



# Kina Gbezhgomi

Child and Family Services



# SERVICE MODEL



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**Reviewed by:**

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## Agency History

The critical need to establish formal child welfare prevention programs in our Anishinabe communities was identified almost four decades ago by the United Chiefs and Councils of Manitoulin (herein referred to as United Chiefs and Councils of Mnidoo Mnising (UCCMM) and Wikwemikong Unceded Indian Reserve (herein referred to as Wiikwemkoong Unceded Territory – WUT). This need was precipitated by decades-long interventions by mainstream child protection agencies that had resulted in the removal of many of our children from their families and communities, and little change in the complicated convergence of factors that had caused such drastic interventions.

In 1984, a proposal entitled, 'Our Children, Our Responsibility' was initiated that indicated guidelines for the establishment of a Care and Maintenance Program for Indian children under the auspices of UCCMM which led to the development of a 5-year plan. This vision, this document, became the agency's foundation and inspiration. From our Anishinabe worldview it was at this time that Kina Gbezhgomi Child and Family Services (herein referred to as KGCFs) experienced its spiritual birth.

KGCFs became incorporated in 1991 and designated a child and family service authority pursuant to Part X of the Child & Family Services Act (CFSA). Acting on behalf of and in collaboration with its seven (7) affiliate Anishinabek communities, KGCFs had two (2) primary objectives:

*“To establish an Indian-directed and controlled child and family care organization to plan, design, implement and deliver culturally appropriate services to children and their families in First Nation communities, and to Indian children and their families in other parts of the corporations' service area;*

And,

*“To provide an organization which member Indian Bands or First Nations may designate as a Band Representative for the purpose of child and family services legislation in Ontario, and as an authority for the purpose of negotiating with governments for the provision of services.”*



Commencing in 1992, funding that had previously flowed through the Children's Aid Society of the Districts of Sudbury and Manitoulin (CASDSM) for on-reserve child welfare prevention program workers in member First Nations was flowed directly to KGCFs allowing for the organization to work with member communities in identifying and responding to their respective child welfare prevention needs. The

primary goal of the child welfare prevention program was to prevent children from being removed from their families and communities.

During the period since incorporation, KGCFs continued in its efforts to achieve designation and had experienced many challenges and accomplishments along the way. In 2002, KGCFs became the first Anishinabek child welfare authority in Ontario to be granted a foster care services license; bestowed

with the authority to recruit, screen and support foster homes. KGCFs became better positioned to advocate for the placement of Anishinabek children in their home communities and with extended family members whenever possible. In addition, KGCFs came several steps closer to realizing its first objective, namely: *“to plan, design, implement and deliver culturally appropriate services to children and their families...”*

KGCFs achieved designation as a Children’s Aid Society on April 1<sup>st</sup>, 2015 that encompasses a twenty-four (24) year journey towards assuming full and complete responsibility of child welfare services for Anishinabek children and families in its member First Nation communities.

As of 2018/2019 KGCFs also provides Child Welfare Services to other First Nations residing within the Districts of Sudbury and Manitoulin whom represent First Nations from within Ontario and across Canada. KGCFs started accepting all new referrals for this service in November 2018 and complete the transfer of all services from the local Children’s Aid Society within 2018/2019.

### Service Delivery Area

KGCFs delivers services to all children, youth and families in seven (7) First Nations<sup>1</sup>, six of which are situated on Manitoulin Island and one situated on the periphery, as well as to members of affiliate First Nations residing off-reserve and within the Districts of Sudbury and Manitoulin. It is obvious that there are comparable differences that exist between on and off reserve perspectives, needs and experiences.

The seven (7) First Nation communities include:



- Aundeck Omni Kaning (formerly Sucker Creek)
- M’Chigeeng (formerly West Bay)
- Sheguiandah
- Sheshegwaning
- Whitefish River (Birch Island)
- Zhiibaahaasing (formerly Cockburn Island), and
- Wiikwemkoong Unceded Territory (Wiikwemikong Unceded Indian Reserve)

This service includes the delivery of Child Welfare services since April 1, 2015 and prevention services: community and family support services currently being community-developed, community-delivered and community-managed with administrative support from KGCFs.

### Interpretation

Kina Gbezhgomi means, “All of us, we are one” and this concept of oneness is the essence of the interpretation of this meaning. We stand as individuals, each with our own uniqueness, as we stand together as one. As such, this service model will operate within the Anishinabe philosophy that recognizes the importance of community in raising and looking after the best interests of our children.

<sup>1</sup> Includes Wiikwemikong Unceded Indian Reservation

## Our Children, Our Responsibility

The task of assisting their children and families has been entrusted to KGCFs by the UCCMM and WUT. The core objective of KGCFs is to serve the member First Nation communities through prevention and protection activities that are designed to maintain and nourish the dignity and integrity of the Anishinabe family system by offering various supportive choices to families to move towards healthy family lifestyles for their Anishinabe children, families, and communities.



### Inherent Jurisdiction

Our First Nations Leadership have always demonstrated their inherent rights to govern our nations by virtue of the authority of the Creator by exercising our Sovereign, Inherent and Treaty Rights to protect and preserve Anishinabe culture, languages, customs, traditions and practices.

Our Anishinabek Nations are represented by our Chiefs and Councils and have the ultimate decision-making authority to fulfill, express and protect the will of the people.

The Chiefs and Councils have acted and continue to act, pursuant to the seven laws, the Grandfather teachings and the traditions and customs of our Anishinabek people. Our Chiefs and Councils have the fiduciary obligation and responsibility to its band members, especially the children.

KGCFs ultimately respects the inherent authority as proclaimed by its member First Nation communities and is recognized in this Service Model. Protocol Agreements are intact with each member First Nation to enhance communication, collaboration and coordination and promote the best interests of the child.

The member First Nation communities support the jurisdiction to provide prevention and child welfare services to member First Nations within the Districts of Sudbury and Manitoulin in Phase I and Phase II processes and defined: 1) Community members residing within the seven First Nations including all persons resident of the seven first Nations, regardless of band membership, and 2) Community members, registered, entitled to be registered, or recognized as community members of the seven First Nations residing within the Districts of Sudbury and Manitoulin. Phase II Jurisdiction is defined as providing child welfare services to all other First Nations populations within the Districts of Sudbury and Manitoulin and that services be provided in accordance with Anishinabek laws and customs and the recommended policies and procedures.

KGCFs continues to engage with the member First Nations and First Nation governance organization in terms of governance developments: Child Well-Being Law developments through the Anishinabek Nation, federal developments linked to Bill C-92 (An act respecting First Nations, Inuit and Metis children, youth and families), CHRT rulings, Jordan's Principle and Chiefs of Ontario special incident study regarding the 1965 Welfare Agreement all impacting future KGCFs child welfare service delivery.

## First Nation Protocol Agreements

1. To ensure consistency in making referrals and responding to referrals regarding children who are or may be in need of protection in a timely fashion.
2. To ensure all service delivery is rooted in language and cultural competency, traditions, teachings and restoration of cultural teachings.
3. To support a service delivery system that is responsive and coordinated where families are respected, engaged and supported to protect, value nurture and love their children.
4. To promote and strengthen collaborative, adaptive and responsive partnerships.

## Minidoowaadzimigok (Became Alive, Became Strong through Spirit)

It is the belief of KGCFs that it is a living spirit representing the Anishinabe people within its territorial jurisdiction. KGCFs honoured its original visionaries by naming ceremony with subsequent receipt of its clan (wolf representing family with children) and colours (all colours to encompass everything) through Raindance Ceremony.

