FEELING HOME: CULTURALLY RESPONSIVE APPROACHES FOR WORKING WITH ABORIGINAL PEOPLES WHO ARE HOMELESS

RESOURCE GUIDE

JULY 2011

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Acknowledgements

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Introduction

From November 2010 to June 2011, the Social Planning and Research Council of British Columbia (SPARC BC), the Centre for Native Policy and Research (CNPR) and the *Feeling Home* Advisory Committee built and implemented the project entitled: *Feeling Home: Culturally Responsive Approaches to Aboriginal Homelessness* (hereafter referred to as *Feeling Home*). The purpose of the project was to determine if culturally responsive programs help to make homeless-related services more accessible to Aboriginal peoples, and if so how. The results of this project have been published in a final report based on the results of a literature review, twenty-two (22) interviews with service providers and Aboriginal stakeholders across Western Canada and four (4) case studies – one from each Western province: British Columbia, Alberta, Saskatchewan and Manitoba – with agencies that serve Aboriginal peoples who are homeless.

This resource guide is the "how-to" component of the *Feeling Home* project and is designed to be useful for non-profit, community-based organizations (i.e., food banks, friendship centres, faith-based shelters, women's transition houses, etc.) that are providing services to Aboriginal people who are homeless or precariously housed . Both Aboriginal-led and mainstream, non-Aboriginal organizations will benefit from the tools outlined in this resource guide.

The recommendations and strategies outlined in this resource guide are based on the feedback from interviews and case studies; they come directly from other service providers and Aboriginal stakeholders. The resources guide was designed to help you and your community-serving organization access relevant information as you engage in the processes of integrating Aboriginal culture and indigeneity into your service design and delivery.

In human support services, a trusting relationship between clients and care providers is the foundation for supporting clients. This guide helps identify pathways to build relationships with Aboriginal peoples who are, or are at risk of, experiencing homelessness.

Outline and learning objectives

This guidebook discusses good culturally responsive approaches to serving Aboriginal persons who are homeless or precariously housed. By using this resource guide, you will:

- Understand some of the barriers to serving Aboriginal persons who are homeless or at risk of homelessness in Western Canada;
- Develop skills to design and implement culturally responsive approaches to homelessness in your service organization; and
- Engage options for how to train service staff to be welcoming, respectful and inclusive of all clients.

There are four short sections in the resource guide. In the first section, *The need to consider culture*, we provide an overview of the rationale for taking a culturally responsive approach to service provision. The second section answers the question, *What is culturally responsive service delivery?* In this section we outline what "culturally responsive" means in the context of service delivery to Aboriginal persons who are homeless or at risk of becoming homeless. The third section relays things you can do to make your work more culturally responsive today, tomorrow and this year. Further resources are suggested in the final section.

Although this guide touches on a wide range of approaches, it is by no means a comprehensive review of what culturally responsive approaches mean and how they can be applied. Nevertheless, it does outline some of the most straightforward tools to working in a manner that dignifies Aboriginal people who are homeless.

In the language of the Canadian constitution, the term 'Aboriginal' is used to collectively describe three distinct groups known as the 'Inuit', the 'Métis' and 'First Nations'. In this resource guide we use the term Aboriginal peoples to refer to all groups, however, it is important to note that there is not always agreement about terminology (Isaac, 1994). As a general rule, most Aboriginal people prefer to be referred to by the specific nation to which they belong.

The need to consider culture

Homelessness is one of the most pressing issues faced by communities across Canada. The harsh effects of homelessness are experienced directly and acutely by the individuals and families who do not have a regular home. There are a few key reasons why a person ends up homeless. The general profile of homelessness in the Canadian context suggests that the major reasons are lack of income or low income, lack of employment, lack of available housing, lack of adequate supports, transitioning in life and/or health reasons (i.e., mental health and addiction).

Aboriginal peoples experiencing homelessness face additional barriers including prejudice, racism and disenfranchisement of rights, along with the enduring effects of forced acculturation and assimilation. A brief outline of historical and contemporary issues is available in the *List of Key Concepts* section.

