# Touchstones for Leadership

RECONCILIATION IN INDIGENOUS CHILD WELFARE

MODULE II SOUTH

## Beginnings

## Focusing on the Culture, Language and Holism Touchstones

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# TOUCHSTONES FOR LEADERSHIP GENERAL COURSE OVERVIEW

## Purpose

The impetus for this course, *Touchstones for Leadership: Reconciliation in Indigenous Child Welfare*, is a result of a historic meeting held in Niagara Falls in 2005. At this gathering Indigenous and Non-Indigenous leadership within child welfare gathered to create a vision of how to better serve Indigenous children, youth, and families. "A journey down the river" (Blackstock et al., 2006) was the metaphor used to describe the journey ahead that requires reconciliation as a place to begin. Why is reconciliation the first step? Taking care of Indigenous children is an ancient practice based upon traditional beliefs of the rich diversity of Indigenous cultures. These practices have been interrupted by colonialism. Children through residential school or child welfare, have and continue to be, the target of the colonial enterprise with disastrous impacts on Indigenous children, youth and families. In response to this colonial agenda, Indigenous peoples have persistently fought to protect their children and youth from harm caused by mainstream child welfare. Increasingly, we are seeing allies within this system who are troubled by the history of hurt and injustice and wish to assist Indigenous communities. This is evidenced by the large gathering in Niagara Falls of Indigenous people and their allies with the unanimous agreement that healing needs to happen, reconciliation sought, and trust engendered. A first step in the "journey down the river" is to offer individuals an opportunity to garner knowledge, build relationships, and jointly develop action plans. As a means for creating space for this form of relating, the Touchstone collaborative group offers this opportunity to dialogue.

Why Leadership? In optimal conditions, leaders lead – this is their responsibility. By offering this opportunity to leadership, we hope that they will clear path for this important reconciliation work.

## Description of Course

This is not so much a course as a structured space of relationship-building. The overarching goal is to create an opportunity for Indigenous and Non-Indigenous

leadership within child welfare to come together for the purpose of dialogue and generating action plans for movement toward reconciliation. Participants of the 2005 Niagara Falls gathering put forth both a vision and a conceptual model for reconciliation that comprises four stages of relating and engages both Indigenous and Non-Indigenous people. These four phases include: *Truth-telling*, *Acknowledging*, *Restoring* and *Relating*. Each phase is a part of holistic process which has as its goal a respectful and honest engagement amongst Indigenous and Non-Indigenous peoples to hear the story of Indigenous child welfare. Through respectful relating, the goal is to work toward creating a new child welfare system that honours Indigenous cultures and peoples. The central values guiding the four stages of reconciliation are:

- Self-Determination
- Culture and Language
- Holistic Approach
- Structural Interventions
- Non Discrimination

This structured opportunity for dialogue and action integrates the Touchstone conceptual model of truth telling, acknowledging, restoring and relating among Indigenous and Non-Indigenous leadership in Child Welfare on each Touchstone value with the goal of coming out with an action plan for change (Blackstock et al., 2006).

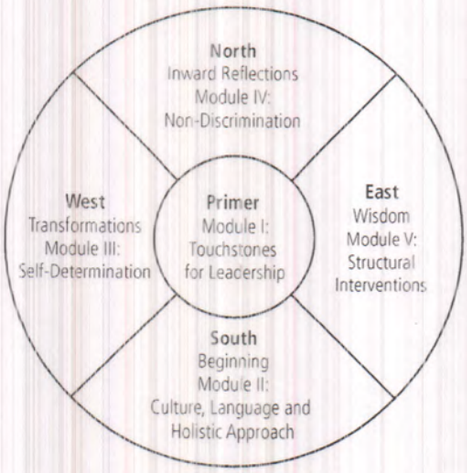
## Indigenous Pedagogy

Homes and Abington-Cooper locate a definition of pedagogy within the context of adult education. In referencing Malcolm Knowles the renowned adult education theorist, they provide the etymology for the term pedagogy. Pedagogy means the art and the science of teaching children (Holmes & Abington-Cooper, 2006). Knowles went onto use the term androgogy which describes the process of facilitating learning with adults. There are many different pedagogies or androgogies that apply to adult education. Such different approaches include Critical Pedagogy, Bloom's Taxonomy, and the Experiential Learning Model. In relation to these various western pedagogical models, there is a distinctive art and science of teaching from an Indigenous perspective. As Indigenous educator Marie Battiste puts forward: "The Aboriginal people of Canada have their own epistemology and pedagogy." (2000, p.18).

