

APPENDIX I: HANDOUTS

HANDOUT #1

LEARNING OUTCOMES

The caregiver can:

- describe why it is important that there are sections of the Child, Family and Community Service Act (CFCS Act) that refer to Aboriginal children and communities.
- describe the importance of recognizing Aboriginal cultures and history within the fostering process.
- describe some values and beliefs of the Aboriginal people within her region.
- describe the similarities and differences between his own

culture and Aboriginal culture.

- describe ways to maintain cultural identity in caring for an Aboriginal child.
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 - identify and describe how to access local Aboriginal resources.
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HANDOUT #3

THE CHILD, FAMILY AND COMMUNITY SERVICE ACT: A Review of Key Sections Relating to Aboriginal Children and Their Families

Part I of the CFCS Act provides the following definitions:

ABORIGINAL CHILD MEANS A CHILD:

- who is registered under the Indian Act (Canada).
- who has a biological parent who is registered under the Indian Act.
- who is under 12 years of age and has a biological parent who:
 - is of Aboriginal ancestry, and considers himself or herself to be Aboriginal, or
 - who is 12 year of age or over, of Aboriginal ancestry and considers himself or herself to be Aboriginal.

In determining if a child is Aboriginal, the consideration is whether the family member who is of Aboriginal ancestry identifies himself or herself as an Aboriginal person. It is not based on the percentage of Aboriginal heritage.

Aboriginal Community:

- If a child is registered or entitled to be registered under the Indian Act, an Indian band is the appropriate Aboriginal community for that child.
- If the child's band receives services from a First Nation's child and family service agency, the service agency must be involved in planning for the child.

- If the child is an Aboriginal child not registered or entitled to be registered under the Indian Act, the child's community can be determined by asking the parent to identify the appropriate Aboriginal community which may be a band, an Aboriginal community other than a band, or a Metis or Inuit community. If the child's Indian band or Aboriginal community cannot be identified, the Director contacts the representative of the urban organization closest to where the child resides, and which is registered in the regulations.

Designated Representatives:

The CFCS Act requires that Aboriginal organizations and designated representatives of Indian bands and Aboriginal communities must be involved in the development of a placement plan for an Aboriginal child. These representatives are designated in accordance with the Regulations of the CFCS Act.

**THE CHILD, FAMILY AND COMMUNITY SERVICE ACT:
A Review of Key Sections Relating to Aboriginal Children and Their Families**

Guiding principles. Section 2 (e) and (f) say:

- kinship ties and a child's attachment to the extended family should be preserved if possible.
- the cultural identity of Aboriginal children should be preserved.

Service delivery principles. Section 3 (b) and (c) say:

- Aboriginal people should be involved in the planning and delivery of services to Aboriginal families and their children.
- services should be planned and provided in ways that are sensitive to the needs and the cultural, racial and religious heritage of those receiving the services.

Best interests of child. Section 4 (1) (e) and (2) say the best interests of a child must consider:

- the child's cultural, racial, linguistic and religious heritage.
- the importance of preserving the child's Aboriginal identity

Out-of-home living arrangements. Section 71 (3) (a) and (c) say:

- priority must be given to placing the child with:
 - the child's extended family or within the child's Aboriginal community
 - with another Aboriginal family

Rights of children in care. Section 70 (j) says:

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- the child has a right to receive guidance and encouragement to maintain their cultural heritage.
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HANDOUT #4

GLOSSARY

Aboriginal Person

Canada's Constitution identifies people of First Nations, Inuit and Metis heritage as Aboriginal.

Assimilation

- The process of one cultural group taking on and assimilating the values, beliefs and characteristics of another cultural group and divesting itself of its own culture
- A policy of assimilation is a deliberate process to replace the culture of one group with that of another.

Band Membership

The Indian Act defines a band as follows:

In this Act, "band" means a body of Indians.

- a) for whose use and benefit common lands, the legal title to which is vested in Her Majesty, have been set apart before, on or after the 4th day of September 1951,
- b) for whose use and benefit in common, moneys are held by Her Majesty,
- c) declared by the Governor in Council to be a band for the purposes of the Act.

The Indian Act allows bands who have the support of the majority of their membership to draft and enforce their own membership codes (also known as citizenship codes). The criteria for being a band member is spelled out in the membership codes of the band.

Because many bands in BC have chosen to adopt their own membership codes, there are some Aboriginal people who have status according to the Indian Register but do not meet the criteria of membership as defined by the membership codes. These Individuals are entitled to receive the benefits of a status Indian, but in most cases are not eligible to vote in band elections or to receive treaty rights or related benefits.