Faced with these challenges, Aboriginal persons are grossly overrepresented in homeless counts across Canada (CMHC, 2006); an Aboriginal person is more ten times as likely to become homeless than his or her non-Aboriginal counterpart (Hwang, 2003).

Based on the feedback we received from interviews and case studies in the *Feeling Home* project, good service provision for Aboriginal peoples depends on the ability to establish trust. Trust is the foundation for any helping relationship. The foundations of trust lie in open and non-judgmental, educated and informed, culturally responsive communication. It is in this context that we analyze how culturally responsive approaches to service delivery can make for better service provision for Aboriginal peoples who are homeless in Canada.

What is culturally responsive service delivery?

Cultural responsiveness is all about context. It is respecting where people are from and including their culture in the design and delivery of services.

The theory of cultural responsiveness came to us from the fields of education and health care. In education, culturally responsive schooling asks educators to learn about and respect the diverse cultures of their students and include this understanding in their teaching (Glynn et al., 2008). For example, literature class would include the writing of local indigenous authors or geography class would include a review of indigenous mapping and traditional lands. Research shows that most Indigenous students have pride in their heritage, language and culture (McCarty, Romero, and Zepeda, 2006) and that students do well when their culture and language are incorporated into their curriculum. In health care, culturally responsive approaches include establishing Aboriginal-specific health plans, cultural awareness training and empowering Aboriginal peoples in the field.

In service provision work, the definition of "culturally responsive" is similar:

The active process of seeking to accommodate the service to the client's cultural context, values and needs (Armstrong, 2009).

While the concept sounds simple, in reality it can be a challenging balance of respecting difference, protecting individual rights and facilitating equality.

There are two principle reasons for culturally responsive service delivery:

1) To provide better, more effective services; and
2) To provide equal and just access to services so everyone benefits similarly.

Though we now understand what cultural responsiveness means and why it exists – the unanswered question is how can culturally responsive services be designed and delivered? The following sections provide some answers to this question, outlining culturally responsive ideas specific to working in a manner that dignifies Aboriginal persons who are homeless or precariously housed.

Strategies for engagement

To provide culturally responsive services requires the development of a cultural knowledge base. In the case of serving Aboriginal peoples, knowledge includes an understanding of cultural values, traditions, communication, learning styles, history and relational patterns. Knowledge needs to go beyond mere awareness or respect and include detailed, local factual information.

In Canada, many agencies that help Aboriginal persons are run by Aboriginal persons. Aboriginal peoples are already equipped with the type of knowledge called for in culturally responsive approaches. So what is the relevance of "culturally responsive" for Aboriginal-run organizations?

The best support for Aboriginal peoples at risk of homelessness comes from Aboriginal peoples. Cultural responsiveness is an embodied phenomenon that exists within Aboriginal organizations. Lived experience as an Aboriginal person is irreplaceable in the context of service provision for Aboriginal peoples who have suffered culturally-specific discrimination, trauma and unsafe living conditions. Aboriginal peoples are creators of their own solutions.

If this is the case, then what is the role of non-Aboriginal or "mainstream" service agencies? The largest single step a non-Aboriginal organization can make to being culturally responsive is to be an ally in the common fight against the persistent injustice of homelessness. Aboriginal-led or not, all interview participants represented organizations that are working towards this shared goal.

In the context of service provision for Aboriginal peoples who are homeless in Western Canada, three main goals will help result in culturally responsive services:

1) Leadership by Aboriginal organizations;

2) Inclusion of qualified Aboriginal staff in all organizations; and

3) Close partnership between Aboriginal and non-Aboriginal organizations.

In the next section, ideas for how to introduce cultural responsiveness are identified for both Aboriginal and non-Aboriginal service providers.

Things you can do today

Where you from? Sharing identifies

'Where you from?' is a common Aboriginal greeting, particularly in the urban setting where there is a diverse composition of tribal origins. The question transcends personal barriers and creates a rapport. Not only that, but the answer is the first part of getting to know each other – the first step in being able to understand how to meet someone's needs. Make this question a regular part, informal part of your first interactions. This tip applies equally to **both Aboriginal and non-Aboriginal agencies**.