KGCFs is comparably different in contrast to mainstream child welfare practices whereas the spirit of the organization is continually honoured within prescribed traditions and customary practices of the Anishinabek. Our relational connectedness to Gzhe' Mnidoo and our ancestral and territorial lands and waters is parallel to our spiritual beliefs and practices. Our Anishinabemowin language, traditional ceremonies and teachings are significant spiritual elements of KGCFs.

Since inception, KGCFs has matured both physically and spiritually and in time has been gifted with sacred items to contribute to its sacred bundle that are considered as spiritual helpers. Through the years of development from a spiritual aspect in terms of development, KGCFs matured to become a young adult upon designation as of April 1, 2015.

## Philosophy

The philosophy of KGCFs is founded on the recognition of the importance of the community to our traditional Anishinabe way of living. This concept extends to the idea that "It takes a Whole Community to Raise a Child".

"Kina Gbezhgomi" means "All of us, we are one" and this concept of oneness is the essence of the interpretation of this meaning. We stand as individuals, each with our own uniqueness, as we stand together as one. As such, this service model will operate within the Anishinabe philosophy that recognizes the importance of COMMUNITY in raising and looking after the best interests of our children.





As part of KGCFs first (1<sup>st</sup>) five (5) year Strategic Plan approved in 2013, a new Vision, Mission and Service Principles were developed as following, along with ten (10) Strategic Priorities:

**Vision Statement**

Kina Gbezhgomi Child and Family Services will honour and support our family’s and community’s inherent authority to care for their children based on unity, traditions, values, beliefs and customs.

**Mission Statement**

Our services ensure children are protected and stay connected with their culture, language and community while strengthening family and community relationships.

**Service Principles**

1. That all Prevention and Child Welfare Services delivered are culturally based utilizing traditions and practices that strengthen cultural identity for children and families.
2. That all Prevention and Child Welfare Services delivered will support children remaining in their communities with healthy caregivers to stay connected with their roots, culture and language.
3. That Child Welfare Services will be family-centered and family-focused while not compromising the safety and well-being of the child.
4. That Child Welfare Services will use innovative, collaborative processes that empower children, families and communities to participate in all aspects of case planning and decision making.
5. That all Prevention and Child Welfare Services will place emphasis on supporting families based on honest and open communication to create relationships and partnerships.

**Ten (10) Strategic Priorities:**

1. Historical Scan
2. Culture
3. Staffing
4. Services
5. Band Representative Role
6. Leadership Role
7. Designation
8. Capacity Building / Infrastructure / Development of Resources
9. Devolution / Stand Alone
10. Union of Ontario Indians / Child Welfare Law

KGCFs is currently in stages of development of a new KGCFs Strategic Plan through planning involving the Board of Directors, First Nations Leadership, Elders Advisory Council, Management Team, First Nations Prevention and Band Representatives, Agency Staff, Community and Service Stakeholders.

## Sacred Responsibility (Roles and Responsibilities)

KGCFSS believes that children are regarded as sacred beings and gifts from Gzhe' Mnidoo. We each have a collective responsibility to provide in the care and raising of our children which is central to the our Anishinabe culture and as described within the Creation Story.



KGCFSS can temporarily assume the responsibility of caring for children while in-care and will assure the preservation or enhancement of self-identity within the context of their culture and heritage [spiritual name/spiritual helpers/clan/colours], maintain a sense of belonging to know their community and familial history, to learn the Anishinabe world-views, assure relational connectedness to their immediate family, extended family and community, to their ancestral and territorial lands and waters and be supported to allow opportunities for each child to practice their own inherent culture, customs, spirituality and learn and speak our Anishinabemowin Language.

## Preamble

*For KGCFSS purpose, the Preamble serves as an introduction and a significant declaration to account the agency's historical reasoning and intent including its identification to serve as the agency's cultural foundation including statement of service as prepared by the KGCFSS Elders Advisory Council.*

**WHEREAS**, sovereignty is a natural and inherent right as gifted by Gzhe' Mnidoo to the Anishinabek.

**WHEREAS**, the Anishinabek retain their sovereignty and continue to govern themselves as their ancestors have since the beginning of time.

**WHEREAS**, the historical intent and vision of Kina Gbezhgomi Child and Family Services was to support the establishment of a Child and Family Services Agency to act in accordance with the laws, traditions and customs of the Anishinabek to ensure the protection of their families and their children until such time member First Nations determine and assume their inherent right to provide and deliver child welfare service [responsibility] on behalf of their First Nation members.

**NOW THEREFORE BE IT RESOLVED**, by Kina Gbezhgomi Child and Family Services proclaim that we are an Anishinabek Agency servicing Anishinabek people to ensure services are delivered by honouring the Anishinabek way of life.

*Elders Advisory Council / Draft February 21, 2017*

*KGCFSS Board of Directors Approved Motion #108/2017 – August 30, 2017*

## **Preamble (Translated in Anishinabemowin)**

### **Wiidjiindiwin Ekidoomgak.**

*(An agreement of membership).*

**Anishinaabek gii miingowiwziwag wiinwaa wii bmaaknidsowaad/waa eshi-nogdowendeswaat.**

*(The Anishinaabek were gifted to govern themselves).*

**Gii mjimnanaa'aa maanda. Bmaaknidsowag gwa gaawii geyaabi naasaab gchi miwzha gaabi zhi naagdowendizwaad.**

*(They believed in this. They govern themselves but not the same way as they did years ago).*

**Maaba Kina Gbezhgomi Binoojiinhyin miinwaa Ngodoode Bemii kwaajig niigan nikeyaa eshi-kawaabwag. Nasdawendaan dash wenbik ji zhichigaadegba Wiidjiindiwin.**

*(This Kina Gbezhgomi Child and Family Services are looking after their future. They understand that on the interim that this will be the arrangement for the membership agreement).*

**Anishinaabe aadiziwin miinwaa Anishinaabe maakonigewin aga penmonnaa'aa jwii waankii'endamawaad bemnaawsajig minwaa ge'e ada binoojiinhmiwaan.**

*(The Anishinaabe way of life and the Anishinaabe governance / sovereignty will provide the strength and confidence to move forward for the people and their families).*

**Biinish dash enso bezhik Anishinaabe dinokiiwiwnan ji ni piitendizwaad wii nchike bizwaad da wiijiwewag zhanda Wiijiindwining.**

*(Until every one of the Anishinaabe communities shall gain the strength / ability to become independent they will be members of this agreement).*

**Giizhendaagwad dash maaba Kina Gbezhgomi Binoojiinhyin miinwaa Ngodoode Bemii kwaajig kidwag Anishinaabe bemii kaagejig ndaawmaawag miinwaa Anishinaabek nbimiikwaanaanik, mnaadendaanaa Anishinaabe aadiziwin, mii-maanda en-nokaazyang miikoonggidwaa gwonda Anishinaabek.**

*(It is therefore going to happen, that Kina Gbezhgomi Child and Family Services are providing the cultural / traditional care and that we respect the Anishinaabe way of life and this is what we will use to deliver services to the Anishinaabek).*

## **Anishinaabe Aadziwin (Our Way of Life)**

KGCFs recognizes that culture is unique to each individual Nation and Tribe; however, we also recognize that certain elements of culture may also be considered ‘universal’ in beliefs, traits and practices of Anishinabek worldviews.

For our purpose at KGCFs, we are adapting our own Anishinabe Aadziwin [our way of life] based upon our own traditional and territorial practices guided by our EAC.

