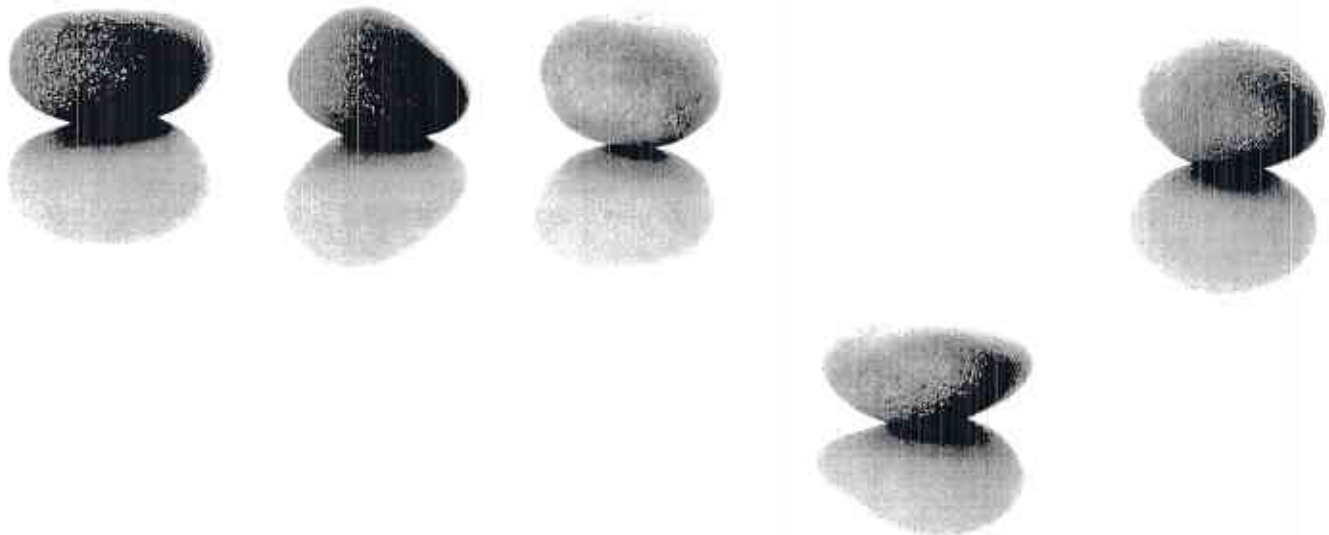# Touchstones for Leadership

RECONCILIATION IN INDIGENOUS CHILD WELFARE

MODULE IV NORTH
INWARD Reflections

Focusing on the Non Discrimination Touchstone

contents

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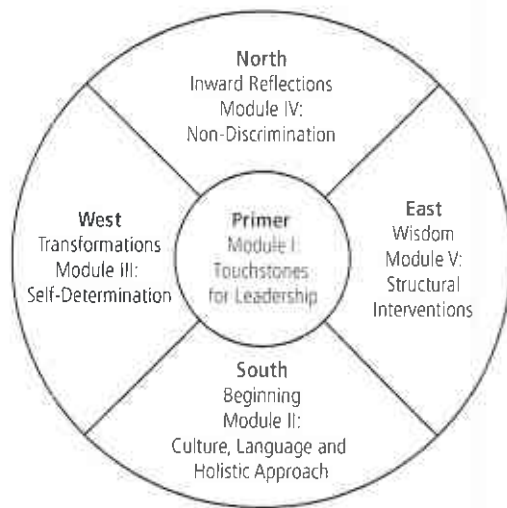
The course is structured into five different Modules that are based upon the Touchstones. They can be organized in the conceptual teaching tool of the *Medicine Wheel*. They include:

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 IV: NORTH (INWARD REFLECTIONS) – FOCUSING ON THE NON DISCRIMINATION TOUCHSTONE

Introduction

Module IV: Focusing on the Non Discrimination Touchstone 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 IV is* an opportunity to focus on non discrimination. The goal of this course is to reveal the connection between non discrimination and decolonizing social work practice within Indigenous child welfare as a necessary component of reconciliation. Leadership will have an opportunity to dialogue on how they see discriminatory policy and practices as impacting Indigenous children and youth, and ways in which a non-discriminatory approach is a necessary component in engaging in any reconciliation effort within Indigenous child welfare system.