For example, the Vancouver Native Health Society has made "Where you from?" into an interactive map. A regional map is on display in the lobby and visitors are welcome to mark their place of origin with a piece of tar. It has a great visual effect.

A light heart and a clear mind: Establishing grounds for trusting relationships

Successful models of culturally responsive organizations had a few things in common: happy lobbies and non-judgmental staff.

Laughter and other comforts help make many organizations more welcoming. Having a sense of fun or family at work is important to clients and staff. As much as possible, make your intake areas spacious and comfortable. Having a living room-like setting for clients to socialize and make friends was also mentioned as greatly beneficial. For those who might feel disconnected from their community, such gathering places become important places to meet one another, bring their families and reconnect in a positive environment.

For example, the lobby of Lu'Ma Native Housing Society is not large but it is beautiful. Designed by First Nations architect Patrick Stewart, the building boasts high ceilings, wood posts and beams. Natural light floods in from the south facing entrance and through the glass walls of meeting rooms, staff work stations and reception.

Though a lobby's architecture cannot be changed in a day, simple steps can make both **Aboriginal and non-Aboriginal** service centres more comfortable:

- Organize seating in clusters so friends and families can talk;
- No matter how busy, share eye contact and a smile with every newcomer so they know they are acknowledged. Do the same with your coworkers; and
- Provide easy access to free water and other amenities as possible.

Too often, non-Aboriginal peoples do not adequately understand the interests and priorities of Aboriginal peoples. This lack of understanding can often result in a one-sided healing process. Having an open and non-judgmental approach to each interaction is important to being able to learn effectively from one another. Good cultural responsiveness assumes that learning is a two-way street. Staff will learn about clients, and clients will learn about how staff can help and what program expectations include.

Consider the following definitions in your work…

Respectful: Showing admiration for someone or something

Non-judgmental: Not judging or criticizing too quickly

Open: Not decided or certain, receptive

For **non-Aboriginal organizations** looking for a resource to develop skills in intercultural dialogue between Aboriginal and non-Aboriginal peoples, consider reading *Building Bridges Together: A resource guide for intercultural work between Aboriginal and non-Aboriginal peoples* (www.sparc.bc.ca/sprout-resources-for-social-change#building-bridges).

Make culture visible: Displays of Aboriginality and Indigeneity

There are a few very obvious ways to declare recognition of Aboriginal and Indigenous culture and visual art is the simplest. Aboriginal and Indigenous art has long ago hit the mainstream, however, and the number of stock images, knock-offs and unlicensed reproductions is dazzling. Also, questions of ownership and title to both images and the stories that may come with them can complicate the good intentions your agency puts behind posting an image.

Introduce Indigenous visuals, but think about how you can bring art into your agency in a meaningful way. Support a local artist by commissioning a drawing, painting or carving. Clients may also be artists; see if they would be interested in sharing something. Put up a map showing the geographic areas of First Nations across B.C. Frame a recipe shared with you by a client. Mount a framed photograph of all your staff and volunteers.

For example, the BC Ministry of Education's Aboriginal Education Branch commissioned Coast Salish Artist Chris Paul to design a piece of art which is now posted on their public web site. The image is clearly attributed to its creator and has a short description to explain the meaning of the image's symbols.

For BC-based organizations, the BC Ministry of Education has also produced a 17" x 22" First Nations Map which can be ordered for just over a dollar or downloaded for free (http://www.bced.gov.bc.ca/abed/map.htm). It illustrates the diversity of the First Nations in British Columbia and is a best attempt at reflecting a current reality but uses blurred boundary lines to illustrate the complex nature of territorial relationships between First Nations. A great interactive First People's language map of BC is also available online (http://maps.fphlcc.ca).