In further support of Indigenous pedagogies, recent works by various Indigenous scholars suggest that there is an Indigenous science to sharing knowledge that is based in an oral history and storytelling tradition (Bastien, 2004; Hart, 2002; Youngblood Henderson, 2000; Smith, 1999). They go on to say that Indigenous pedagogy is about intuition and observation and remaining connected to the Universe around us as human beings (Dossey, 1985; Cajete, 2000; Peat, 1994). Indigenous pedagogy is based upon oral traditions which espouse a relational model of learning founded in the values and actions of *truth telling, acknowledging, restoring* and *relating*.

*Touchstones for Leadership* has at its heart, relational goals that will offer Leadership information that they may not be aware of, and provide relational opportunities to work together for creating vision and action on reconciliation in child welfare.

## Course Structure




The course is structured into five different Modules that are based upon the Touchstones. They can be organized in the conceptual teaching tool of the *Medicine Wheel.* They include:

**Module 1:** Introduction to the Touchstones for Leadership

**Module 2 (South – Beginnings):** Culture and Language and a Holistic Approach

**Module 3 (West – Transformations):** Self-Determination

**Module 4 (North – Inward Reflections):** Non Discrimination

**Module 5 (East – Wisdom):** Structural Interventions

While separated into distinctive modules, all five of the modules work together to offer a fully integrated overview of the Touchstones philosophy as it applies to reconciliation in child welfare. If possible, individuals should invest time in taking all of the five Touchstones Modules. Each module is approximately three

hours in length. Because each module ends with an action plan for a specific Touchstone value, it is important for individuals to keep notes of their action plans. If participants take all of the modules, they will then conclude the course with action plans in each Touchstone area.

Each module models the four phases of the Touchstone process of reconciliation – *truth telling, acknowledging, relating* and *restoring*. As such, the hope is to move beyond bringing awareness of the systematic deficits of the child welfare system in servicing Indigenous children, youth, and families to one which nurtures dialogue and sincere action planning for change.

Each module is structured into a series of units which comprise a number of activities and is organized into the following structure:

- Relational Goals (Learning Objectives)
- Instructional Methods
- Instructional Equipment and Resources
- Time
- Preparation
- Resources
- Procedures for the Activities

Depending upon how the course is delivered, instructors may utilize truth telling sharing circle as part of the Opening or Closing Activity for the Modules or where it is appropriate to pause and have a Circle. This course is designed to offer the facilitator flexibility in facilitating the course while at the same time offering enough structure and guidance so as to ensure the course relational goals are carried out.

## Instructional Methods

This curriculum utilizes instructional methods that are consistent with Indigenous pedagogies and adult learning. Additionally, the curriculum is structured so as to achieve relationship building and action planning as part of its course goals. Accordingly, the instructional methods chosen for this course were selected to serve this aim. The instructional methods include:

- Sharing Circle
- Information sharing presentations(direct instruction)
- Self-reflection exercises

- Dyads
- Triad Groups
- Small Groups
- Oral (listening and hearing) exercises
- Large Group Discussion
- Visioning and Action Planning Activity

## Delivery Notation

This course is developed with flexibility in mind. Each module can be delivered as a stand alone or as an integral component of a five-Module Series. Additionally this course is not meant to be training per se, rather it is an opportunity to introduce the touchstone reconciliation process in Indigenous child welfare and offer an opportunity to for participants to actively engage in courageous conversations and action planning on reconciliation.

## Case Study Notation

In instances where a case study or role play scenario may be used, all references to real-life situations are purely coincidental.

## About the Author

Margaret Kovach, PhD (Interdisciplinary) is of Plains Cree and Saulteaux ancestry. She holds an MSW from Carleton a PhD from the University of Victoria. Margaret has an extensive background in Indigenous curriculum development at the community and academic level (both undergraduate and graduate). Recently, the School of Social Work received a prestigious international award by the Commonwealth of Learning for Distance Education course materials. The award winning course is entitled *Indigenous Approaches to Healing and Helping*, of which Margaret was the course writer. The course was commended for using technology to honour oral culture in the virtual classroom. Margaret currently teaches at the University of Victoria. She maintains a commitment to community through her community-based curriculum development work.