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 Indigenous self-determination as it applies to Indigenous child welfare.

- Relate own understanding of non discrimination and how it impacts the reconciliation initiative within Indigenous child welfare that moves beyond rhetoric
- Develop a personal mission statement in relationship to this 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 I: INTRODUCING THE NON DISCRIMINATION touchstone

Relational Goal

- Define and integrate how racism pervades "normalized" policies and programs associated with current Indigenous Child Welfare system.

Objectives

The objectives for this unit are:

- Review the Touchstone Values and conceptual model in its entirety;
- Focus the Non Discrimination Touchstone;
- Explore the dimensions of racism (personal, institutional, structural);
- Identify the different levels of racism and discrimination that exist in context of Indigenous child welfare;
- Examine the notion of "decolonizing child welfare practices."

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

- 30 minutes

Resources

Optional Resource: [Overhead/Slide] Impacts of Child Welfare System on Indigenous Families

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

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

Resource 1-3: [Overhead/Slide] Non Discrimination Touchstone

Resource 1-4: [Overhead/Slide] Levels of Discrimination (personal, structural)

Resource 1-5: [Overhead/Slide] Personal Discrimination (how does is unfold)

Resource 1-6: [Overhead/Slide] Structural Discrimination

Resource 1-7: [Overhead/Slide] Structural Discrimination in Indigenous Child Welfare

Resource 1-8: [Overhead/Slide] Reflection Question: How are we complicit?

Suggested Reading

McIntosh, P. (1989)." White Privilege: Unpacking the Invisible Knapsack." *Peace and Freedom*, July-August, 1989. pp. 10–12.

Procedure

1. This curriculum has been developed to allow for flexibility. For example this Module may be delivered as a stand alone session and they may 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. If applicable, 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 Non Discrimination fits into the Touchstone Values. The facilitator accentuates that this is a touchstone or core value 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: Non Discrimination Touchstone

9. Using the following resource, provide an example of the two areas of focus for this conversation – personal and structural racism.

   • Resource 1-4: Levels of Discrimination

10. Indicate to participants one of the most common forms of personal discrimination that is apparent with Indigenous child welfare at the leadership level is the personal normalization of European, white culture. The notion

Note to Facilitator/Preparation

- Review the curriculum and ensure overhead materials are on hand.
- Make sure to have the copy of Moral Muteness of Managers to have on hand to read pages 84–86. Because of copyright restrictions this article can not be handed out, but as facilitator you can have your own copy and read from it. This is a form of an oral listening and hearing exercise.

Time

- 15 minutes

Resources

Resource 2-1: [Overhead/Slide]: Dyad Reflection Question

Resource 2-2: [Overhead/Slide]: Causes of Moral Muteness

Suggested Reading

Bird, F. B., & Waters, J.A. (1989). The Moral Muteness of Managers. *California Management Review, 32*(1), 73–88.

Procedure

1. Indicate to the participants that the purpose of this activity is consider their own engagement with anti-discriminatory practices or complicity with discriminatory practices. It is an opportunity to debrief from the morning discussion. They have about five to seven minutes.

   - Resource 2-1: Dyad Discussion Question – How have I been complicit and/ or challenged Discriminatory practices in Indigenous child welfare?

2. After the dyad exercise, Indicate to participants that the next part of this exercise is an a oral listening and hearing exercise. Before beginning the reading/listening exercise, the facilitator introduces the concept of moral muteness by using Resource 2-2.

   - Resource 2-2: [Overhead/Slide]: Definition and Causes of Moral Muteness

After reviewing this resource, the facilitator reads a short excerpt (about 10 minutes) from the article the moral muteness of managers (pp. 84-86). Indicate to participants ideas from this reading will be a key resource for the next activity (they may want to take notes).