Things you can do this month

Choice: Let people guide their own healing processes

The service providers interviewed for the *Feeling Home* project consistently emphasized the importance of a well-structured program that provides clients with the flexibility they need to change at their own pace.

For example, the Aboriginal Health and Wellness Centre of Winnipeg Ltd. operates the Ni-Apin Program, a Housing First approach to getting Aboriginal persons with mental health challenges off the streets, into homes and enrolled in holistic health supports. Each client comes to the program with different needs. As with most homeless service agencies, intake assessments are conducted to determine what services would benefit each client. Ni-Apin's intake questionnaire is based on a service wheel that identifies different phases in the journey to self-guided health. New clients are introduced to the service wheel, so they can see the journey that lies ahead. Ni-Apin's service wheel is available in the *Further Resources* section.

Aboriginal organizations can integrate traditional approaches to healing into every aspect of program design. **Non-Aboriginal organizations** can offer Aboriginal persons culturally-relevant activities (e.g., smudging, sweats, cultural and spiritual teachings with elders, sharing and healing circles, etc.) and the flexibility to choose when not to participate in such activities.

Another approach that can be used by both **Aboriginal and non-Aboriginal organizations** involves the use of sharing and healing circles. Sharing and healing circles are effective organizing concepts that balance the need for structure and flexibility. Sharing circles are for those in the early stages of healing. They are a safe place where people can learn about each other's struggles and share their own experiences being homeless, as well as what did and did not work for them. Healing Circles are for people who have established some stability and support in their lives and are ready to take the next step. When held at the same time and place each week, both help participants schedule their time, follow through on commitments and know others will do the same. While not specific to the Western context, Wholistic Counselling provides numerous documents about Sharing and Healing circles, as well as the use of other Indigenous approaches (many founded on Ojibway cultures) to healing (http://www.wholisticcounselling.com).

Consult: Include clients, staff and elders in decision making processes

What may seem like an obvious choice to one person may be a complex decision to another – particularly when those two people come from different backgrounds and perspectives. To promote trust amongst all parties, open up decisions to include program deliverers (staff), end users (clients) and community stakeholders (local Elders or community leaders). Consultation processes can be time consuming, but they are one of the most effective ways of learning about the interests and needs of your community, and thus a pillar of implementing culturally responsive services for Aboriginal people experiencing homelessness.

For both **Aboriginal and non-Aboriginal organizations,** consult before you consult. Ask Elders and/or community stakeholders how best to approach inclusive decision making processes. Establish a protocol document on how to connect well with others. This reference point will serve useful for all future consultation.

For **Aboriginal organizations,** inclusive decision making procedures are an integral part of establishing strong Indigenous governance. Indigenous knowledge on the governance process itself is vast. Take the time to review such resources. A good starting place is Joanne Barnaby's 2009 review of *Indigenous decision making processes: what can we learn from traditional governance?* (http://img9.custompublish.com/getfile.php/1092626.1529.cdwcvetybd/Indigenous_governance-JB-final.pdf?return=www.arcticgovernance.org).

For **non-Aboriginal organizations**, add an "Aboriginal lens" to both client-centered decisions and organizational-level decisions. In deciding on a course of action for clients, offer clients the option of bringing a family member or Elder into the conversation. In organizational-level decisions, designate one or multiple Aboriginal staff members to consider each decision's impact for Aboriginal clients and philosophies. More is said about the role of Cultural Advisory Boards in the section describing long-term strategies.

Embed your organization with others in the community

Successful organizations are well-connected to existing resources within their communities. Many culturally responsive programs espouse holistic care. Working with limited resources, however, close partnerships with other service providers proves essential. Not only can good working relationships with other services round out the types of support you can offer clients, it better connects your organization to the context of Aboriginal homelessness in your community.

For **non-Aboriginal organizations**, partner with Aboriginal organizations so Aboriginal clients can access cultural programming and support. Strengthen your role as ally in the shared fight against Aboriginal homelessness by sharing expertise and services. Create a listing of Aboriginal resources in your community to share with Aboriginal clients.