# MODULE II: SOUTH (BEGINNINGS) – FOCUSING ON THE CULTURE, LANGUAGE AND HOLISM TOUCHSTONES

## Introduction

*Module II: Focusing on the Culture, Language and Holism Touchstones* is based less on learning outcomes as a prescribed way of instructing and learning, rather it is using this opportunity to reach relational goals. In accordance with Indigenous pedagogies, we learn in relation to each other. Further, we live, build families, communities and nations through our relationships with people, and the environment that hosts us. In terms of the Touchstone endeavour, it is evident that changing the child welfare system requires working in relationship with one another as suggested by the four phases of the Touchstone approach (truth telling, acknowledging, relating and restoring). In light of this the goals of this course are primarily relational and restorative – building relationships that can generate substantive action plans for change in child welfare that will positively impact both Indigenous and Non-Indigenous children, youth and families. *Module II is* an opportunity to focus on culture, language and the holistic approach touchstones. Essentially these are the central elements that comprise worldview. The goal of this course is to reveal worldview (as we all hold one) and have courageous conversations on how this worldview shapes and informs the child welfare system. Given that the target audience for this course is leadership, it is an opportunity for leaders in child welfare to explore questions of worldview as it is here that the divergence between Indigenous and non-Indigenous approaches begin.

## Overall Module Relational Goals and Hopes

Upon completion of this Module you will be able to:

- Explore the touchstone in focus for this module
- Reflect upon the connection between culture, language, and a holistic approach as it applies to Indigenous child welfare.
- Relate own worldview and how it impacts the reconciliation initiative within Indigenous child welfare
- Develop a personal mission statement in relationship to these Touchstones in context of the larger reconciliation movement

## Participants

Who is this course for? This course is intended for individuals involved in leadership activities within child welfare. Leadership is defined broadly to mean those engaged in leadership at the cultural, community, institutional, governmental, and political level within Indigenous communities in the context of child welfare policy, practice and research. This course is also aimed at Non-Indigenous leadership impacting Indigenous child welfare at the political and institutional levels. Further, it is the hope that this course will call forth those leaders who are invested in working toward a reconciliation process that is sincere, non-totemic, and offers real change within Indigenous child welfare.

## Contact Information

The Touchstones initiative is a collaboration of several organizations including the First Nations Child and Family Caring Society of Canada and the National Indian Child Welfare Association. If you wish to receive further information about the Touchstone movement, please visit the website:

Website: www.reconciliationmovement.org

# UNIT 1: INTRODUCING THE CULTURE, LANGUAGE AND HOLISTIC APPROACH TOUCHSTONE

## Relational Goal

- Distinguish Indigenous culture, language and a holistic approach in relationship to dominant culture.

## Objectives

The objectives for this unit are:

- Review the Touchstone Values and conceptual model in its entirety;
- Focus the culture, language and holistic approach Touchstones;
- Explore the concept of worldview in general;
- Demonstrate an understanding of an Indigenous worldview(s) with specific reference to culture, language and a holistic approach;
- Identify the difference between Indigenous and western worldview as it applies to child welfare.

## Methods

- Direct instruction
- Large group discussion
- Opening Circle (at facilitator's discretion)

## Instructional Equipment

- Overhead projector
- Overhead transparencies of identified resources
- Flipchart and pens
- Place cards and marker (depending on whether this is being presented as a stand alone piece module)

## Note to Facilitator/Preparation

- Review the curriculum and ensure overhead materials are on hand.
- The course has been developed with flexibility in mind. For example if this module is being offered as a stand alone module then there needs to be an introductory exercise. The facilitator can choose whether to start with an opening circle or another introductory exercise. The course is developed with a flexibility that can accommodate the needs and the time allotment.
- This course can be a stand alone introductory module or can be delivered as the primer for the entire five-module course. Depending upon the delivery options, the facilitator can introduce this course correspondingly.

## Time

- 15 minutes

## Resources

Resource 1-1: [Overhead/Slide] Touchstone Overview

Resource 1-2: [Overhead/Slide] Module Agenda

Resource 1-3: [Overhead/Slide] Culture, Language and Holistic Approach Touchstone

Resource 1-4: [Overhead/Slide] Linking Culture, Language and a Holistic Approach to Worldview

Resource 1-5: [Overhead/Slide] Reflection Question: How does Worldview shape Child Welfare Practice?

Resource 1-6: [Overhead/Slide] Teaching Story

## Suggested Readings

Cross, T. (1988). Cultural Competence Continuum. *Focal Point–Bulletin of The Research and Training Center on Family Support and Children's Mental Health* (Fall).

Little Bear, L. (2000). Jagged Worldviews Colliding. In M. Battiste (Ed.), *Reclaiming Indigenous Voice and Vision*. Vancouver: UBC Press.

## Procedure

1. This curriculum has been developed to allow for flexibility, for example this may be delivered as a stand alone module as such there will be a need for introductions. Further, in the preparation for this course the facilitator will have to determine the amount of time available for each module and make delivery decisions accordingly. Because it is assumed that the facilitator brings her or his own skills, abilities and experiences in facilitating community-based Indigenous curriculum, this model allows for the facilitator to enhance the delivery of this course according to her or his facilitation style.