3. The facilitator indicates to individuals they may want to discuss the handout out with their partner; however, they may want to quietly reflect. Participants will be asked to work in small groups in the next activity, to come up with ways the moral muteness occurs in their organization and ways in which they can create interventions.

4. For reconciliation to happen, there must be dialogue on this area. Indicate to participants that this is short activity so they need to be conscious of their time.

5. Segue into the next activity.

UNIT 3: LEADERSHIP AND THE NON DISCRIMINATION TOUCHSTONE: CHALLENGES AND OPPORTUNITIES

Relational Goal

Identify leadership's moral responsibility and role in recognizing racism and putting forth an agenda of a decolonizing approach to Indigenous Child Welfare and its implications.

Objectives

The objectives for this unit are:

- Relate the leadership roles in advancing the Touchstone of non discrimination within Indigenous child welfare reconciliation;
- Identify the implications for leadership of opening the "pandora's box" around racism and discrimination in your organizational context;
- Share the possibilities and challenges of leading your organization toward decolonizing child welfare policy, practice, and research;
- Assess the utility of the Touchstone reconciliation conceptual model in assisting in creating decolonizing child welfare policy, practice and research.

Instructional Methods

- Small Groups (Same groups configurations as previous unit)

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

Optional Resource: [Overhead/Slide]: Leadership Roles

Resource 3-2: [Overhead/Slide]: Small Group Instructions

Suggested Reading

Bolaria, B.S., and Li, P.S., (1988). *Theories and Policies of Racial Domination. in Racial Oppression in Canada.* (2nd edition), (pp. 27–40). Toronto: Garamond Press.

Procedure

1. The facilitator indicates to the participants that they will be working in small groups of four. The facilitator can determine whether to ask participants to form their groups randomly or if the facilitator will determine ahead of time who will be working together in small groups. Indicate to participants that this is a decolonizing exercise that will appear to focus on Non-Indigenous leadership. However, this dialogue needs to occur within the company of each other; however, it can be argued that all of us have a responsibility to examine how we are supporting non discrimination as the potential for discriminatory view is there for all of us though it may take different forms.

2. Indicate to participants that this activity is a short exercise to focus the discussion specifically on the specific role of leadership in supporting the non-discriminatory touchstone. If necessary, the facilitator can review the Resource 3-1: Leadership Roles. The facilitator then indicates to participants that they have three tasks in their small group. These tasks include: identifying how discrimination is manifested in their organizational context; identify possible interventions; and discuss possible ways to prepare for possible

fallout. Indicate to participants that they may want to use their handout on "Moral Muteness" for to assist in this discussion. They should have had an opportunity to read through and discuss this handout.

- Resource 3-1: Leadership Roles (optional)
- Resource 3-2: Small Group Instructions

3. Indicate to participants that they have 30 minutes for this activity. Ask participants to determine some one to be a recorder and to document their findings in the three areas. Depending on time frame the facilitator may ask that they report back. If this is not possible, indicate to participants that you will be collecting all of the flipchart notes and ensuring that they are sent out to participants. The facilitator will have to determine how much time to spend on this topic – it is important so if there is substantial dialogue and relating then the facilitator may decide to allow participants more discussion time. It is assumed that leadership in the room is related to Indigenous child welfare, so the discussion will naturally focus on this topic.

4. If there is time the facilitator leads a large group check-in and asks participants if they would like to share any thoughts from their discussions. Segue into the next activity.

UNIT 4: VISIONING AND ACTION PLANNING ON SUPPORTING NON-DISCRIMINATORY TOUCHSTONE IN INDIGENOUS CHILD WELFARE RECONCILIATION

Relational Goal

Visualize and generate an action plan aimed toward reconciliation within Indigenous child welfare as it specifically pertains to the non discrimination touchstone.

