responsibility for supporting children and youth struggling with adversity; it needs community and interdisciplinary support and collaboration, using community liaison staff to connect with mental health practitioners, social workers, public health nurses, physicians, occupational therapists and others.

Many of the models for trauma-informed schools suggest that schools become the hub for all relevant services for children, youth and families, with professionals and paraprofessionals on-site collaborating to combine knowledge and share relevant information in a safe process to better meet the needs of all children but especially those from adverse environments and events.



Play Video: [Hope in Interdisciplinary Connection](#)



Note: After viewing the video and before advancing to the next slide, invite participants to share: how they would initially intervene and support Joe and his dad from the beginning of the presentation (slide 2)? How about for Jamal (slide 3)?

Slide 31 **Child**



I'm Joe's teacher and I've connected with the Aboriginal Department and Aboriginal Support Worker to meet with me and Joe's father on a regular basis. After time spent meeting with me, Joe's father has been coming into the class when he can to help at the monthly breakfast that the school started to encourage families to come to the school. The Aboriginal Support Worker has connected Joe with the local Friendship Centre that's running programs after school with youth team members acting as mentors for the younger students. I've connected Joe with extra-curricular opportunities including the running club and skating group. In the classroom, I am building on Joe's strengths with input from his dad and the Aboriginal Support Worker and working with admin to make sure Joe takes more movement breaks and "runs around the school" when he needs to. Through conversations with Joe's dad, I now have a better understanding of why Joe does what he does in the classroom.



Wondering Questions

- Would you respond to Joe and his father the same way?
- Is there anything you would do differently than you thought at the beginning?



Possibility Discussion

At your table, discuss your thoughts on current supports and barriers to intervening with Joe.

- Do you see similarities between the strategies mentioned in this outcome, and the strategies you identified for your school?

Before looking at the next slide, invite participants to share how they would initially intervene and support Jamal.

Slide 32 Youth



Jamal's teacher contacted the local multicultural society which has connected Jamal and his family with society volunteers from many different nations, including Syria. The school-based team, including a fellow counsellor and myself, decided that Jamal would benefit from more trauma-specific support as well as trauma-informed support in the school. Jamal has started working with a community counsellor who is certified to work with trauma, including both complex trauma and PTSD. Jamal's teachers have attended a workshop hosted by the school counsellors related to behaviour that may result from children's exposure to conflict and war. The Child and Youth Care Worker has been assigned to check in with Jamal each day and to provide a consistent connection between his classes.



Wondering Questions

- Would you respond to Jamal the same way?
- Is there anything you would do differently than you thought at the beginning?



Possibilities Discussion

At your table, discuss your thoughts on current supports and barriers to intervening with Jamal.



Self-Reflection

- Do you see similarities between the strategies mentioned in this outcome, and the strategies you identified for your school?



Slide 33 Youth Voice



The person that saved me at school was a child and youth care worker. I can't even believe that anyone stuck it out with me. I yelled and took off all the time. I was just so angry. I was raised by my grandma, but I was just too much for her when I hit my teens. I'm bi-racial and it was hard to fit in anywhere, better when I lived on reserve. That CYW, she never gave up, I gave up all the time, but she would not, I know she fought to keep me in school. I finished high school, like who would of thought, even though I had my daughter pretty young. I have a job, lots of training, my life is good, and my daughter's will be better than mine.

This youth shares their journey of connecting with one member of the front-line heroes in education, our dedicated support staff including aboriginal support workers, educational assistants, and child and youth care workers.

Thank you for engaging in this material. We hope it leads to productive conversations, the sharing of expertise and ideas and creative interventions over time. We hope the information helps with awareness and holding hope for your complex learners.

————— **End of slides** —————

Follow up

We suggest checking-in with staff over the following days or weeks to understand what discussions have developed out of the presentation. At this stage, staff interested in moving toward a fully trauma-informed school may want to download a working document on Developing Compassionate Learning Communities available on the website.