2. Because this curriculum is based upon the touchstone reconciliation model, the assumption is that each module will work through the process of truth telling, acknowledging, restoring and relating. What this means is that this approach is less content heavy and more directed toward to the process of dialogue. The first unit is largely informational and focuses on truth telling and acknowledging.

3. The facilitator introduces her/him self to the group (if Indigenous this usually means indicating one's tribal affiliation or cultural ancestry) and indicates to participants that the first part of this activity is to introduce the participants to each other.

4. To start the introductions, the instructor asks participants to introduce themselves by indicating the following:

   - Name and Organization
   - Reason for participating in the course
   - Preliminary expectations of the course

   The facilitator determines prior to the course whether she or he will use a circle or have a different strategy for introductions. The facilitator may want to use the circle for closing or as a debriefing strategy as necessary.

5. After the oral introductions (or re-introductions), the facilitator hands out name place cards for each participant and asks them to put their name and the organization or position they are associated with on the place card.

6. The facilitator begins the unit activity with direct instruction by giving a brief overview of the Touchstone Reconciliation Process. Again the facilitator will have to determine whether this is necessary. The recommendation is to introduce this resource as it provides a refresher as to how the Culture, Language and Holistic Approach fit into the Touchstone Values. The facilitator

accentuates that the focus of this module is two touchstones or core values emerging participants from the Niagara Reconciliation Conference as integral to a new touchstone principle-based approach to child welfare. The facilitator uses the following resource to focus this introduction:

- Resource 1-1: Touchstone Overview

7. Once the facilitator has completed reviewing Resource 1-1, she or he will begin the Module activities by presenting an agenda for this Module using:

   - Resource 1-2: Module Agenda

   The facilitator may want to ask if there is anything participants would like to add to the agenda. This is a good time to advise (or remind) participants that this is not training per se, but an opportunity for individuals within leadership positions to have conversation about how the core touchstones and values can be utilized for a new child welfare system for Indigenous children. This course is about creating space for conversation, dialogue and planning.

8. After reviewing the agenda, the facilitator then presents the touchstones that the group will be focusing on for the day. Using the following resource introduce the Touchstone in focus for today:

   - Resource 1-3: Culture, Language and Holistic Approach

9. For further discussion, the facilitator introduces the following resources and generates discussion. Indicate to participants that this is not about engaging in a totemic cultural training approach, rather this is about recognizing and respecting differing worldviews:

   - Resource 1-4: Linking Culture, Language and a Holistic Approach to Worldview
   - Resource 1-5: How does Worldview shape Child Welfare?

10. As you are working through this information, ask participants if they have any questions.

    Ask participants if there is anything else they would like to add. Segue into the next activity.

# UNIT 2: FOCUSING ON CULTURE, LANGUAGE AND A HOLISTIC APPROACH IN RELATIONSHIP TO INDIGENOUS CHILD WELFARE

## Relational Goal

Identify the centrality of culture, language and a holistic approach within Indigenous Child Welfare.

## Objectives

The objectives for this unit are:

- Examine historical implications for Indigenous youth, children and families when imposed practices have been incongruent with Indigenous cultural worldview(s);
- Assess the link between effective child welfare policy, practice and research within Indigenous communities and congruency with culture, language and a holistic approach;
- Identify how oneself understands and expresses worldview;
- Reflect upon what cultural knowledges one privileges;
- Formulate an oral response to the notion "culturally neutral" child welfare policy, practice and research.

## Instructional Methods

- Direct instruction
- Small Sharing Circles
- Large Group Dialogue

## Instructional Equipment

- Overhead projector
- Overhead transparencies of identified resources

## Note to Facilitator/Preparation

- Review the curriculum and ensure overhead materials are on hand.

## Time

- 30 minutes

## Resources

Resource 2-1: [Overhead/Slide]: Western, Traditional and Delegated Approaches to Holistic Child Welfare

Resource 2-2: [Overhead/Slide]: The Current Situation: The Child Welfare system(s) having most impact on Indigenous communities

Resource 2-3 [Overhead/Slide]: Reflection Question: What Worldview do you Advance?

Resource 2-4: [Overhead/Slide]: Small Circle Sharing Theme: From your personal perspective and context, how do you see worldview as shaping current child welfare practice? What does this mean for Indigenous communities?

## Suggested Readings

Lynn, R. (2001). Learning from a "Murri Way." *The British Journal of Social Work, 31*(6), 903–916.

Weaver, H., N. (1999). Indigenous People and the Social Work Profession: Defining Culturally Competent Services. *Social Work, 44*(3), 217–225.