Objectives

The objectives for this unit are:

- Visualize leadership's responsibility in putting forth an action plan for non discrimination as it relates to Indigenous child welfare;
- Visualize a collective plan of how to deal with ramifications of recognizing and identifying racism in your leadership context;
- Prepare a collective visioning and action statement as leaders on the Touchstone of non discrimination 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 or as a stand alone workshop (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

- 45 minutes

Resources

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

Suggested Reading

Mullaly, R.P. (2002). *Challenging oppression: a critical social work approach.* Don Mills, ON: Oxford University Press.

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. *The facilitator will have to make a determination whether to ask participants to stay in the same group as before or to change groups.*

2. The facilitator indicates to participants that the collaboration process will include two steps. The end result will be a starting strategy for supporting the touchstone that has been the focus of this module as they apply to child welfare. Remind participants that they may want to use their work from the previous activity on non discrimination as a starting place for this activity.

3. The facilitator reminds participants that the focus is to be on a strategy that can support the non discrimination touchstone. They will need to identify their vision, and then work on a strategy for incorporating this vision. Ask people to develop a strategy that is general enough that could be customized to different settings (in other words indicate to participants not to get too caught up in the details). They will need to chart this on flip chart and come up with a written statement. Ask people to take this seriously – could they walk the talk. As leaders can you advocate for this vision and strategy?

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

   - Re-stating a Collaborative Vision and Identifying a Strategy on supporting this Touchstone
   - Sharing small group collaborative visions with the larger group

5. The facilitator reviews each of the steps with the participants ensuring that the participants are clear about the instructions and the time frames.

6. Collaborative vision and strategy in small groups: In small groups participants will be asked to generate a discussion on the questions identified in:

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

7. 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).

8. Sharing small group collaborative visions with the larger group: In this final step each group will be asked to present their vision statement and strategy on this touchstone within child welfare. 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.

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

RESOURCES

Optional Resource: Impacts of the Child Welfare System

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

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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.

The Touchstone process of reconciliation:

- truth telling
- acknowledging
- relating
- restoring

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: Non Discrimination Touchstone

Non Discrimination[2]

- Indigenous children and youth receiving child welfare services should not receive inferior services because they are Indigenous
- Indigenous peoples are entitled to equal access to child welfare resources that are responsive to their needs, and the unique cultural context of their experience.
- Indigenous peoples are entitled to equal access to ancillary resources related to child welfare, such as services supported by the voluntary sector, corporate sector, and all levels of government.
- Indigenous ways of knowledge must be given full credence when child welfare work is carried out with Indigenous children, youth, and their families, and Indigenous interventions used as a first priority.

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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.

Resource 1-4: Levels of Discrimination

The Web of Discrimination

- Personal
- Institutional
- Structural

Resource 1-5: Personal Discrimination

A Personal Manifestation of Discrimination within Child Welfare often occurs through Case Workers inability to see their own culture. Consider this thought:

> "Rosaldo (1993) observes that, within nation-states, some people are seen as 'having culture' while others are 'without culture.' What is regarded as 'cultural visibility and invisibility' becomes part of the language discourse; 'our' and 'we' refer to the 'people without culture.' And, as Rosaldo explains, 'by courtesy, "we" extend this noncultural status to people who ("we" think) resemble "us"...full citizens lack culture and those most culturally endowed lack full citizenship (p. 198).'"[3]

Within Indigenous-White relations within child welfare this becomes translated into the notion of the "other."

What is your culture? Who is your other?

Resource 1-6: Structural/Systemic Discrimination

Consider this Definition of Systematic Discrimination:

> "Institutional racism, sometimes referred to as systematic racism (James, 1993; Elliot and Fleras, 1992; Arnold et al., 1991), exists where the established policies, rules and regulations of an organization or institutions systematically reflect and produce differential treatment of various groups within that organization or institution and in society generally. ... The racist policies and

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3   James, C. E. (1999). *Seeing Ourselves – Exploring Race, Ethnicity and Culture (2nd Edition)*. Toronto: Thompson Educational Publishing, Inc. p. 29

practices of institutions are developed and implemented by individuals who, because of their training and allegiances to the organization, understand that they must adhere to the norms (including the role of relationships) and sanctions to maintain the "order of things." (p. 135)[1]