One page downloadable and links to other resources are included.



In a few months, the next suggested presentation is on **Capacity**, focusing on working with strengths, skills and hope and applying basic trauma-informed principles as we work towards compassionate learning communities.

One-Page Tip Sheet

Download this reference sheet for Understanding Adverse Childhood Experiences and Trauma.

CONNECTION
Why trauma-informed practice matters in education
As a compassionate educator I will honor ...

- Reflection as wise practice
- Respectful thoughtful inquiry with learners, families, culture, and community
- Reciprocity by acknowledging wisdom and teachings from learners / families / culture and community
- Cultural awareness, by acknowledging my worldview and core values are different from others, and this presents an opportunity to learn

Gwen Budzkin

CULTURAL SAFETY

- Trust in relationship
- Respect for the child, youth, and caregiver's beliefs and experiences
- Awareness of power differentials

Culture is how I see the world when I wake, how I breathe, it defines what is good and right and worthy, it evolves over time, it defines me.
- Tlingit Practitioner

Cultural Awareness → Cultural Sensitivity → Cultural Safety

When children are triggered, they are using their instinct and emotional brain.

RELATIONAL REPAIR

Families act as emotional systems, and best practice may be to recruit caregivers and parents to help children and youth with affect regulation and building competency. Thorough this team effort, all family members may become aware of their own needs in the family system. We cannot do this alone.

Engaging in the child's existing family system to uncover and build hope.

What community connections would your school need to make in order to support families?

Alberta Education | Ministry of Education

Videos

Other Ways

Rachel Calder, MSW, RSW; Executive Director, Artemis Place Society

Continuum of Cultural Care and Connection

Dr. Jeffrey Schiffer, Seesional Instructor, Justice Institute of BC; Special Projects Officer, Vancouver Aboriginal Child and Family Services Society

Cultural Safety in Schools

Brittney Bertrand, Youth Communications and Project Assistant; Métis Nation BC

Compounding Experiences

Lauren Petersen, Indigenous Educator and Fraser Valley Community Activator for Métis Nation BC's Ta Saantii Healthy Communities Project

Culturally Safe Trauma Informed Practice

Dr. Jeffrey Schiffer, Seesional Instructor, Justice Institute of BC; Special Projects Officer, Vancouver Aboriginal Child and Family Services Society

Connecting to Respect and Empathy

Sonia Pieraccini, Teacher, Annieville Elementary, Delta School District

Family Allies

Dr. Jennifer Wolowic, Managing Director of the Stigma and Resilience Among Youth Centre (SARAVYC)

Injured Caregivers

Allison Pooley, MAL, B.Ed; Executive Director, The Asante Centre

It Takes Everyone

Rachel Calder, MSW, RSW; Executive Director, Artemis Place Society

Community Relationships

Suman Hothi, Registered Clinical Counsellor, BC Borstal Association

Hope in Interdisciplinary Connection

Dr. Jeffrey Schiffer, Seesional Instructor, Justice Institute of BC; Special Projects Officer, Vancouver Aboriginal Child and Family Services Society

Sample Resources

Aboriginal Worldviews and Perspectives in the Classroom: Moving Forward. BC Ministry of Education, Queens Press.

Early Years Indigenous Cultural Safety Resource Guide. BC Ministry of Children and Family Development. <https://www2.gov.bc.ca/gov/content/family-social-supports>

Gray-Smith, M. (2017). Speaking our Truth. Orca Book Publishers

Residential School History and Dialogue Centre (RSHDC), UBC. <http://irshdc.ubc.ca>

Truth and Reconciliation Commission (2015). Truth and Reconciliation Commission of Canada: Calls to Action. Winnipeg, MT: TRC.

These are just a few of the many resources available. We encourage you to seek out additional resources relevant to your practice, school, and community.

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van der Kolk, B. A. (2003). The neurobiology of childhood trauma and abuse. *Child & Adolescent Psychiatric Clinics North America*, 12, 293

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