## Procedure

1. Indicate to the participants that the purpose of this activity is to review the linkage between worldview and practice within child welfare. Indicate to participants that worldview comprises language, culture, and a holistic approach. The facilitator indicates that this activity is an opportunity to provide a couple of resources to stimulate self-reflection, for participants to ask themselves what worldview they themselves privilege. Additionally, the purpose of this activity is to intentionally reveal the linkages between worldview and child welfare practice and to clearly unmask the current situation – Indigenous child welfare is being strongly shaped by a western paradigm.

2. It may be a struggle for non-Indigenous participants to engage in this exercise as they may see themselves as having no culture. Indicate to participants that we all have culture, even if one's culture has been so normalized as to be seen as universal. The facilitator should encourage people to think about how their values and beliefs are intricately linked to a worldview, and assist participants in making this visible.

3. To show how worldview impacts child welfare practice, the facilitator uses the following resource.

   - Resource 2-1: Western, Traditional and Delegated Approaches to Holistic Child Welfare – the Paradigm Continuum
   - Resource 2-2: The Current Situation: The Child Welfare System(s) having most impact on the Indigenous communities

   The facilitator asks if there are any questions. The purpose of reviewing this resource is to provoke thinking and should be dealt with in this manner. It is not whether participants agree or disagree, the purpose is to get them thinking about the linkages between worldview and practice so they can have small circle discussions.

4. The facilitator then asks participants to consider the following question for the next small exercise using the following resource.

   - Resource 2-3: What Worldview do you Advance?

5. Indicate to participants that next activity is to have small sharing circles of four to six. Do not have larger circles than six participants (four is optimal). Ensure that there is both Indigenous and Non-Indigenous leadership in

each circle. Indicate to participants that this sharing circle can be carried out according to cultural protocol (if there is a Indigenous person in the group to lead the circle); or they can have a more contemporary sharing circle with the key protocol being that everyone has an opportunity to speak, and while that person is speaking the other group members are expected to listen. In this sense it is not a dialogue but a respectful sharing and listening exercise. The purpose of this activity is not take notes or present back, but rather to give participants an opportunity to share how they see worldview as impacting the current child welfare practice. It is also an opportunity for participants to listen to other participant responses to this question:

- Resource 2-3: Small Circle Sharing Theme: From your personal perspective and context, how do you see worldview as shaping current child welfare practice? What does this mean for Indigenous communities?

Indicate to participants that they have about 20 minutes for the circle. They are not expected to report back, simply to relate with their small group.

In concluding this activity, ask participants if they would like to provide comment to the larger group about this activity. Indicate that the next brief activity will be focusing on their leadership role in relationship to this topic. Segue into the next activity.

# UNIT 3: LEADERSHIP ROLES WITHIN THE CULTURE, LANGUAGE AND HOLISTIC APPROACH TOUCHSTONES

## Relational Goal

Describe the role leadership has in supporting culture, language and a holistic philosophy in relation to reconciliation initiatives in Indigenous Child Welfare.

## Objectives

The objectives for this unit are:

- Identify areas of conflict for across cultures leadership in engaging with the touchstone;
- Clarify the role of leadership in supporting culture, language and holistic approach in policy, practice and research within child welfare context.

## Instructional Methods

- Dyad
- Large Group Dialogue

## Instructional Equipment

- Overhead projector
- Overhead transparencies of identified resources

## Note to Facilitator/Preparation

- Review the curriculum and ensure overhead materials are on hand.

## Time

- 15 minutes

## Resources

Resource 3-1: [Overhead/Slide]: Leadership Roles (see module I procedures)

Resource 3-2: [Overhead/Slide]: Dyad Question

## Suggested Reading

Veijo N., & Hujala., E., &. (2002). *Leadership in Early Childhood Education – Cross Cultural Perspectives*. Oulu: University of Oulu.

## Procedure

1. Indicate to participants that this activity is a short exercise to re-focus the discussion specifically on leadership roles. As a refresher, the facilitator uses the following resources to identify some of the roles that leaders play within their organizations and communities:
   - Resource 3-1: Leadership Roles
2. Ask participants to turn to the person beside them and have a short dyad discussion on the following question:
   - Resource 3-2: Dyad Question: As a leader, what do you see as your role and ability in supporting this touchstone in relationship to Indigenous child welfare that moves beyond tokenism or rhetoric
3. If there is time the facilitator asks participants to share some of their responses to this question and facilitates a dialogue. Again there is no need to take notes as this is solely about relating with each other. The facilitator then indicates to participants that the next exercise is about preparing a visioning statement on these touchstones. Segue into the next activity.