Resource 1-7: Structural Discrimination within Child Welfare

A Case Example from Canada: Manifestation of Structural Discrimination

- Poverty – three of five Aboriginal children under six live in poverty – Average income on reserve 6400–7500 per annum.
- Urbanization – 70% of Aboriginal people live off reserve. Most move to access services, school, jobs
- Substance Misuse – Aboriginal youth 11 times more likely to misuse solvents – average age of initial use nine years old.
- Youth justice – 78% of Aboriginal youth in prison are First Nations
- Education – 30.7% of First Nations youth on reserve graduate
- Youth Suicide – 38% of all First Nations youth (10–18 years) deaths are suicides
- Accidental injury – First Nations infants and toddlers die from accidents at four to five times the rate
- Child Welfare – two-thirds of all substantiated cases involving Aboriginal families were First Nations (status and non status)[5]

The Situation

- Neglect twice as likely to be the primary form of maltreatment in Aboriginal families
- 65% of Aboriginal children in CIS are First Nations

4   James, C. E. (1999). *Seeing Ourselves – Exploring Race, Ethnicity and Culture (Edition)*. Toronto: Thompson Educational Publishing, Inc.

5   Blackstock, Clarke, Cullen, D'Hondt, Formsma, 2004 as taken from C.Blackstock presentation: Blackstock, C. (2006). Prevention of Violence Against Indigenous Children. Cape Mudge First Nation.

- Aboriginal children functioning approximately on par with non Aboriginal children
- Aboriginal children twice as likely to be placed in care
- If poverty, inadequate housing and substance misuse are controlled for there should be no over representation of Aboriginal children in child welfare care[6]

A Most Recent Response by Indigenous leadership

- Human Rights Complaint Against Canada (2007) for not honouring Directive 20.1 Policy Review and thus denying Indigenous children the same rights as non-Indigenous children within the context of child welfare services.

Resource 1-8: Reflection Question

Given the above information consider the following question:
As individuals in a society, how are we complicit?

Resource 2-1: Dyad Discussion Question

How have I been complicit and/or challenged Discriminatory practices in Indigenous child welfare?

Resource 2-2: *Moral Muteness* Handout

F. Bird & J. Waters on Moral Muteness

Moral Talk is seen as causing:[7]

- An overall threat to harmonious relationships
- An overall threat to efficiency
- An overall threat to the image of power and effectiveness

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6   Blackstock, Trocme and Bennett, 2004, Trocme, Knoke, Blackstock, 2004 as taken from C.Blackstock presentation: Blackstock, C. (2006). Prevention of Violence Against Indigenous Children. Cape Mudge First Nation.

7   Bird, F. B., & Waters, J.A. (1989). The Moral Muteness of Managers. *California Management Review, 32*(1), 73–88.

Moral Talk is then seen as:

- Intrusive, confrontational and incites a cycle of mutual incrimination
- "Moral talk assumes distracting moralistic forms (praising, blaming, ideo-logical) and is simplistic, inflexible, soft and inexact"
- Too idealistic and is not seen as having rigor and force.

Optional Resource: Leadership Roles

Leadership Roles

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

Resource 3-1: Small Group Instructions

Activity Instructions:

- Please record as this is a brainstorming exercise, please identify a recorder and write your ideas on a flip chart
- You have approximately 15–25 minutes for this exercise, your facilitator will advise you.
- There are three Tasks:

  1. identifying how discrimination is manifested in their organizational context
  2. identify possible interventions
  3. discuss possible ways to prepare for possible fallout. Indicate to participants that they may want to use their handout on "Moral Muteness" for to assist in this discussion.

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

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.
- After establishing the vision statement on self-determination, then develop a strategy for supporting this vision statement. Keep the brainstorming general enough that it could be customized to fit various sites. Record your strategies
- You have 20–30 minutes. The instructor will advise you when time is almost up.

Questions

How can you integrate non discrimination 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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