- Culture-** Culture is the sum of the ideas, beliefs, values, customs, norms, institutions, skills, arts, etc. of a given people in a given period
- Culture is more than race, gender, geography or ethnicity, 23
 - although all of these are part of culture
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- Culture is dynamic and ever-changing. It is created by people through the process of living together
 - Culture is a set of common bonds and activities that people create to give social organization and meaning to their lives
 - Culture can also be seen at a family level. Family culture would include the values, beliefs, norms, expectations, language, etc. the family uses to structure its relationships and life style
 - Culture can include material things (food, clothing, possessions.)

DIAND

The Department of Indian Affairs and Northern Development (Canada).

Designated Representatives

The CFCS Act requires that Aboriginal organizations and designated representatives of Indian bands and Aboriginal communities must be involved in the development of a placement plan for an Aboriginal child. These representatives are designated in accordance the Regulations of the CFCS Act.

Elder

A mature individual who has earned the respect of their community. Elders are widely respected and sought out for their wisdom, experience and knowledge. They are knowledgeable about the history and traditions of the community. Ask a person in the community who they identify as an Elder; do not assume a person is one due their age.

Ethnic

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Heritage

- Something handed down from one's ancestors or the past, as a

characteristic, a culture, tradition

- The rights, burdens, or status resulting from being born in a certain time or place
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 - Birthright.
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Integration

- The combination of previously racially segregated social facilities into a non-segregated system
- To bring separate parts together into a whole system
- To remove barriers imposing separation on groups.

Metis

People of mixed Aboriginal and non-Aboriginal ancestry who are not registered Indians or Inuit and self-identify as Metis (as defined in the Child, Family and Community Service Act as distinct from First Nations or Inuit).

Multiculturalism

- The concept of people of distinctive culture, race and religion living in mutual understanding and acceptance in an established social structure
- Generally involves respect for each group's uniqueness.

Non Status Indian

Non Status Indians are people who are of Aboriginal descent or cultural affiliation, but who do not qualify for registration on the Indian Register.

Protocol Agreement

A protocol agreement explains how the Ministry of Children and Family Development and the Aboriginal community have agreed to work together to provide service to and consult each other on services to Aboriginal children and families. The protocols set out in the agreement must be followed in developing a plan of care for an Aboriginal child.

Racism

- The belief that certain races have distinctive cultural characteristics determined by hereditary factors and that this endows them with inherent superiority or inferiority
- Abusive or aggressive behavior towards people of another race based on racist judgments and belief
- Racism is practiced when one group has the power to enforce laws, institutions and norms based on beliefs that oppress and

dehumanize other groups.

Status Indian

The federal government defines the status, rights and responsibilities of Aboriginal people in the Indian Act, which was proclaimed in the 1800s. The Act, through its administering agent, the Department of Indian Affairs and

Northern Development Canada, defines the criteria for being a Status Indian. A person who meets the given criteria is registered as an Indian on the Indian Register and allocated a registry number (also known as a status number). Status Indians who have successfully completed the Indian Status application process should have a status card which records their registry/status number along with demographic information and a photograph of the registrant.

Status Indians are entitled to a number of rights and services. Those of relevance to child and family service delivery are:

- Upon receiving a status number, a person is eligible to receive health, optometry and dental services through Health and Welfare Canada's Medical Services Branch.
- Status Indians or Inuit peoples are eligible to apply for educational benefits such as coverage of tuition costs, books and some living expenses. Interested persons can apply through their Band and Tribal council in which they have membership. Individuals who have status but not band membership can make application at the Native Education Centre in their area.

Stereotypes

- A generalization about people often portraying an unfavorable image with no allowance for individual differences
- Although on occasion a stereotype may have some element of truth, often stereotypes are based on false generalizations.

Values

- The social principles, goals or standards held or accepted by an individual, class, society, etc
- Beliefs or understanding of groups about conduct (e.g., giving vs. saving; co-operation vs. competition)
- These beliefs impact the roles of children and parents in society and the degree of respect and caring given them
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- Cultural values can determine the expectations we hold, the way we

discipline our children, what behaviors we model for them, how we teach them, how we help them to resolve conflicts, etc.

HANDOUT #5

A CHRONOLOGY OF FIRST NATIONS/BC RELATIONS Before

Colonialism

10,000 BC: the earliest evidence of Aboriginal civilization in the geographic area that is now known as BC.