## **Service Model Development**

KGCFs was designated as a “Children’s Aid Society” in accordance with the *Child and Family Service Act* on April 1, 2015. The agency refers to itself as a Child Welfare agency as the service model is holistic in terms of integration of family support intervention services, culturally based service and Ministry mandated protection services. This service model was developed and presented to the Ministry of Children, Community and Social Services (MCCSS) in 2009 and 2010 and recognized through further agency based assessments as a service model that “provides a unique, holistic approach for serving Anishinabek children, youth and families whereby each community has developed its own Community Service Models that defines how the community will work with KGCFs to keep children safe and families together.”

Key components of the service model include the development of “formal” customary care for children deemed to be in need of protection, integration of child welfare service delivery with each member First Nation prevention and band representative team and culturally based, family supportive services to promote healing, voluntary services and reunification of children in care within their extended family and community support systems. Provincial Ministry standards are required to be met and are often incongruent with community standards, cultural values, principles and needs of diverse Anishinabek populations that KGCFs serves.

Prior to and following designation in 2015, KGCFs remained steadfast to complete further developments regarding culturally based services and focused on specialized services to promote the vision, mission and service principles set within the KGCFs Strategic Plan.

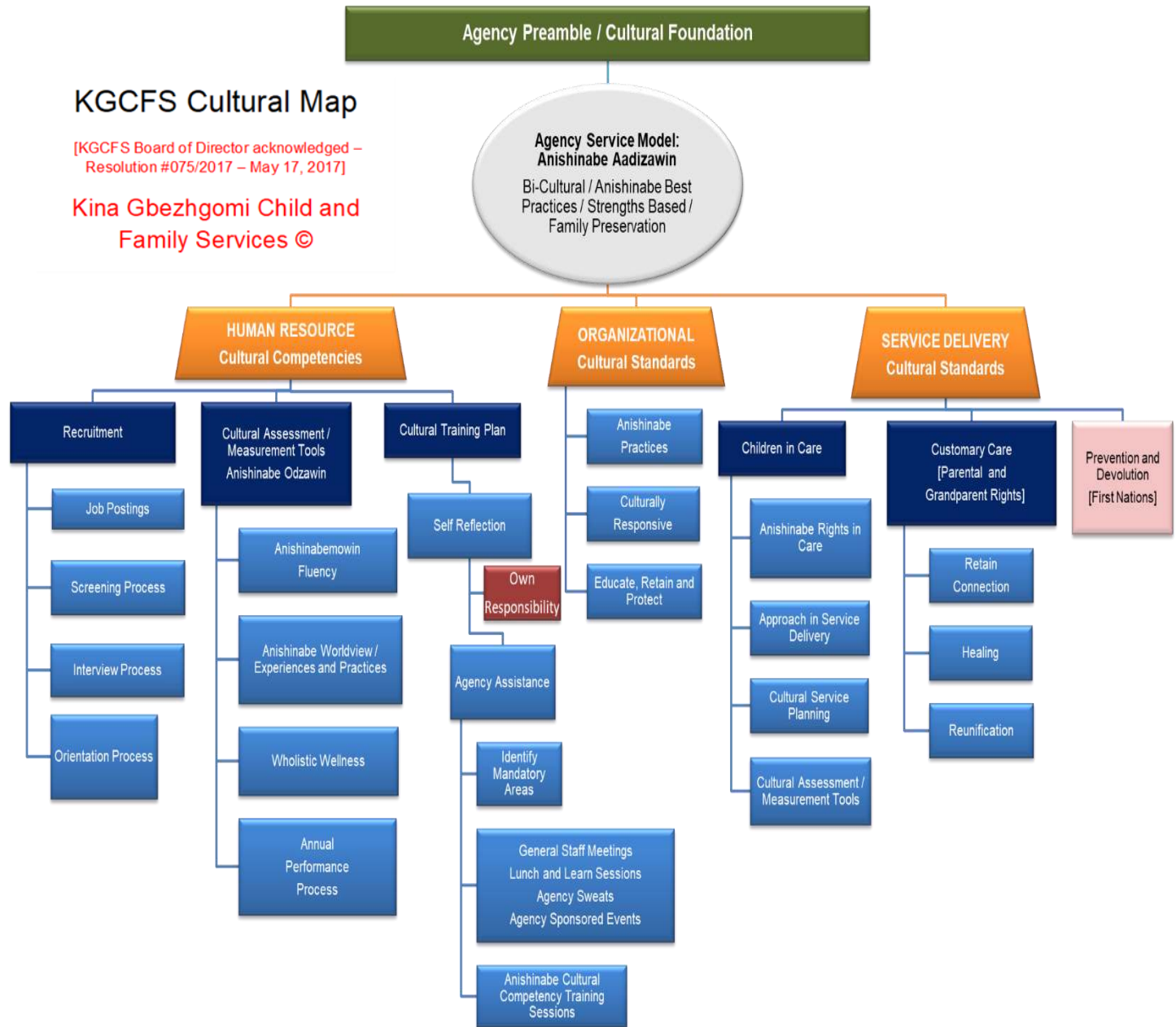
The work with the KGCFs Elders Advisory Council (EAC) was key relative to the required traditional knowledge, wisdom and guidance. At a past Elders Advisory Council Meeting held at UCCMM, the EAC advised the Executive Director that “you cannot fit a square peg into a round hole” when requested to review MCCSS requirements in terms of congruence to the cultural developments. In this manner, concurrent planning and developments are occurring to run parallel to the Provincial requirements to ensure a path of healing and cultural restorative practices. In collaboration with the leadership guidance and EAC, KGCFs is adapting our own Anishinabek Aadziwin [*our way of living*] based upon our traditional and territorial practices of the Anishinabek of Mnidoo Mnising.

**Cultural Map:**

To assist KGCFS in its cultural development objectives, an Elders Advisory Council (EAC) was initiated in October 2016 and continue to meet on a monthly basis to assist in the agency’s cultural developments inclusively. This allows an opportunity for KGCFS to share our vision, challenges and aspirations in varied areas.

A detailed description of the EAC is listed under – Elders Advisory Council (Gwektaadzaajig) for reference.

Shortly after commencement, the EAC members identified 3 main areas for development which are classified within the Cultural Map (listed below).



**Cultural Standards and Cultural Congruencies**

In our continual collaboration with our EAC, additional detailed cultural themes began to surface. In thorough discussions it became evident of the need to develop cultural standards and cultural congruencies to guide and serve as a foundation for further developmental areas identified within the Cultural Map. Further work is in progress relative to each area including creating measurement tools of the performance indicators related to each Cultural Standard.

**Kina Gbezhgomi Child and Family Services**

**© CULTURAL STANDARDS and CULTURAL CONGRUENCIES**


(Approved 'In-Principle' KGCFs Elders Advisory Council / Board of Directors - May 28, 2018)

#	STANDARD	Performance Descriptions	Performance Indicators (Operational / Deliverables)
1.	<b>KGCFs will be Culturally Grounded in its Anishinabe foundation, beliefs and practices.</b>	a) KGCFs will honour and memorialize the original visionaries and intent of the organization by ensuring that we celebrate the agency's spirit and spiritual bundle.	I. Promote the understanding that our member First Nation communities have the inherent authority to govern their nations and will understand that the agency was originally created to recognize their inherent jurisdiction to make decisions on child welfare matters affecting their membership.
			II. Promote the agency's founding proclamation: 'Our Children, Our Responsibility' and instill the value that the Anishinabe child is a gift from the Creator and its place is at the centre and must always remain our focus.
			III. Pipe ceremony and Give-Away to be held at each Annual General Meeting to include its corporate membership to reinforce preservation, collaboration and on-going beliefs of the agency's spirit.
			IV. Feasting of the agency spiritual bundle to be completed on a seasonal basis held during each General Staff Meeting.
		b) KGCFs will be respectful and will embrace all the Anishinabek Ethics and Values as practiced within our territorial area.	I. The 7 sacred Grandfather Teachings will be encouraged and promoted inclusively.
			II. Acknowledge and value all traditional [universal] practices of the Anishinabek to include and not limited to Miidewewin,