For both **Aboriginal and non-Aboriginal organizations,** consider providing "warm referrals" where you accompany clients to first visits with community services. Provide transportation as possible and help reduce the incidence of racial profiling or judging by ensuring clients' issues are heard fairly. If your resources are not sufficient, look into connecting with advocacy centres to provide similar supports.

Things you can do this year

Say what is not often said

Though with the right drive you could potentially do this in one day, it is likely to take a year: state the name of the Indigenous peoples on whose traditional territories your organization is based. Say them out loud in meetings. State them forever in writing by printing all documents and communications materials with the following recognition in your address block:

"Traditional territory of the _____ people."

You can add it this proud declaration other communications too. Make it clear in e-mail signatures, below signage, on business cards, in brochures, on web-pages. This is a strategy for both **Aboriginal and non-Aboriginal organizations.**

By starting this change, your organization will show that it recognizes the history of the Indigenous peoples and help build a greater understanding and respect among fellow colleagues, friends, and family members.

For **Aboriginal organizations,** consider incorporating traditional language in your organization's name. Your organization's name and vision are the ultimate communication tools to express what it does and what it stands for.

Establish a cultural advisory board

There are few more powerful tools than a group of passionate individuals to promote and advance a vision. Likely your organization already has a Board of Directors. For **non-Aboriginal organizations**, consider either pairing the existing Board with an additional Cultural Advisory Board (by partnering with an Aboriginal organization that already has a cultural advisory board) or developing a Cultural Advisory Sub-Committee that includes Elders and Aboriginal stakeholders. For **Aboriginal organizations,** if you do not already have a cultural advisory committee, consider establishing one or designating a cultural advisor on your existing Board of Directors.

A Terms of Reference (TOR) document is an important piece of establishing a committee. Essential elements of any TOR are outlined in the *Further Resources* section of this guidebook.

Building Aboriginal governance and leadership

The number one most commonly cited strength of the organizations that participated in the *Feeling Home* project was qualified, Aboriginal staff. Both **non-Aboriginal and Aboriginal organizations** serving Aboriginal peoples who are homeless should employ Aboriginal staff and support their development. As previously mentioned, lived experience is irreplaceable in the context of service provision for Aboriginal peoples who have suffered specific forms of discrimination, trauma and unsafe living conditions. If the best care for Aboriginal peoples comes from Aboriginal peoples, it is critical to support the development of skills and leadership in Aboriginal managers and staff members.

For example, connect with local universities and colleges to provide internships positions for Indigenous students in relevant disciplines (e.g., counseling, psychology, sociology, community development, etc.). Involve Aboriginal staff members in the development of culturally responsive training guides and in training days for all staff. Invite all staff members to partake in learning development opportunities.

Include a focus on culturally responsive services as part of your strategic and operational planning

For **non-Aboriginal organizations** that are planning their future strategic directions, consider how you can build into your plan a goal of making your services responsive to Aboriginal peoples and culture. You may want to consider using an aboriginal facilitator and/or Elder to assist you in setting your goals pertaining to Aboriginal peoples.

List of Key Concepts

An incomplete list of factors contributing to the over-representation of Aboriginal peoples experiencing homelessness

- **Disenfranchisement (or loss of Status):** Since enactment in 1876, the Indian Act has governed all matters concerning registered Status Indians, including who has status and who does not. Under the Indian Act, Status Indians were provided with some treaty rights, including: housing, the ability to live on reserve, funded post-secondary education and certain non-insured health benefits. Several approaches encouraged or obliged Aboriginal peoples to give up their rights as Status Indians. Historical examples include the exchange of status for Canadian citizenship, the automatic loss of status for an Aboriginal woman who married someone without status (and no status for their children), loss of status for people who joined the military during the two World Wars (Sanderson & Howard-Bobiwash, 1997). Non-status Aboriginal persons are unable to live on ancestral reserve land or access status benefits.