The history of Aboriginal people precedes that of Canada and, therefore, holds a unique position in relation to Canada's history. Prior to colonial contact Aboriginal people were sovereign. They lived in numerous Nations, each with its own unique traditions by which the members related to each other and to the environment. Each Nation had its own distinct means of sustaining its existence from the environment as well as its own unique culture and traditions.

In BC, the term "First Nations" has emerged to recognize that these groups were the first people in this part of the continent.

At the time of first contact by European explorers, BC had at least 30 distinct Aboriginal cultures. Each Nation had a particular geographic territory and exercised sovereignty over the resources, land and surrounding seas. These were highly organized, sophisticated societies with laws, moral codes, their own systems of governance and their own spiritual beliefs.

Colonialism

The arrival of Europeans brought massive changes that affect the wellbeing of Aboriginal people today. These changes included attempts to eradicate all aspects of Aboriginal life and to assimilate Aboriginal people into the European culture.

It is impossible to understand the current situation without first understanding how colonization impacted their lives. The Europeans brought with them values and beliefs that included the concept of the superiority of the European race and its culture. Included in this were moral concepts derived from Christianity.

The Europeans set about to assimilate the Aboriginal people into the developing European/Canadian culture by systematically eliminating Aboriginal culture and "educating" Aboriginal children to their way of thinking and acting. These attempts at assimilation became more deliberate and active

over time and continued until the 1960s.

The impact of assimilation on Aboriginal people includes:

- Changing the concept of ownership of land. Europeans saw “undeveloped” land as unused land and unused land was unowned land. With their concept of private ownership of land, they set about to

develop and own the land. Aboriginal people were moved to reservations and their traditional means of sustaining themselves became very restricted.

- Imposing Christianity as the only acceptable religious and spiritual belief system.
- The concept that all people had to be “prepared” for employment as defined by the Europeans.
- The concept that the only valid marriage was one confirmed by a Christian ceremony.
- The concept that children were the property of their parents, that the nuclear family was the basic family unit, that parents were solely responsible for the upbringing of their children.

1763

Aboriginal people vastly outnumbered the non-Aboriginal people.

A Royal Proclamation by King George III recognized Aboriginal title and rights to land. To acquire land for colonization, treaties must be signed between the Crown and First Nations on a nation-to-nation basis.

1778

Captain Cook visited the coast of BC and established a British claim to sovereignty.

1835

The number of Aboriginal people in BC was approximately 70,000. This included increasingly significant numbers of Metis people who came to BC as a result of the fur trade.

1850

James Douglas was directed by the British Colonial Office to purchase BC First Nations land. He did so in 14 purchases, known now as the Douglas Treaties, mostly in South Vancouver Island.

1867

The British North America Act (BNA Act) was passed creating the Dominion of Canada and leading to a drive to expand the land territories. The federal government retains responsibility for Indians and their lands. However, as the First Nations were not included in the process, Canada could not legally extend its dominion. Canada entered into a treaty process with the First Nations to comply with the Proclamation of 1763. However, most of BC is not covered by treaty and, therefore, all present day non-Aboriginal occupancy and claims to ownership are not in accord with the Proclamation of 1763.

1876

Section 91.24 was added to the BNA Act giving the federal government exclusive jurisdiction to pass laws with respect to Indians and their land. This law was then used to pass the Indian Act. The Indian Act is a very extensive piece of legislation that impacts and dominates every aspect of Aboriginal life.

1884

An amendment to the Indian Act prohibited the potlatch and sundance. This law was rescinded in 1951.

1900s

European diseases such as small pox, measles and tuberculosis decimate up to 98% of the Aboriginal population.

Under the Indian Act, children were forcibly removed from their parents and placed in residential schools. The policy of the federal government limited their education to the Grade 8 level. Public schools denied admission to any children registered under the Indian Act. Any children wishing to pursue higher education had to surrender their rights as Indians.

1920

The federal government passed the BC Indian Lands Settlement Act resulting in a reduction of reserve land to less than 0.36% of the total area of BC without the consent of the First Nations.

1951

The Indian Act was amended to allow provincial laws to apply to First Nations people in the absence of federal law. As there was no federal child welfare legislation, BC provincial law now applied to child welfare on reserves.

In 1951 there were only 29 Aboriginal children in care.

1964

The number of Aboriginal children in care (CICs) had risen to 1466. In 1955 1% of all CICs were Aboriginal. By 1960 40% of CICs were Aboriginal. The approach was still one of cultural assimilation. These children were placed apart from their families and communities in non-Aboriginal foster homes.