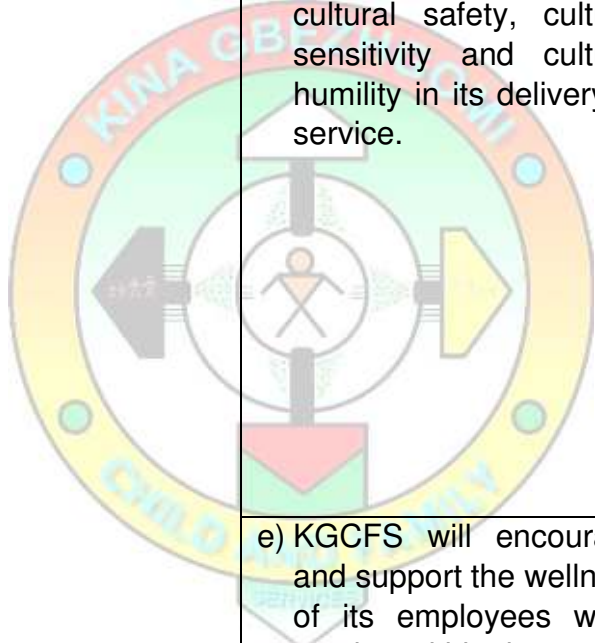
			Raindance, Sundance, and other practices as genuinely recognized.
		c) KGCFs will strive to ensure that the recruitment efforts of the agency cultural elements to capture the true authenticity of knowledge, understanding and life experiences of those whom may be applying at the agency.	<p>I. Cultural congruencies to be inclusive within job descriptions, job postings, screening process and interview processes.</p> <p>II. Cultural orientation [Our Way of Life] to be provided to each (new) employee upon commencement of employment to educate upon the agency's cultural foundation, vision, mission, historical, decolonization areas and service areas.</p>
#	STANDARD	Performance Descriptions	Performance Indicators (Operational / Deliverables)
2.	<b>KGCFs will be culturally responsive in its delivery of service.</b>	<p>a) KGCFs will appreciate cultural diversity of its member First Nations and service users and will offer bi-cultural services inclusive within the organization.</p> <p>b) KGCFs will recognize and protect the rights of children while in care.</p>	<p>I. Use of traditional Anishinabe practices and including referrals to professional mainstream services to be offered to agency service users to assist in both traditional and / or western intervention methods and healing requirements.</p> <p>II.</p> <ul style="list-style-type: none"> <li>✚ Right to self-identity within the context of their culture and heritage [spiritual name/spiritual helpers/clan/colours]</li> <li>✚ Right to a sense of belonging to know their community and familial history, to learn the Anishinabe world-views</li> <li>✚ Right to relational connectedness to their immediate family, extended family and community</li> <li>✚ Right to relational connectedness to our ancestral and territorial Lands and Waters</li> <li>✚ Right to be supported to allow opportunities for a child to practice their own inherent culture, customs, spirituality and learn and speak our Anishinabemowin Language</li> <li>✚ Right to be Safe and Protected</li> </ul>



		 <p>c) KGCFs will recognize the concept of family systems, including the preservation of parental and grandparent rights, strength-based, extended family and community care in its delivery of service.</p>	<ul style="list-style-type: none"> <li>✚ Right to be Respected, Valued, Loved and treated Fairly</li> <li>✚ Right to Clear Communication, allow an opportunity to be heard and to give an opinion, for adults to listen and take a child seriously</li> <li>✚ Right to a Peaceful Environment and Consistent Structure</li> <li>✚ Right to receive the best health care as possible including ceremonial practices of the Anishinabek to focus on the wholistic well-being of the child</li> <li>✚ Right to receive good quality and specialized education if warranted to allow an opportunity for each child to thrive and reach their full potential</li> <li>✚ Right to respect privacy as long as the child is not inappropriate, causes no harm to self or others</li> <li>✚ Right to ensure their rights are protected</li> </ul> <p>I. Customary Care will be an essential core of the agency’s service model based on our Anishinaabe cultural belief system that recognizes and respects inherent rights of the Anishinaabek. Child(ren) who are “deemed” in need of protection and require an out of home placement with extended family, community member, other First Nation family on-reserve or other First Nation off-reserve.</p> <p>II. Customary Care will not relinquish parental rights.</p> <p>III. Aaz-Gaa-Bwi-Taad-win ‘To Stand and Support One Another’ is an essential core of the agency’s service model based upon Family Case Conferencing. Promotes involvement and collaboration of family, extended family and / or community members in planning and decision making of a plan to resolve child welfare involvement with the goal of family reunification.</p>
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			<p>IV. KGCFs will make all attempts to assure that grandparent(s) are present while agency employees attend homes to assure relational connectedness with the child(ren).</p>
		<p>d) KGCFs will encourage cultural safety, cultural sensitivity and cultural humility in its delivery of service.</p>	<p>I. Intervention services will be delivered with empathy, respectfully, non-judgemental, unconditional acceptance, wholistic value of individuals and strive with outcomes such as hope, belief and faith.</p>
			<p>II. KGCFs will honour all children and youth who may be in transition equally and will strive to provide the required supports for Lesbian, Gay, Bisexual, Transgender, Queer and 2-spirited individuals to achieve healthy self-esteem and life enrichment.</p>
		<p>e) KGCFs will encourage and support the wellness of its employees while serving within the sacred role and responsibility of providing child welfare service.</p>	<p>I. Encourage the identification of a wellness plan for each agency employee to include the medicine wheel concept of the 4 quadrants: physical, emotional, mental and spiritual aspects to assist in their own individual wholistic well-being.</p>
			<p>II. Promote and provide the opportunities for agency employees to utilize traditional supports to assist them within their wholistic wellness: Elders-in-Residence for support and consultation, Cedar Baths and Sweats for cleansing of spirit and other areas as offered.</p>
			<p>III. KGCFs will encourage all agency employees to attend agency sponsored ceremonial practices.</p>
			<p>IV. KGCFs will encourage and support agency employees to pursue their own responsibility in the maintenance and management of their own wholistic wellness (healthy self-care) utilizing western healing methods outside their work environment.</p>
			<p>V. KGCFs will accept requests from agency employees or teams to coordinate</p>



#	STANDARD	Performance Descriptions	Performance Indicators (Operational / Deliverables)
3.	<p><b>KGCFs will strive to educate, retain and protect traditional Anishinabe practices.</b></p>	<p>a) KGCFs will encourage those involved with the agency to take advantage of the wide-range of cultural educational opportunities as offered and recognize achievements at annual performance completion.</p> <p>b) KGCFs will develop appropriate cultural measurement tools to be initiated internally to monitor cultural congruence of its employees including the service provided.</p> <p>c) KGCFs will utilize traditional knowledge</p>	<p>traditional debriefing (healing circles) or traditional ceremonies following critical incidents or upon request.</p> <p>I. Encourage each individual involved with KGCFs to complete a self-assessment and develop their own Cultural Training Plan with intent to enhance and measure their cultural congruence at varied levels in knowledge of Anishinabek worldview, history, treaties, heritage, traditions, language, experiences and practices.</p> <p>II. Encourage each agency employee to fulfill their personal Cultural Training Plan and be supported to utilize Cultural Leave and attend other agency cultural sponsored events: Lunch and Learn Sessions, Drumming and Cultural Day Events, etc.</p> <p>III. KGCFs will coordinate seasonal (quarterly) Staff Development Sessions to include cultural development activities and agency employees will be encouraged to participate.</p> <p>IV. Promote and encourage agency employees to be positive role models by performing basic cultural practices and actively participating at agency sponsored cultural events: smudging, thanksgivings and volunteering, etc.</p> <p>I. Utilization of an agency Cultural Journey Map (Passport System) to verify attendance at mandatory agency sessions: traditional teachings and ceremonies and including other volunteered areas outside of the work environment.</p> <p>II. Evaluation process to be implemented to receive feedback and recommendations for improvements.</p> <p>I. Promote the involvement of traditional resources in the delivery of services:</p>