- **Residential Schools:** First established in the 1840s and not eradicated until 1996, residential schools were government sanctioned, mostly church-run schools where Aboriginal children were placed – either with parental permission or not – and educated in the faith, language and culture of Christian colonizers. Though residential schools were not a negative experience for all Aboriginal peoples, a shocking number of students suffered grievous physical, sexual and mental abuse while attending residential schools. As of May 2010, Indian and Northern Affairs Canada reported that 16,000 Independent Assessment Process applications had been received since 2007. An average of 430 applications were received per month with 91% accepted. For faith-based service organizations, it is critical to understand the role that religious institutions played in assimilation, abuse and disconnection from traditional beliefs.

- **Assimilation:** Defined as the process whereby a minority group gradually adopts the customs and attitudes of the prevailing culture, assimilation is essential to understanding contemporary Aboriginal struggles. Residential schools and disenfranchisement of rights are both tools used to assimilate

indigenous peoples, but far from the only ones. During 150 years of mandated assimilation, Aboriginal peoples were actively restricted from sharing their ancestral culture, language, spirituality and community. Many contemporary Aboriginal communities are busy recovering and re-creating traditions, however, cultural and social disconnection has resulted in an array of challenges. For example, learned abusive behaviours in residential schools have sometimes led to the perpetuation of abuse in communities; adults raised in boarding schools with no reference for parenting face challenges raising their own children; school as a tool of assimilation has propagated mistrust of public education (Wente, 2000). Such factors challenge communities' capacity to support each other in growing to their fullest.

- **Reserves:** One of the rights provided in the Indian Act is the right to "a tract of land, the legal title to which is bested in Her Majesty that has been set apart by Her Majesty for the use and benefit of a band" – an Indian Reserve. The details of reserve land are important to understanding why people move into cities and may end up homeless. Though housing on reserve land is provided for by the federal government, conditions are often dreadful. The recent Auditor general's report notes that the shortage of housing on reserves has more than doubled over the past eight years, and that more than half of the reserves have drinking water that poses a health hazard (Office of the Auditor General of Canada, 2011). The poor quality and over-crowding of much on-reserve housing encourages people to leave. Often located in remote or rural areas, there is often also a lack of employment or educational opportunities

- **Urbanization:** The transition from reserve to city life leaves many Aboriginal persons "in-between"; living without a regular home, security or community. The life skills one needs to live in an urban setting are sometimes not fostered in the on reserve setting. Skills like basic accounting, navigating the rental market, filling out and submitting rental applications and getting through the process of securing a lease are not developed. Furthermore, unless someone has family or friends to support them in the city, how would they know where to reach out for help? Trust

is another crucial element in being able to provide for those who resist trusting any formal institutions or organizations they are not familiar with.