In some communities every child had been apprehended at some time during their life. The scope of these apprehensions was so extensive in the 1950 and 60s it became known as the “1960s scoop.”

1960 to 1980

There was a shift from assimilation to more attempts to integrate Aboriginal and non-Aboriginal services.

1980

There was a shift towards more self-government and better recognition of the unique needs of Aboriginal people but progress was slow. Spallumcheen Band Council in Enderby, BC established control over its own child welfare by passing a by-law under the Indian Act. Enactment of this type of by-law was then denied to other Bands by the federal government.

1982

The Canadian Constitution acknowledged the founding Aboriginal peoples of Canada as the First Nations, the Inuit and the Metis.

1984

The last residential school in BC closed.

1985

The Nuu-chah-nulth First Nations assumed authority for child welfare.

1993

The federal government announced initiatives to fund the development of family and child welfare programs by the Carrier- Sekani Tribal Council, Nisga'a Tribal Council, Nicola Valley Tribal Council, the Squamish Nation, the Cowichan Band and the Sto:lo Group.

Thirty percent of children in the care of the Ministry of Social Services were, at this time, Aboriginal children. "Liberating Our Children, Liberating Our Nations" was published by the Aboriginal Committee of the Community Panel, which reviewed family and children's legislation in BC. The Ministry of Social Services created the Office of Deputy Superintendent of Aboriginal Services.

1995

The Child, Family and Community Service Act of British Columbia is proclaimed. The Act marked the first time issues of significance to Aboriginal people were incorporated into the child and family legislation.

Under this Act, Friendship Centres in large urban areas, the Metis Association and the Vancouver Aboriginal Child and Family Services are given "designation" status to be notified of all presentation hearings where an Aboriginal child or family does not belong to a band.

1998

Change and growth continues on several fronts. Bands and Nations are negotiating for treaties and several communities are either now delivering their own services or are in the process of negotiating to develop their own services. Approximately 113 Indian Bands in BC are in receipt of funding from the department of Indian Affairs and Northern Development to establish their own child and family service programs.

Groups with full protection authority delegated include:

- Nlha'kapmx Children and Family Service - Lytton
- Cowichan Tribes, also known as Lalum'utul'Smun'eem - Duncan
- Nuu-Chah-Nulth – West Coast Vancouver Island
- Scw'exemx also known as Nicola Valley Tribal Association - Merritt
- Xolhmi:lh also known as Sto:lo – Chilliwack/Fraser Valley
- Knucwentwec also known as Northern Shuswap – Williams Lake area

Other groups are in the planning or pre-planning stages for various types of delegation, including guardianship authority, resource development and voluntary services delegations.

Approximately 40% of all children in care are Aboriginal. Of these children, 440 were being cared for by Aboriginal Child and Family Service agencies.

The Metis Association, Indian Friendship Centres in urban areas and Vancouver Aboriginal Child and Family Services have "designation status" under the CFCS Act to receive notice of hearing on behalf of identified Aboriginal people.

Approximately 50 First Nations, representing 70% of all First nations people in BC, are presently in the BC treaty process. The treaties will play a key role in determining the future of Aboriginal child and family services in BC.

Understanding Aboriginal communities in B.C.

Aboriginal communities in B.C. are complex and diverse, and may be thought of as comprising three distinct groups:

First Nations:

A First Nations community is a culturally unique political and geographic entity, based upon an historic relationship with a geographic territory or land base. In some cases, these communities may be referred to as First nations governments or Indian Bands.

Individuals who identify themselves as First Nations may be either Status Indians or Non-status Indians, in that they have a genealogical connection to a First Nations community. First Nations people may reside either on reserve or off-reserve.

Metis Nation:

The Metis Nation community is comprised of Aboriginal people of mixed European-Aboriginal ancestry, who self-identify with the Metis cultural and political experience that resulted from the Red River fur trade. In British Columbia, the Metis community generally cannot be delineated as being associated with a specific geographic location.

Individuals who identify themselves as Metis may or may not self-identify as a member of the Metis nation. Metis people are not First Nations, yet they are Aboriginal people of Canada. Metis people reside in many communities in B.C.; however, the majority of members are concentrated in the Victoria, Lower Mainland and Prince George areas.

Urban and Off Reserve:

Urban Aboriginal communities are generally considered to be inclusive of all of the Aboriginal individuals who reside in a given geographic centre, exclusive or a reserve.