		<p>keepers as a method to educate and retain traditional Anishinabe customs and practices.</p>	<p>Match and Mentoring of agency employees or children in care with Elder, traditional teachings and traditional ceremonies, etc.</p>
		<p>d) KGCFs will ensure the safe protection of traditional Anishinabe knowledge in requests that may be received at the agency from varied government(s) or outside collateral service providers or resources (cultural safeguards).</p>	<p>I. Ensure a thorough assessment (ethics review) to be completed for each request to determine the genuine intent, rights and privileges of the agency.</p> <p>II. Ensure that any promotional material produced by the agency is culturally safe guarded.</p>

**Cultural Wellness Committee**

Prior to 2012, KGCFs had a Cultural Advisory Committee which was later identified as a Cultural Wellness Committee with an approved Terms of Reference.

KGCFs officially established a Cultural Wellness Committee (CWC) in 2012 that is comprised of agency employees whom represent agency departments whom serve on a voluntary basis. Each committee member is unique in what they contribute and offer: life experiences, traditional knowledge, ceremonial practices and may also dance at pow-wows.

The Cultural Wellness Committee’s main role is to promote the agency’s mission, vision, philosophy, guiding principles and objectives by providing a consultative planning forum that can effectively provide advice and recommendations on future cultural developments, e.g. adaptation of policies and procedures, cultural practices into the agency’s wide delivery of services including training and educational sessions to internal and external collaterals.

The Cultural Wellness Committee generally meets on a monthly basis to plan and coordinate a variety of events and areas may overarch between the CWC and EAC and agenda items are appropriately screened.



**Cultural Department (Staffing)**

KGCFSS has one Cultural Coordinator position initiated in July 2014 whom provides relevant, competent cultural support services to all member First Nation children and families respective of the local traditions, customs, values, and practices with promotion of utilizing holistic approaches within the Medicine Wheel to assure balance of physical, mental, social/emotional and spiritual needs to achieve “Mino Bimaadziwin” – the Good Life.

Additionally, within the organizational structure there are four (4) Cultural Enaadaamaaget positions one for Island and one for Sudbury location. These positions work in collaboration with the Cultural Coordinator to implement the annual work plan / annual calendar including the delivery of cultural activities and agency functions.

One additional position of Ezhi Maadiziying Developer is responsible for the successful design, development and completion of the agency’s organizational Service Model that will be responsive to the needs of children, youth and their families, account agency cultural objectives and strategic directions, identify, design and develop culturally appropriate intake and / or investigative assessment process inclusive of cultural referrals, cultural service planning and design a long-term organizational structure for the Ezhi Maadiziying Department etc.

**Traditional Resources**

Traditional/Spiritual healing practices may be recognized as part of the community beliefs and traditional teachings of the community and surrounding area. Community standards grow out of these beliefs, teaching and traditional ways. The content and ethical conduct within the Traditional/Spiritual Service emerges from these standards.

All KGCFSS programs and services will advocate recognition of the respect for Traditional/Spiritual resource people and healing practices. KGCFSS recognizes and acknowledges that healing comes from Gzhe’ Mnidoo and that Anishinaabek have the gifts to assist with the process. Traditional/Spiritual Advisors include, but are not limited to:

Elders	Grandfathers / Grandmothers
Traditional Practitioners	Traditional Counselors
Traditional Teachers	Medicinal Practitioners
Knowledge Keepers	Pipe Carriers
Lodge Keepers	Helpers

Traditional/Spiritual healing practices are specific to the community, however, Traditional/Spiritual resources from outside the community may also provide services and support. KGCFSS Traditional / Spiritual Advisors are recognized and are considered as independent contractors.

### Elders Advisory Council (EAC) [Gwektaadzaajig]

The EAC was initiated on October 15, 2016 and will assist KGCFs within an advisory capacity to provide insight, guidance and advice to the Board of Directors. In accordance to the Terms of Reference (Board approved March 7, 2018), each member First Nation can appoint up to 2 designates and 2 alternates in representation on the committee.

The EAC will make recommendations that will assist to identify areas of development on the future of the agency's wide range in the delivery of services to involve Anishinabemowin Language, Traditions, Cultural practices including guidance in ceremonies, teachings and in the retention, reintroducing and reviving spiritual values within all agency levels.

The EAC will have discussions and may make recommendations by Consensus / recorded and placed onto a Recommendation Tracking Sheet. The EAC Recommendation Tracking Sheet is provided to the Board of Directors for review / consideration, comment or ensue resolution to approve. An update is then provided at the next EAC meeting after the Board of Directors meeting to report upon EAC Recommendations.

KGCFs will then forward the Board reviewed EAC Recommendations to our First Nations Leadership on a quarterly basis regarding the status of acceptance or non-acceptance of recommendation inclusive of status of implementation.



**2017:** Back Row: Rachel Mishibinjima, Wilma Debassige, Violet Rosa Pitawanakwat-Wiikwemkoong, Marie McLeod-Sheshegwaning, Jim Fox, Gerry Kaboni-Wiikwemkoong, Urban Mejaki (Resource Wiikwemkoong), Jean McGregor-Andrews-Whitefish River, Muriel Assinewai-Wiikwemkoong, Arthur Manitowabi-Wiikwemkoong, Ken Antoine-Zhiibaahaasing, Marion McGregor-Whitefish River, Bill Antoine-Zhiibaahaasing. Missing: Elizabeth Laford-Sheshegwaning, Muriel Assinewai-Wiikwemkoong, Joseph Hare (Resource-M'Chigeeng).



**2019:** Ken Antoine-Zhiibaahaasing, Jake Ago-neh-Sheguiandah, Bill Antonie-Zhiibaahaasing, Elizabeth Laford-Sheshegwaning, Joyce Madahbee-Aundeck Omni Kaning, Jean McGregor-Andrews-Whitefish River, Muriel Assinewai-Wiikwemkoong, Gerry Kaboni-Wiikwemkoong, Terry Debassige-M'Chigeeng. Missing: Marie McLeod-Sheshegwaning, Marion McGregor-Whitefish River

**Technician Support to EAC**

To effectively support the EAC, an agency team of employees serve as resource and technical support within specific areas aligning with specific duties:

POSITION / ROLES and RESPONSIBILITY
<p><b>Lead</b> The Ezhi Maadiziying Developer will be the lead and must ensure that the council functions properly, provide leadership, that there is full participation during meetings, that all agenda matters are discussed and that effective recommendations are recorded.</p> <p>The Lead will complete administrative tasks as they pertain to operational and administrative details in relation to the development of cultural areas.</p>
<p><b>Co-Lead</b> The Cultural Coordinator will be the co-lead will assist the Lead in their duties during meetings and in their absence.</p> <p>The Co-Lead must provide translation service to ensure discussions held in the Anishinabemowin are recorded appropriately within the minutes.</p>
<p><b>Recorder</b> The Administrative Assistant will record each EAC meeting and produce minutes and including completion of administrative tasks in preparation for each EAC meeting.</p>
<p><b>Organizational Linkage</b> The Executive Director will ensure EAC areas are regularly reported to the Board of Directors and ensure recommendations are adapted and reported to First Nations leadership within prescribed timelines.</p>
<p><b>Liaison</b> The Service Manager will ensure EAC areas are regularly reported to the Senior Management Team and may act as managerial resource.</p>
<p><b>Resource</b> The Quality Assurance Manager will act as quality management / service resource.</p>
<p><b>Resource</b> The Specialized Services Supervisor will act as Cultural Dept. resource.</p>
<p><b>Resource</b> Communications/Public Relations Specialist will act as communications resource.</p>
<p><b>Resource</b> The HR Supervisor will act as HR resource in cultural developments.</p>

## Cultural Developments Approval Process

To delineate the roles and responsibilities between each sector, the following diagram displays the approval process of cultural developments at KGCFSS:



## Cultural Policy and Procedures

A Traditional / Spiritual Services Manual was approved by the KGCFSS Board of Directors in March 2015. The manual is an administrative guide to assure the safety and protection in the delivery of providing cultural services.