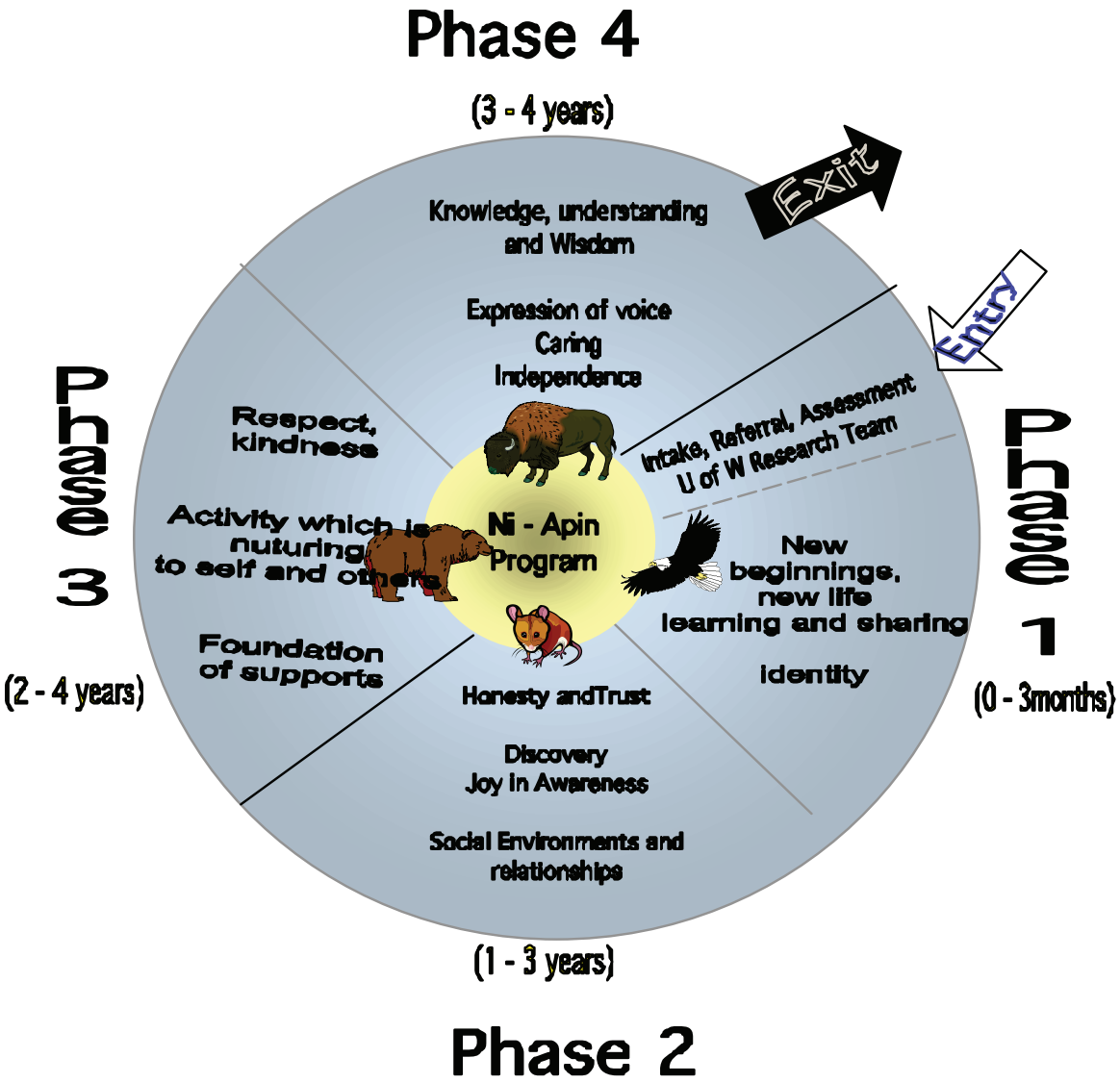
- **Precarious housing:** Lack of affordability and access to quality housing are factors that contribute to homelessness for all people, but affect Aboriginal peoples in particular ways. Firstly, for many Aboriginal peoples living on reserves, the poor quality and over-crowding of housing is enough to encourage people to leave. The recent Auditor general's report notes that the shortage of housing has more than doubled over the past eight years, and that more than half of the reserves have drinking water that poses a health hazard (Office of the Auditor General of Canada, 2011; Montreal Gazette, 2011).

  Findings from a 2007 report prepared for the BC Office of Housing and Construction Standards show that compared to non-Aboriginal British Columbians, Aboriginal peoples earn less money, spend a higher proportion of earnings on shelter, move more frequently and are more likely to live in crowded households and houses in need of repair. The report also indicated that Aboriginal peoples are less likely to be homeowners and are twice as likely to be in core housing need (Catherine Palmer & Associates Inc., 2007).

- **Trauma:** Menzies, an Aboriginal therapist in Canada's largest mental health and addiction treatment facility, observes that Aboriginal people who struggle daily for survival consistently report a history of traumatic events that have "left an indelible mark on their lives" (2006, p.3). Trauma is often associated with legacies of assimilation, residential schools and the child welfare system. Alcohol and drug abuse spikes among those who have experienced significant trauma.