Individuals who identify themselves as members of an urban Aboriginal community may be Status Indians from B.C. or elsewhere in Canada. Non-status Indians (i.e. Aboriginal people who through inter-marriage or adoption have lost their connection to their reserve-based community), Metis, or people of Inuit ancestry.

The Inuit people have a genealogical connection to the Aboriginal people who reside in the circumpolar regions of Canada, including Labrador, Quebec, Nunavut, the Northwest Territories and the Yukon. Inuit people are neither First Nations nor Métis.

HANDOUT #6

THE IMPACT OF RESIDENTIAL SCHOOLS

Adapted from “Aboriginal Child and Family Services: Professional Social Work In Child Protection Entrance Program, Ministry of Children and Family Development”

Residential Schools were created to instill European culture and values into Aboriginal children and to assimilate them into mainstream society. These schools had a profound negative impact on Aboriginal people in BC and many other parts of Canada. Children were systematically removed from their families and placed in these institutions. They were forced to give up their culture. They were given “Christian” names and forbidden to speak their Aboriginal languages or practice their own spiritualism. They were punished for any attempt to retain their own culture.

Impacts of residential school experiences on the family and cultural systems of Aboriginal people include:

- The practice of not permitting children to participate in their culture, speak their language or live with their families led to an erosion of Aboriginal culture and languages.
- The practice of removing children from their families and housing them in residential schools isolated them from their parenting role models and teachers. When many of these children grew up to have families of their own, they struggled to learn effective and culturally sensitive parenting skills.
- The occurrence of sexual, emotional, physical and spiritual abuse in many of the residential schools gave rise to cycles of depression, shame and anger for many former students.
- There was a suppression of traditional spirituality and belief systems as residential school did not permit children to take part in Aboriginal spiritual activities. The lack of contact with family and community members eroded traditional belief systems.

In BC there were 16 residential schools, many of which continued operating into the 1960s. The last residential school in BC closed in 1984 in Chilliwack. The last residential school in Canada closed in 1988.

HANDOUT #7

TRADITIONAL VALUES AND BELIEFS

Although each Aboriginal Nation is unique, there are some basic concepts common to Aboriginal cultures. In family matters a central theme is to love, care for and respect children.

Aboriginal Elders have taught self-discipline, respect for the land, and how to survive under difficult circumstances. These aspects of heritage are passed down from one generation to the next through the use of stories.

The stories told by the Elders and the actions of Aboriginal people reflect the following values and beliefs:

1. Each morning upon rising, and each evening before sleeping, give thanks for the life within you and for all life, for the good things the Creator has given you and others, and for the opportunity to grow a little more each day. Consider your thoughts and actions of the past day and seek the courage and strength to be a better person. Seek those things that will benefit everyone.
2. Respect:

Respect means to "feel or show honour or esteem for someone or something; to consider the well-being of, or to treat someone or something with deference or courtesy." Showing respect is a basic law of life.

- Treat every person from the tiniest child to the oldest Elder with respect at all times.
- Special respect should be given to, parents, teachers and community Elders.
- No person should be made to feel "put down" by you; avoid hurting other hearts as you would avoid a deadly poison.
- Touch nothing that belongs to someone else (especially sacred objects) without permission, or an understanding between you.
- Respect the privacy of every person. Never intrude on a person's quiet moments or personal space.
- Never walk between people who are conversing.
- Never interrupt people who are conversing.
- Speak in a soft voice, especially when you are in the presence of

Elders, strangers or other to whom special respect is due.

- Do not speak unless invited to do so at gatherings where Elders are present (except to ask what is expected of you, should you be in doubt).
 - Never speak about others in a negative way, whether they are present or not.
 - Treat the earth and all her aspects as your mother. Show deep respect for the mineral world, the plant world, and the animal world.
 - Show deep respect for the beliefs and religions of others.
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 - Listen with courtesy to what others say, even if you feel that what they are saying is worthless. Listen with your heart.
 - Respect the wisdom of the people in council. Once you give an idea to council or a meeting, it no longer belongs to you. It belongs to the people.
 - Be truthful at all times, and under all conditions.
 - Always treat your guests with honour and consideration. Give your best food, your best blankets, and the best part of your house and your best service to your guests.
 - The hurt of one is the hurt of all; the honour of one is the honour of all.
 - Receive strangers and outsiders with a loving heart and as members of the human family.
 - All the races and tribes in the world are like the different coloured flowers of one meadow. All are beautiful. As children of the Creator they must all be respected.
 - To serve others, to be of some use to family, community, nation or the world, is one of the main purposes for which human beings have been created. Do not fill yourself with your own affairs and forget your most important task. True happiness comes only to those who dedicate their lives to the service of others.
 - Observe moderation and balance in all things.
 - Know those things that lead to your well-being, and those things that lead to your destruction.
 - Listen to and follow the guidance given to your heart.
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HANDOUT #8

ANOTHER VIEW OF TRADITIONAL VALUES AND BELIEFS By Dana Lynn Seaborne, Executive Director, South Island Metis Association

Although each Aboriginal nation is unique, there are some basic concepts that they hold in common. These values and beliefs are often passed from elders to children through traditional stories and songs and by example.