Key areas within the Traditional / Spiritual Services Manual include the acknowledgement and recognition of traditional / spiritual advisors, admission requirements to access service including policy and procedures for use of cultural services and rates.

Certain cultural assertions are included into other agency manuals:

- a. Personnel Manual: Cultural Competence, Cultural Congruence, Mino Bimaadziwin Leave and Bereavement Leave
- b. Service Manuals: Geography and Cultural Isolation, Rights of the Anishinabe Child in Care, Traditional Medicines, Participation in Spiritual/Religious Activities, Anishinaabe Culture, Language and Traditions, etc.

## **Anishinabe Healing Based Practices**

KGCFS's focus is to support children and strengthen families and communities to prevent the need for child welfare interventions including the apprehension of our children and strive for unity. KGCFS Service Model will focus on the spiritual connectedness of healing by utilizing Anishinabe Aadzawin traditional healing methods, strength-based services with goal of family preservation and reunification.

## **Self-Reflection**

KGCFS will adapt an organizational cultural competence self-assessment process that identifies strengths and areas that need to be addressed on behalf of its employees. This can be thought of as a diagnostic self-inventory process. Self-assessment will assist managers and employees to identify their strengths as well as the skills and knowledge requirements to enhance their knowledge and monitor growth and developments, e.g. - wholistic wellness plan and cultural training plan.

## **Cultural Competence**

Caring for and raising its children is central to our Anishinabe culture. KGCFS believes that a culturally competent agency acknowledges and incorporates:

- the importance of culture;
- the assessment of cross-cultural relations;
- respect for cultural differences;
- the expansion of cultural knowledge; and
- the adaptation of child welfare services to meet culturally unique needs.

Cultural competence is considered as a preferred goal for the agency to strive and achieve and to become culturally competent is recognized as a systematic and developmental process;

KGCFS ensures that all cultural protocols of the seven member First Nations are adhered to in the planning and implementation of all programming;

KGCFS ensures that the planning is flexible enough to allow for innovation in the implementation of cultural diversity and cultural protocols specific to each community;

KGCFS ensures the commitment and principles are honoured and respected as defined in the KGCFS philosophy which governs the sovereign and inherent rights of the member First Nations.

## **Cultural Congruence**

KGCFS child welfare service delivery is derived from the overall cultural context of the Anishinabe people. Other conventional child welfare services or approaches may be used and added to supplement the Anishinabe cultural core of the agency.

KGCFS believes that child welfare services outside the Anishinabe cultural core are secondary to the primary Anishinabe cultural core and that child welfare services that are responsive to the cultural circumstances of the Anishinabe client population take priority.



Affirming and asserting cultural congruence will contribute to the attainment of the core objective of KGCFs which is to serve the member communities by offering prevention and protection activities that maintain and nourish the dignity and integrity of the Anishinabe family system by offering supportive multiple choices to children and families in moving towards healthy family lifestyles. KGCFs’s focus is to support children and strengthen families and communities to prevent the need for child welfare interventions including the apprehension of our children.

**Cultural Awareness, Orientation and Training: Employees and Service Providers**

KGCFs will strive to ensure that recruitment efforts will include awareness, orientation and training for employees to ensure education, awareness and familiarity upon the agency’s core of cultural services. Upon employment, employees involved with KGCFs will be expected to complete a self-assessment and develop a Cultural Training Plan with intent to enhance and measure their cultural congruence at varied levels in knowledge of Anishinabek worldview: history, treaties, heritage, traditions, language, experiences and practices.

Module 1	Module 2	Module 3	Module 4
Indigenous Cultural Competency Training (OFIFC) [history]	Creation Story	Cedar Bath	Ceremonial Practitioner
History of Mnidoo Mnising	Clan System	Sweat	Dream Interpreter
Mnidoo Mnising Treaty Interpretations	7 Grandfather Teachings	Reunification Ceremony	Anishinabemowin Understanding and Fluency
Child Welfare History	7 Stages of Life Teachings	Naming Ceremony	Anishinabemowin Translator
Indigenous Child Welfare Legislation	Women Teachings	Colours	Thanksgivings
Agency History	Men Teachings	Clan	Smudging
Inherent Jurisdiction	Sacred Fire Teachings	Cleansing Ceremonies: Fanning, Blanket	Firekeeper
First Nations Protocols	Firekeeper Teachings	Grief and Loss Ceremony	Water Drum
Agency Preamble	Tobacco Teachings	Memorial Teachings and Feasting	Hand Drummer and Singer
Customary Care practices	Feasting Teachings	Welcoming Ceremony	Big Drum Singer
Truth and Reconciliation Commission of Canada: Calls to Action	LGBTQ2S Teachings	Rites of Passage, e.g. Fasting’s: Berry Fast / Vision	Eagle Staff or Flag Carrier
Jordan’s Principle	Sacred Medicines	First Hunt Teaching / Ceremony	Pow-Wow Dancer
Inter-generational Trauma, e.g. Residential School, Indian Day School	Sacred Bundles	Full Moon Ceremony	Ceremonial Dancer
	Circles: Healing, Talking, Debriefing	Pipe Ceremony	Pipe Carrier
	Moss Bag / Tikinagan Teachings	Walking Out Ceremony	Crafts Person
	Water Teachings	Smudging of Sacred items	Regalia Maker
	Traditional practices: placenta, pregnancy, birth, young children	Initiations: Midewewin Ceremonies	Storyteller
		Raindance Ceremony	Medicinal knowledge
		Sundance Ceremony	Traditional Doctoring
		Giveaway Ceremony	Traditional Counsellor
		Giizkaan [Shaking Tent] Ceremony	

This will enable KGCFSS to capture the true authenticity of knowledge, understanding and life experiences of employees. The agency is currently developing a full orientation and curriculum training resource for all employees. At this time, KGCFSS has completed recommendations of key areas within the orientation and training plan linked to four modules: Module 1) Anishinabek and Child Welfare History / Reconciliation, Module 2) Traditional Knowledge, Module 3) Ceremonial Knowledge, and Module 4) Practitioner and Experiences.

Certain areas identified within modules are considered mandatory as they are areas provided / offered by KGCFSS either during orientation and /or completion of items as individually identified within their Cultural Training Plan / Passport.

KGCFSS is in progress of applying or developing further training modules for service providers to include foster and customary care parents, Kinship service providers and casual support workers.

The Cultural Awareness, Orientation and Training Modules depicts the differences between a mainstream society and KGCFSS.

### **Bicultural Practice and Service**

KGCFSS provides child welfare and family support services in ways that promote the preservation of Anishinabe culture and identity, strengthen families and communities and foster the growth and development of Anishinabe children within Anishinabe families and communities.