# UNIT 4: VISIONING AND ACTION PLANNING ON SUPPORTING CULTURE, LANGUAGE AND HOLISTIC APPROACH IN INDIGENOUS CHILD WELFARE RECONCILIATION

## Relational Goal

Visualize and generate an action plan aimed toward reconciliation within Indigenous child welfare.

## Objectives

The objectives for this unit are:

- Visualize how the leadership can support divergent worldviews in child welfare policy, practice and research;
- Identify how the Touchstone Reconciliation conceptual model can assist in responding to worldview "crossroads" in child welfare;
- Prepare a collective vision and action statement as leaders on the Touchstones of self-determination and a holistic approach within reconciliation within child welfare.

## Instructional Methods

- Direct instruction
- Visioning group (a small group)

## Instructional Equipment

- Overhead projector
- Overhead transparencies of identified resources
- Flipchart and pens

## Note to Facilitator/Preparation

- Review the curriculum and ensure overhead materials are on hand.
- This activity may be optional depending on whether if it is being delivered as an integral component of the five-module series and the length of time that available. The facilitator will have to make this determination in conjunction with participant needs prior to the start of the workshop.

## Time

- 60 minutes

## Resources

Resource 4-1: [Overhead/Slide]: Small Group Discussion for Collective Vision

## Suggested Readings

Blackstock, C., Brown, I., & Bennett, M. (2006). Reconciliation: Rebuilding the Canadian Child Welfare System to Better Serve Aboriginal Children and Youth. In *Putting a human face on child welfare: Voices from the prairies*, Ivan Brown, Ferzana Chaze, Don Fuchs, Sharon McKay and Shelley Thomas Prokop (Eds). Regina: Prairie child welfare consortium.

## Procedure

1. Indicate to participants that this next activity is to provide an opportunity for engaging in some preliminary relating work around creating a general vision for supporting this touchstone in child welfare. This incorporates both process and goals and that allows for an on-going relationship that is helpful toward this end.

2. The facilitator indicates to participants that the collaboration process will include two steps. The end result will be a starting vision for supporting the touchstones that have been the focus of this module as they apply to child welfare. The facilitator reminds participants that this is the starting place, so focus is to be on principles or values that can guide this process. However, ask people to take this seriously – could they walk the talk. As leaders can you advocate for this vision?

3. The instructor reviews the two steps and what is involved. To start the instructor writes the following on a flipchart:

   - Collaborative visioning in small groups
   - Sharing small group collaborative visions with the larger group

4. The facilitator reviews each of the steps with the participants ensuring that the participants are clear about the instructions and the time frames. Prior to starting the exercise the facilitator assigns participants into three small groups. The instructor should assign participants into three small groups ensuring that there is a blend of representatives from Indigenous and non-Indigenous leadership in each group.

5. Collaborative visioning in small groups: In small groups participants will be asked to generate a discussion on the questions identified in the following resource:

   - Resource 4-1: Small Group Discussion for Collective Vision

6. The goal of the small group work is to develop a collective vision statement of principles for reconciliation in Indigenous child welfare. Ask the group to select a recorder to write down the vision statement and presenter to relay the vision statement to the large group. The group has 20 minutes to complete this exercise (the amount of time can be flexible).

7. Sharing small group collaborative visions with the larger group: In this final step each group will be asked to present their vision statement. After the activity is complete the facilitator will have the task of amalgamating the three vision statements into one page summary to send via email to the participants after the course.

8. Indicate to participants that this vision statement will guide them through the rest of the modules. Ask participants if they have any questions.

# RESOURCES

## The Facts[1]

"There are between 22,500 and 28,000 First Nations children in the care of the Canadian child welfare system... three times the number that attended residential schools in the 1940s (First Nations Child and Family Caring Society, 2002; Child Welfare League of Canada, 2003; Blackstock, 2002)."

"The chances of a First Nations child going into child welfare care are one in 17 whereas it for non-Aboriginal children it is one in 200 (Blackstock, 2004)"

"From the very outset, Aboriginal children are more than twice as likely to be investigated compared to non-Aboriginal children. Once investigated cases involving Aboriginal children are more likely to be substantiated, more likely to require on-going child welfare services, more than twice as likely to be placed in out of home care, and more likely to be brought to child welfare court (Wen:de Report)"

Why?