Because children raised in traditional communities are taught by example,

there are fewer overt rules of behaviour than are found in Euro-Canadian society. Children are given the freedom to learn by experience. They are encouraged to co-operate with each other and with the rest of their community. Children in these communities may be unwilling to compete with one another, and may show respect by speaking in a soft voice and avoiding eye contact. Outside the community these behaviours are too often misinterpreted as being “sneaky” or obstinate.

Perhaps the most basic belief found among Aboriginal people is that **the natural world is sacred** – that all beings and things embody “spirit.” Because of this, the line between “beings” and “things” is blurred in most Aboriginal languages. All things, animate and inanimate, are manifestations of the “Great Mysterious” (sometimes translated as the “Great Spirit”).

A reverence for nature is central to this world view. In Aboriginal cosmologies, animals were created first, and are therefore seen as being closer to the “Great Spirit.” Because of this, animals are often treated as teachers and respected as intermediaries.

Human beings have an essential kinship with the natural world. In many tribes, this kinship is reflected in the tradition of the “totem,” a word meaning “sibling,” which refers to the animal with which a given clan shares common ancestry.

Time and events are cyclical. This is reflected in the sacred circle which is a metaphor for both the self (the inner world) and the universe (the outer world). The circle is divided into four quarters, each with its own associated qualities, which vary somewhat depending on the individual culture. The tipi, lodge, big house, and sweat lodge are seen as representing the same circle, including the vertical directions of sky and earth, plus the fire (spirit, heart) at the centre.

The individual has direct access to the sacred. The vision quest is a traditional way to experience the “Great Mysterious” and to receive one’s personal guardian spirit.

Today, many Aboriginal people have adopted, or been forced to adopt, Christianity. At the same time, a significant number of Aboriginal people and communities follow traditional Aboriginal beliefs exclusively. Many more have created a combination of both Christian and Aboriginal religious practices.

CULTURAL COMPARISONS: WORKSHEET

(These values and beliefs have been adapted from “Liberating Our Children, Liberating our Nations”)

Aboriginal values and beliefs:	Write in your own values and beliefs and contrast the areas of similarity and difference:
<p>Holistic perspective: All aspects of life and living are seen in a holistic way. It is preferable to avoid categorizing problems and prescribing separate solutions.</p>	
<p>Respect for Age: Respect increases with age and the older person is to be valued for their wisdom and knowledge. Elders in particular occupy a key place in Aboriginal society in providing the history as well as guidance for the present.</p>	
<p>Co-operation: Aboriginal people tend to place a high value on working together, sharing and co-operating. Thus, they value non-competitive approaches. Failure to reach selected objectives is felt to result from lack of co-operation.</p>	

Aboriginal values and beliefs:	Write in your own values and beliefs and contrast the areas of similarity and difference:

<p>Community and Extended Family: Children are not the possessions of their parents but are the shared responsibility of all in the family and community. Extended family members and Elders in particular may have very specific roles for the care and education of children.</p>	
<p>Non-Confrontive Discipline: Use of story telling and humour in discipline. Relation of incidents or experience in another person's hearing. Teaching by showing and praising. Teaching by Elders.</p>	
<p>Modelling: Teaching is best done by showing and by example. Teach by doing with the child.</p>	
<p>Harmony with Nature: Aboriginal people believe in living in harmony with nature. Nature is to be known, drawn from and, where possible, left unchanged so it can replenish the yield it provides. Whenever harmony is restored, nature will respond.</p>	

<p><i>Aboriginal values and beliefs:</i></p>	<p><i>Write in your own values and beliefs and contrast the areas of similarity and difference:</i></p>
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<p>Internalized Social Responsibility: Tradition and example encourage individuals to accept responsibility as this is essential to consensus building.</p>	
<p>Oral Tradition: History, traditions and social consensus have been passed from generation to generation through the oral tradition. This necessitates that events be described from many different perspectives.</p>	
<p>Consensus: Seek mutual agreement by continuing to examine and explore the issues. It is best for decisions to be made based on a shared agreement of the individuals to exercise their responsibilities.</p>	

HANDOUT #10

CULTURAL COMPARISONS: QUESTIONS FOR DISCUSSION

1. What are some of the obvious differences between your values and beliefs and Aboriginal values and beliefs as presented here?