KGCFSS will be culturally responsive in its delivery of service and will appreciate cultural diversity of its member First Nations and service users and will offer bicultural services inclusive within the agency.

The use of traditional Anishinabe practices and including referrals to professional mainstream services will be offered to agency service users to assist in both traditional and / or eastern and western intervention methods and healing requirements.

Under this model of service delivery, service users can access both clinical interventions and practices and traditional cultural practices which include access to support and assistance through sessions with traditional counselors, gatherings, lodges or ceremonies, with Elders and traditional resources.

KGCFSS respects and acknowledges that some families chose to embrace Anishinabek spiritual practices while others have chosen to follow other traditions. Other families may choose to not follow any one spiritual path or adopt aspects of both. Within the Anishinabek cultures served there are different traditions that have different approaches to healing, counselling and treatment and youth and families have a right to access culturally appropriate services as requested. Any requests for traditional doctoring / healers will be referred externally to appropriate health organizations and First Nations whom may provide.

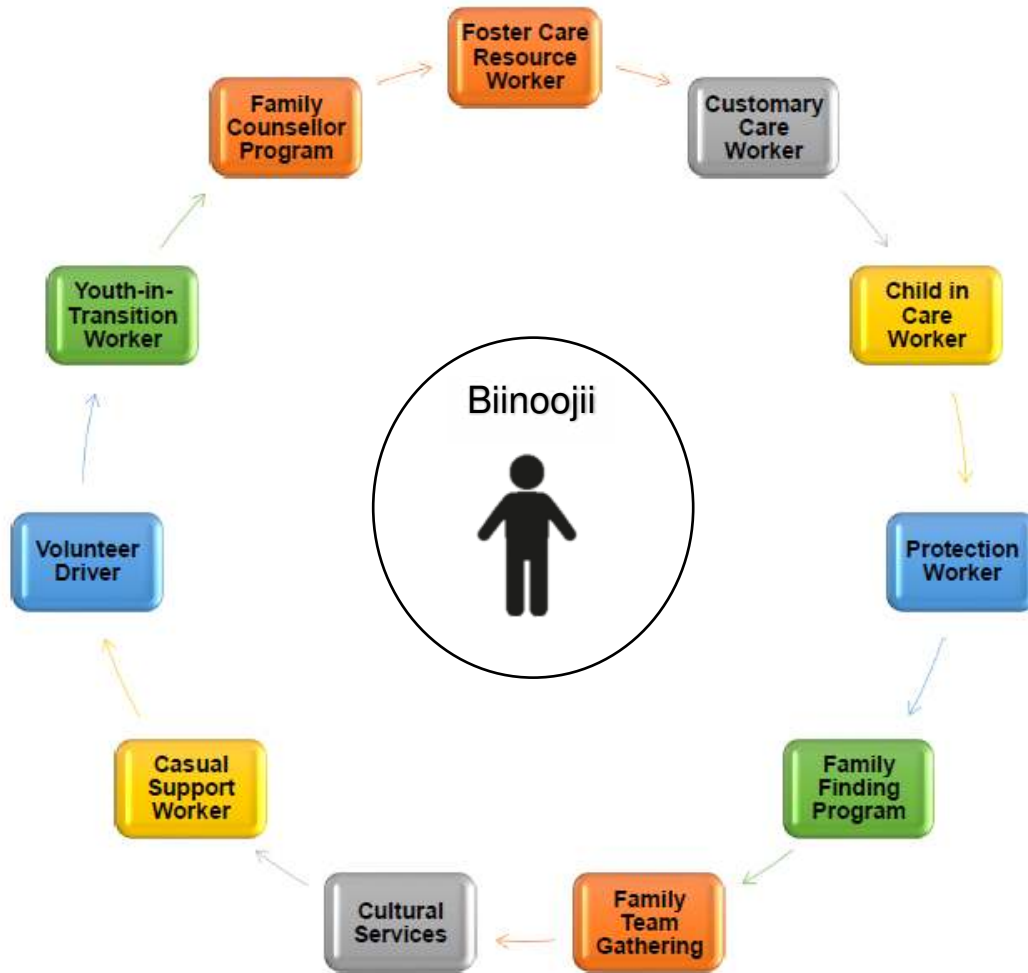


Bicultural practice is identified as one of the central features of the agency’s operational mandate and is illustrated in the figure below.

<b>Focus within Child Welfare</b>	<b>Province of Ontario</b>	<b>First Nation Standards</b>
Intake and Assessment	MCCSS standards	First Nation Band Representatives and access to family support (prevention) at First Nation level, protocols with First Nations
Child Welfare Services	Protection, Child in Care, Foster Care Services	Additional supportive services of wholistic model: Family Team Gathering, Family Finding, Family Counsellor, Cultural Services
Adoption Services	MCCSS standards, permanent arrangements	Customary Adoption with adoptions only on consent of all parties and openness orders/agreements
Nature of Permanency	Adoption, Custody, Extended Care Orders	Customary Care paramount, Customary Adoption, Custody Orders with consent of all parties
Family Assessments	MCCSS and standard medical model assessments	Access to traditional healing, wholistic assessments based upon the Medicine Wheel, Strengths-based approaches
Plans of Care for youth in care	ONLAC document	ONLAC document and reference to cultural and wholistic planning, Anishinabe Rights in Care, Wikwemikong Children’s Bill of Rights, traditional treatment documentation
Governance	Non-First Nation agencies report to community Board of Directors	Reporting to First Nation appointed Board of Directors and reporting to Chiefs and Councils along with primary focus of community development. Anishinabek Nation Child Well-Being Law development
Performance Indicators (PIs)	Measurement of Performance Indicators in accordance to Ontario protection and residential standards	Development of cultural standards and cultural congruencies and measurement of cultural standards based upon community values, traditions, customs and practices
Long-term Planning-Child Welfare	Planning for the current child and family with extended family supports and function of the current family system	Planning is seven generations ahead and investment in youth within their future roles and responsibilities with focus on empowering healing, de-colonization of structures, systems, practices and community development to build capacity through community-based initiatives leading to future self-government
System transformation	Child Welfare Modernization - Province of Ontario	Child Well Law Development -Anishinabek Nation, Federal Legislation- Bill C-92, First Nation Governance Development- First Nation Laws, By-Law development relative to Child Welfare, CHRT ruling, Jordan’s Principle, MMIW
Children rights in Care	MCCSS standards	KGCFSS EAC-Children’s Rights with focus on incorporation of Anishinabek rights to protect culture, identify and right to language, culture, land, family and traditions and customs