Further Resources

Aboriginal Health and Wellness Centre of Winnipeg Ltd.'s Ni-Apin Program Service Wheel



Essential Elements of a Terms of Reference Document

1. Background or Introduction: Explaining the history of the organization and the need for a board; Purpose or Goals: Explaining the purpose and objectives of the board;
1. Roles and Responsibilities: Outlining what board members will do;
2. Operating Principles: For example, recognition and respect, trust, transparency, etc.
3. Membership Guidelines:
    a. Who will be on the board (including "at least" designations, to ensure representation from particularly important stakeholder groups);
    b. How board members will be recruited and/or elected;
    c. Eligibility criteria or qualifications; and
    d. Length of term.
4. Decision Making Procedures: Outlining how decisions will be finalized, usually either through quorum (50% plus one) or consensus.
5. Confidentiality (optional)
6. Declaration of conflict of interest (optional)
7. Accountability and reporting (optional)
8. Budget (optional)
9. Meeting frequency (optional)
10. Living nature of the document (optional)

Many example TORs are available on line. For example, Ontario's North East Local Health Integration Network's Aboriginal Health Committee's TOR is publicly accessible at: www.nelhin.on.ca/WorkArea/downloadasset.aspx?id=4816&LangType

Online Resources

Aboriginal Canada Portal. www.aboriginalcanada.gc.ca

This portal connects you to a comprehensive list of resources relating to Aboriginal issues in Canada including: National Aboriginal organizations, economic development and business, claims and treaties, education, employment, environment and natural resources, health and social services, housing and infrastructure, justice and policing, language, heritage and culture, research, statistics and maps. Search by your province and/or region.

Building Bridges Together: A resource guide for intercultural work between Aboriginal and non-Aboriginal peoples (http://www.sparc.bc.ca/index.php?option=com_rubberdoc&view=doc&id=253:bbt-resource-guide&format=raw&type=pdf)

Many useful tools are included in this guide, including Dr. Peggy McIntosh's list of 50 social benefits that she can claim on a daily basis because of her white skin. Though this list is written primarily for an American audience, it is a useful starting point for discussion about racism in Western Canada.

Building Bridges Together: A workbook for planning an intercultural dialogue series between Aboriginal and non-Aboriginal peoples http://www.sparc.bc.ca/index.php?option=com_rubberdoc&view=doc&id=3:building-bridges-together-workbook&format=raw&type=pdf

Of particular value in this workbook is the tool to assess your workplace's intercultural work competencies. A series of definitions describe beginner, intermediate and advanced levels of intercultural work and worksheets help you assess your own level of intercultural work competency.

BC Ministry of Education's First Nations Map (www.bced.gov.bc.ca/abed/map.htm)

Though not all Western Provinces have "official" language or territory maps, most regions have mapping projects. It may be of interest to your organization to connect with community cartographers in your area. The Aboriginal Mapping Network (www.nativemaps.org) can be a good starting place.

Joanne Barnaby's 2009 *Review of Indigenous decision making processes: what can we learn from traditional governance?* (http://img9.custompublish.com/getfile.php/1092626.1529.cdwcvetybd/Indigenous_governance-JB-final.pdf?return=www.arcticgovernance.org).

Community Futures Development Corporation. *Aboriginal Engagement Toolkit.* (www.communityfutures.ca/uploads/CFDA%20Aboriginal%20EngagementToolkit%20revised%20January%2008.pdf)

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Many more publications are listed in the *Feeling Home* research report.

THIS RESOURCE GUIDE PROVIDES INFORMATION ON HOW TO INTRODUCE CULTURAL RESPONSIVENESS OR CULTURAL INTEGRITY TO YOUR ORGANIZATION. BY READING THIS GUIDE YOU WILL GAIN A BETTER UNDERSTANDING OF THE CHALLENGES TO SERVING ABORIGINAL PERSONS WHO ARE HOMELESS OR AT RISK OF HOMELESSNESS IN WESTERN CANADA AND ENGAGE STRATEGIES TO IMPLEMENT TODAY, TOMORROW AND THIS YEAR TO DESIGN AND DELIVER CULTURALLY RESPONSIVE SERVICES TO ABORIGINAL PEOPLES.

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