2. How are your values and beliefs similar to Aboriginal values and beliefs?

HANDOUT #11

INTEGRATING THE ABORIGINAL CHILD'S CULTURE INTO THE CAREGIVER'S HOME

When considering how to integrate a child's culture into your home, consider some of the essential components of culture. It is more extensive and complex than either ethnicity or race. Indeed, it refers to the values, beliefs, attitudes, traditions and standards of behaviour used to structure and regulate life within a particular group of people. It includes spiritual or religious systems and institutions and language.

Culture is transmitted through learning. It is essential to remember this as a failure to have exposure to one's culture and opportunities to learn and experience seriously impairs one's ability to learn. An important role for caregivers is to provide the child with as much opportunity to experience the richness and diversity of the child's culture. To do this caregivers need to familiarize themselves wherever possible with the child's culture through contact with the child's parents, previous caregivers, persons of the same culture and the child himself.

Comfortable Atmosphere

- Have toys available that relate to the child's heritage (dolls with darker coloured hair and skin and Aboriginal accessories, story books depicting Aboriginal legends, teddy bears with Aboriginal clothing).
- Have pictures, videos, books and other visible signs of the Aboriginal child's culture around the home.

Language

- Find out if the child, his family, or community have an Aboriginal language that is spoken among them.
- Determine if the child's learning of her/his Aboriginal language be maintained while in-care.
- Find out what programs and resources are available to assist (e.g. is the language taught in child's school? What type of contact with family or community members is available?).
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- Learn some words in the child's language from the child, family, or community members, if possible.
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Rituals and Customs from the Child's Culture

- First seek advice from the child's family and community. An example is that a caregiver should not assume an Aboriginal child with long hair has not been cared for appropriately. Check the family's wishes regarding getting a hair cut. Given the diversity of Aboriginal cultures, one cannot make assumptions about the appropriate customs. An Elder may be able to provide guidance to the caregivers.
- Try to determine what parenting practices the child's family follow or prefer.
- Have some physical reminders of the child's culture in your home (e.g. pictures, posters, articles used in rituals, Aboriginal music, Aboriginal drum, arts and crafts, videos, and appropriate magazines.)
- Find out what holidays and traditions that are observed by the child's family can be integrated into your home?.
- Encourage the child in her self-expression of her culture (e.g., style of dress, hair styles, jewellery, etc.).
- Help the child in care acquire Aboriginal possessions of importance to himself, the family, and their community.
- Introduce age-appropriate arts, crafts, and recreational activities (beadwork, carving, pottery, basket work).

Diet/Food

- Have traditional foods the child and/or his family

recommends. **Document/Record**

- Use the child's Life Book to help the child prepare a record of her own family and community history.
- Keep a record of significant cultural events and the role the child played in them.

Religious/Spiritual Beliefs

- Ask what the religious/spiritual beliefs and practices are of the child's family and community.

Other Issues

The child may have been isolated from her Aboriginal community for some time. This may contribute to the child feeling confused or shy about her heritage, especially if she was placed in a home with different cultural roots from her own. The child may simply be trying to fit in, with the subsequent loss of her

own identity.

The child may seem uninterested or resistant to being involved in her culture. It is important that caregivers continue to assist the child to find some aspect of

her heritage with which she can identify. For example, if the child is interested in art, introduce her to Aboriginal art. If the child is interested in dance, introduce her to Aboriginal dance. It may help to have some storybooks depicting Aboriginal folklore. Ask the child's family and the child's worker for help.

HANDOUT #12

LOCAL ABORIGINAL RESOURCES

List appropriate agencies with addresses, telephone numbers and any information about protocols for contact.