## Resource 1-1: Touchstone Overview

The four Touchstones of Hope:

- Culture, Language and Holistic Approach
- Self-Determination
- Non Discrimination
- Structural Intervention

The Touchstone process of reconciliation:

- truth telling
- acknowledging
- relating
- restoring

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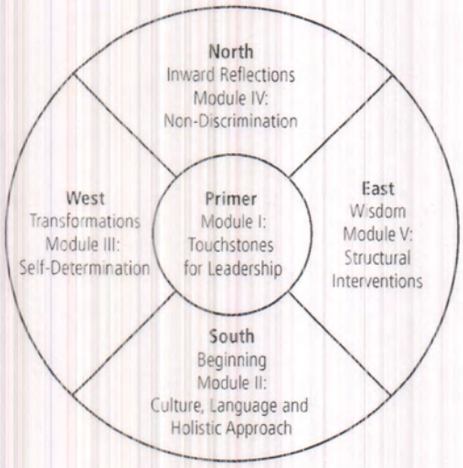
1 This information was taken from the following public presentation: Blackstock, C. (2006). Prevention of Violence Against Indigenous Children. Cape Mudge First Nation.

## Touchstones for Leadership




# Resource 1-2: Module Agenda

## Module I: Primer on Touchstones for Leadership

- Introduction to the Touchstones (completed)
- Focusing on the Four Stage Reconciliation Model
- Leadership Roles within the Touchstone Reconciliation Movement
- Developing a Leadership Mission Statement on the Touchstones

## ★ Module II: Culture, Language and Holistic Approach

- What it means to have a distinctive worldview unique from the Dominant Perspective
- Why culture, language and a holistic approach matters in Child Welfare practice
- Leadership's role in Creating Space for Indigenous ways of being, knowing and protecting Indigenous children
- Visioning and Action Planning on supporting Indigenous ways of being and knowing in protecting Indigenous children.

## Module III: Self-Determination Touchstone

- What does Self-Determination mean in context of the Touchstones?
- Why Self-Determination matters in Indigenous child welfare

- Leadership's role in Advocating for Self-Determination in Indigenous child welfare
- Visioning and Action Planning on supporting the Self-Determination Touchstone.

### Module IV: The Non Discrimination Touchstone

- What does Non Discrimination mean in Indigenous child welfare?
- Bringing awareness to discriminatory practices in your context
- The Role, Responsibility and Implications for Leadership in advocating for a non discriminatory approach to Indigenous child welfare
- Visioning and Action Planning on the Non Discrimination Touchstone.

### Module V: Structural Interventions Touchstone

- What is the linkage between Structural Interventions and Non Discrimination?
- Differentiating between Structural Risks and Family Risks
- Leadership's role in Reducing Structural Risks impacting Indigenous children, youth and Families
- Visioning and Action Planning on Structural Interventions

## ★ Resource 1-3: Culture, Language and Holistic Approach Touchstones

### Culture and Language[2]

- Culture is ingrained in all child welfare theory, research, policy and practice. There is no culturally neutral practice or practioner.
- Child welfare policy and practice are most effective when they reflect and reinforced the intrinsic and distinct aspects of Indigenous cultures.
- Guidelines and evaluation process for culturally appropriate chid welfare are strongest when established by Indigenous communities, reflecting local culture and context.

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2 Blackstock, C., Cross, T., Brown, I., George, J., & Formsma, J. (2006).*Reconciliation in Child Welfare: Touchstones of Hope for Indigenous children, youth and families. Ottawa*: First Nations Caring Society of Canada.

- Language is the essence of culture, and child welfare knowledge, policy, and practice are most relevant when expressed in the language of the community served.

### Holistic Approach[3]

- Child Welfare approaches that reflect the reality of the whole child preserve the continuity of relationships and recognize the child is shaped her/his culture (including traditions, spirituality, and social customs), environment, social relationships, and specific abilities and traits.
- Effective child welfare services take a lifelong approach to making decisions, and give due consideration to both short-and long-term impacts of interventions.
- Relevant child welfare interventions acknowledge that non-Indigenous and Indigenous children and youth are citizens of the world. This means that the child welfare systems must ensure all children and youth in their care have opportunities to understand, interact with, and respect peoples of different cultures.

## Resource 1-4: Linking Culture, Language and a Holistic Approach to Worldview

"Worldview provides people with a distinctive set of values, an identity, a feeling of rootedness of belonging to a time and place, and a felt sense of community"[4]

What is your understanding of Worldview? How does it impact what you do? Do you have a Worldview?

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3 Blackstock, C., Cross, T., Brown, I., George, J., & Formsma, J. (2006). *Reconciliation in Child Welfare: Touchstones of Hope for Indigenous children, youth and families. Ottawa*: First Nations Caring Society of Canada.