1. Service Agencies
 2. Aboriginal Child and Family Service Agencies
 3. Bands and Nations
 4. Friendship Centres
 5. Educational Organizations with Aboriginal programs
 6. Health Organizations with Aboriginal services
 - 7.
 - 8) Other (cultural, recreational, arts, crafts, etc.).
-

HANDOUT #13

SUGGESTED RESOURCES

1. **First Nations Education, Greater Victoria School District** has a wide range of First Nations educational material available for purchase. They also have other reading material such as:

“Little Bear’s Vision” (storybook)

“Whale Girl” (storybook)

- **Readers ’97 series: Six storybooks at the elementary level:**
- **Victoria Long Ago**
- **First Nations Families**
- **Grandma’s Special Feeling**
- **First Nation’s Technology**
- **Wait for Me!**

Contact them at:

First Nations Education,
Greater Victoria School District,
923 Topaz Ave.,
Victoria, BC,
V8T 2M2

2. **Gabriel Dumont Institute** has a selection for purchase of books, videos and other material about Metis people.

Contact them at:

Gabriel Dumont Institute,
#505, 23rd St. East,
Saskatoon, Saskatchewan
S7K 4K7

3. **Cowichan Tribes** has published a history of the Cowichan people, **“Those Who Fell >From the Sky.”** It is available in local bookstores in Duncan, BC.

Contact them at:

Dorina Elliott,
Cultural and Education Coordinator,
Cowichan Tribes,
5760 Allenby,
Duncan, BC

V9L 5J1

- 5) **Metis Community Services** has a resource library and videos about Metis people. They also have an activity book for children available for purchase which gives an overview of Metis history and culture.

Contact them at:
Metis Community Services,
843 Yates St.,
Victoria, BC.
V8W 1M1
Phone: 250-480-0006
E-mail: Metis@olink.net
Web page: WWW.olink.net/metis

5. **The National Clearinghouse Catalogue**, January 1998, is a good resource for a wide range of material on all aspects of Aboriginal issues. All material may be obtained free of charge by writing to:

Health Programs Support Division,
Medical Services Branch,
20th Floor, Jeanne Mance Building,
POSTAL LOCATOR 1920A,
Ottawa, Ont.
K1A 0L3
Or E-mail: [FNIP_Clearinghouse-Centre_d'information PSPNI@hc-sc.gc.ca](mailto:FNIP_Clearinghouse-Centre_d'information_PSPNI@hc-sc.gc.ca)

Publications:

1. **Aboriginal Tribes of Canada** by Douglas Leechman
Toronto: W. J. Gage
1974
 2. **Liberating Our Children, Liberating Our Nations**
Report of the Aboriginal Committee
Community Panel – Family and Children’s Services Legislation Review in BC
Province of BC
1992
 3. **Stolen From Our Embrace**
by Ernie Crey and Suzanne Fournier Douglas and MacIntyre
1997
 4. **Before Columbus - Programme Two: Conversion**
(1993) Looks at struggle for land and souls
-

WEB SITES:

1. <http://www.bloorstreet.com/300block/abortart.htm> Variety of Aboriginal books on the

web. Very extensive.

2. <http://www.hanksville.org> Index of Native American Health Resources on the Internet.
3. [http: \](http://www.bcfm.org/)
www.bcfm.org/ BC
First Nations
4. [http: // /esd.inac.gc.ca/ fnprofines / FNProfiles-
Search.asp](http://esd.inac.gc.ca/fnprofines/FNProfiles-Search.asp) First Nation Profiles
5. [http: // /www.ainc-
inac.gc.ca/index_e.html](http://www.ainc-inac.gc.ca/index_e.html) Indian and
Northern Affairs Canada
6. [http: /](http://www.metisnationalcouncil.com/)
www.metisnationalcouncil.com/
Metis National Council (MNC)

VIDEOS AND FILMS:

1. The National Film Board of Canada has dozens of videos and movies by and/or about the Aboriginal people of Alberta including:
 - **Richard Cardinal: Cry From a Diary of a Metis Child**
 - **Cree Hunters of Mistassini**
 - **Foster Child**
 - **The Other Side of the Ledger: An Indian View of the Hudson's Bay Company**
2. **Spirit of the Haida Gwaii**
Produced by: Deluxe Productions Canada Ltd.
Distributed by: New Vision Media Ltd.
Richmond BC
3. **XAXESDOQ Sacred Homecoming**
KLA-HOW-YA Productions
February/ 1994
4. **Beyond the Shadows, A Chronology of BC/First Nations Relations**
Contact the Ministry of Children and Family Development for
availability.
- 5.

6) **Nitinaht Chronicles** (1998) Available from
National Film Board of Canada

6. Kuper Island: Return to the Healing Circle

Gumboot Productions (1997)
Contact Malaspina University-College for availability.

7. Where the Spirit Lives

Produced by Amazing Spirit Productions Ltd.
Available from Canadian Broadcasting Corporation