4 Graveline, F. J. (1998). *Circleworks: transforming eurocentric consciousness*. Halifax, N.S.: Fernwood Pub.

## Resource 1-5: Reflection Question: How does Worldview Shape Child Welfare Practice?

Given the above understanding of worldview (and how it incorporates culture, language and a holistic approach) consider the following question:

How does Worldview Shape Child Welfare Practices?

## Resource 2-1: Western, Traditional and Delegated Approaches to Integrated Child Welfare

**Roles and Responsibilities According to Differing Worldviews**

| Modern | Service | Traditional |
|---|---|---|
| Elementary Teachers, Television, Coaches | Basic Education | Uncles/Aunties, Elders, Parents |
| High School Teachers, Professors, Journeymen, Jails | Child Welfare | Elders, People with specific skills (e.g. hunting, making clothes) |
| Child Protections/Adoption Social Workers | Social Assistance | Clan Chiefs, Head of Family |
| Doctors, Nurses, CHRs, Physiotherapists, Hospitals, Ambulances, etc. | Physical Health | Healers, Sports Players |
| Psychologists, Therapists, Group Facilitators | Mental Health | Elders, Uncles/Aunties, Spiritual Guides |
| Priests, Churches | Spiritual Health | Spiritual Guides, Elders |
| Lawyers, Judges, Jails | Justice | Clan Chiefs, Elders |
| Police, Jails | Policing | Warriors |

# Resource 2-2: The Current Situation: The Stronghold of a Western Child Welfare System on Indigenous Communities

## Indigenous Children-in-Care:[5]

**Children in Care by Aboriginal Status in Three Sample Provinces**

| Aboriginal Identity of Child | Province A | | Province B | | Province C | | Total | |
|---|---|---|---|---|---|---|---|---|
| | # | % | # | % | # | % | # | % |
| Métis | 492 | 11.7 | 622 | 14.2 | 510 | 10.6 | 1,624 | 12.1 |
| Inuit | 26 | 0.6 | 22 | 0.5 | 9 | 0.2 | 57 | 0.4 |
| First Nations (status) | 3,317 | 79.0 | 2,592* | 59.2 | 4,022 | 83.7 | 9,931 | 74.2 |
| First Nations (non status) | 362 | 8.6 | 1,143 | 26.1 | 262 | 5.5 | 1,767 | 13.2 |
| TOTAL | 4,197 | | 4,379 | | 4,803 | | 13,379 | |

* includes children who registered and are eligible to be registered with application pending

**Percentage of Children in Care by Cultural Group in Three Sample Provinces**

| Cultural Group | Population of Specific Cultural Group in 3 Sample Provinces* | Overall Child Population in 3 Sample Provinces | Chidren in Care (3 Provinces) | Children in Child Welfare Care by Cultural Group in 3 Sample Provinces*** |
|---|---|---|---|---|
| | # | % | # | % |
| First Nations Status children | 97,065 | 6.20 | 9,931 | 10.25 |
| Métis children | 49,040 | 3.10 | 1,624 | 3.31 |
| Other children** | 1,411,280 | 80.30 | 9,445 | 0.67 |

** includes Non Status First Nations children and Inuit children

*** based on provincial child in care numbers taken as a proportion of children 14 years and under pursuant to the Canadian Census 2001

5 Statistics taken from the *Wen: de – We are Coming to the Light of Day*. (2005). Ottawa: First Nations Caring Society of Canada. p. 43.

## Resource 2-3: Reflection Question: What Worldview Do You Advance?

### Reflection Question

What worldview do you advance?

## Resource 2-4: Circle Sharing Theme

From your personal perspective and context, how do you see worldview as shaping current child welfare practice? What does this mean for Indigenous communities?

## Resource 3-1: Leadership Roles

Leadership Roles

- Sharing information
- Listening
- Acting
- Role Modeling
- Having Strong People Skills
- Developing Trusting
- Building Relationships
- Setting a Course of Action

## Resource 3-2: Dyad Questions

As a leader, what do you see as your role and ability in supporting this touchstone in relationship to Indigenous child welfare that moves beyond tokenism or rhetoric?

# Resource 4-1: Small Group Discussion for Collective Vision

## Instructions

- Select a group recorder to keep note of all the key ideas generated.
- Generate ideas to formulate in a vision statement.
- The vision statement should be short but encompass the collective sentiments shared by the group.
- Please ensure that all people in the group are heard and their ideas reflected in the vision statement.
- The instructor will advise you of the time allotted for this activity and when the allotted time is almost up.

## Questions

How can you support Indigenous culture, language and a holistic approach as part of a newly emerging Indigenous Child Welfare system?

Write only those strategies that you as a leader can make a commitment toward and that move beyond tokenism and rhetoric?

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