### CIRCLE OF CARE Diagram

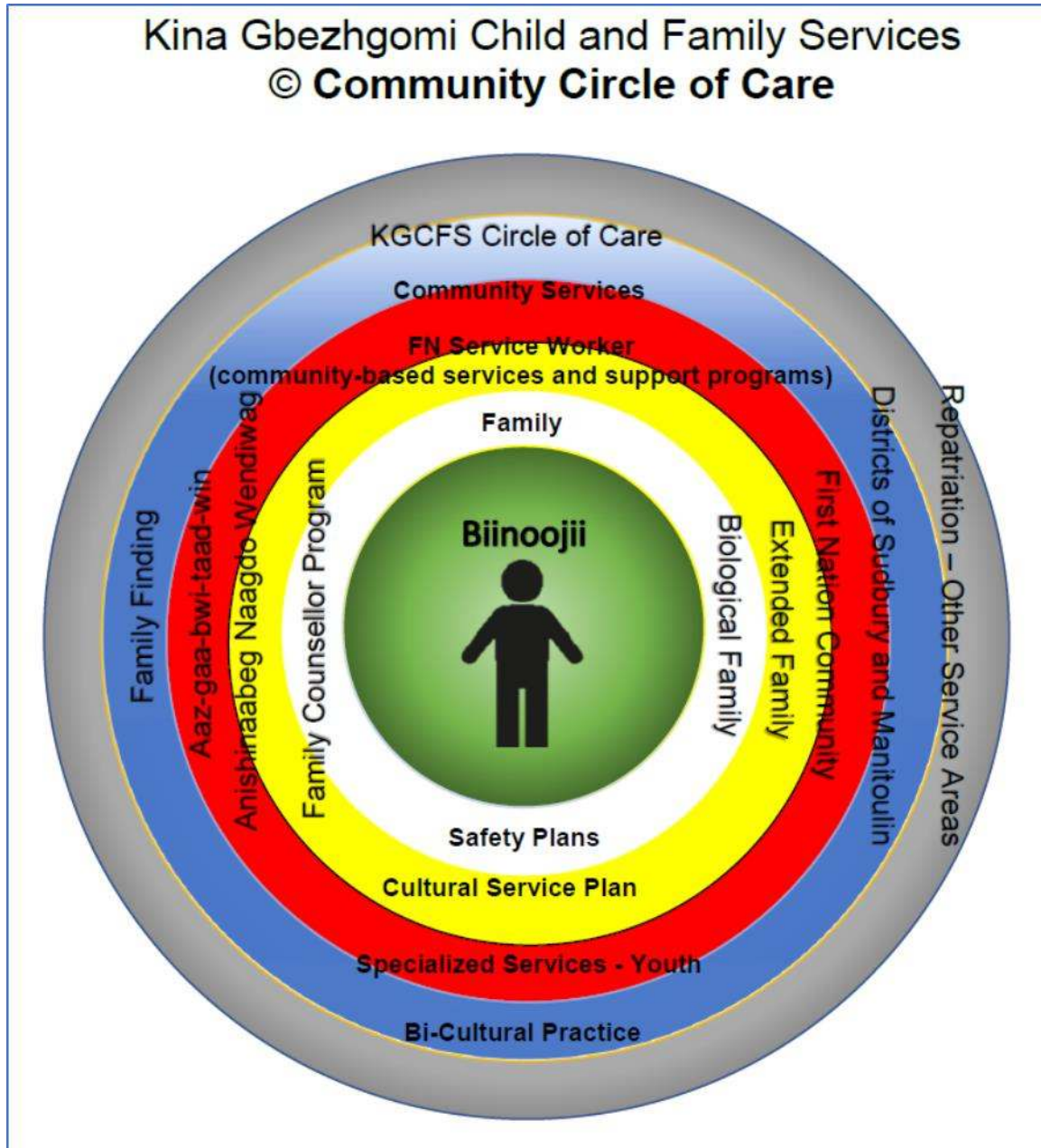
The diagram outlines the roles and responsibilities of agency programs / positions whom may be involved with children or youth-in-care within a circle of care concept.



<b>Foster Care Resource Worker</b>	Provide ongoing support to the foster care home & placement -contact for caregiver inquiries
<b>Customary Care Worker</b>	Process Customary Care Agreements with First Nations and provide ongoing support to customary care home and placements
<b>Child in Care Worker</b>	Provides services and completed plans of care with Child/Youth in Care – Completes Ministry Standards & Visits – contact for youth in care inquiries
<b>Protection Worker</b>	Entitled Child Well Being Worker- assigned to parent/s of youth in care to work on service goals for reunification including access plans
<b>Family Finding Program</b>	Assist with expanding family support to strengthen extended family system for long-term relationships and supports
<b>Family Team Gathering</b>	Assist in family-based circles, case conferencing to assist in family led plans to address child welfare concerns in a voluntary manner and avoid/transfer from intrusive court processes
<b>Cultural Services</b>	Connect youth and caregiver to cultural supports
<b>Casual Support Worker</b>	Service assigned as required to support parent access with children and individual youth supports
<b>Volunteer Drivers</b>	Provide transportation for Children/Youth in care, families
<b>Youth-in-Transition Worker</b>	Youth transitioning from system to adulthood whom are 16-24 yrs. old
<b>Family Counsellor Program</b>	Intensive & short-term crisis intervention and family education services to support children remaining in their family homes and supporting reunification of children to return to parent/s

**COMMUNITY CIRCLE OF CARE**

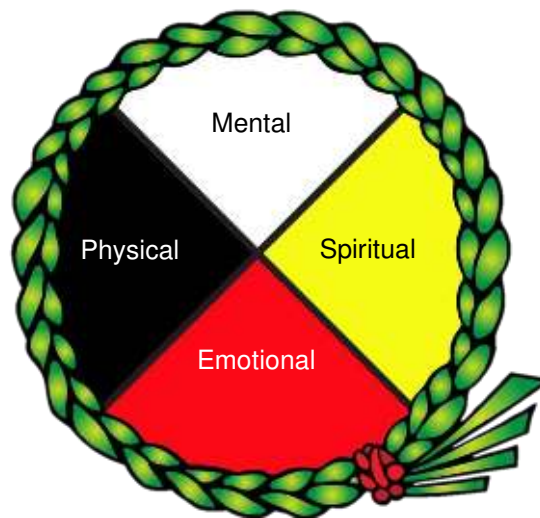
KGCFSS is designed to ensure that parents and grandparents, extended family, First Nations service supports, elders and leadership, including community collaterals and external resources are all involved in supporting children, youth and their families. Together we can prevent the need for children coming into care. When out of home placements are necessary, we will strive to work in unison to meet their needs.



## Strength-Based Assessment

KGCFSS will complete a culturally-appropriate Child and Family Strengths and Needs Assessment as part of the development of a [cultural] service plan on every case receiving on-going child protection and child-in-care services. Information will be collected from the child, parent(s) / caregiver, immediate and extended family members, Band Representatives, collateral service providers and others as deemed necessary.

A new assessment template will be created to assist in incorporating wholistic planning into the current service plans within ongoing protection services and plans of care for children-in-care. Areas may include but not limited to parental / family relationships, social support systems, familial behaviours, cultural / community identity, connectedness and resources, spiritual health, physical health, emotional behaviour, mental health / coping skills, communication skills, education, peer and social relationships, resource management and substance abuses, Anishinabe Noozwin, clan and colours, etc.



## Anishinabe Child Welfare Healing

The Anishinabe knowledge and worldview previously mentioned, guides our view of child welfare practice which seeks the healing of parent and child relationships in the lives of the Anishinabek people affected by child welfare practice. The interventions undertaken in this form of wholistic healing practices would be rooted in the primary values of:

- **Non-judgement**, in the same way that we as humans are not judged by Gzhe' Mnidoo and by our relations in Creation we will not judge the humans with whom we interact in all aspects of our child welfare work. Non-judgement would be demonstrated in the acceptance of people with whom we work and the circumstances they face in their lives, so that we could find the strengths and wisdom that resides in them and ability to heal from past circumstances.
- **Unconditional acceptance of the person and their circumstances.** Anishinabek teachings tells us that we are accepted by Gzhe' Mnidoo and by our relations in Creation for who we are and what we could be. This unconditional acceptance allows us to perceive as living in circumstances that can be overcome and that they are worthy of a vision of life to which they can aspire.
- **Wholistic value of people.** This value informs our efforts to have our child welfare interventions be a reflection of how we are valued by Gzhe' Mnidoo and by our relations in Creation. The wholistic valuing of people means that we value their minds, their spirits, their emotions and their physical being.

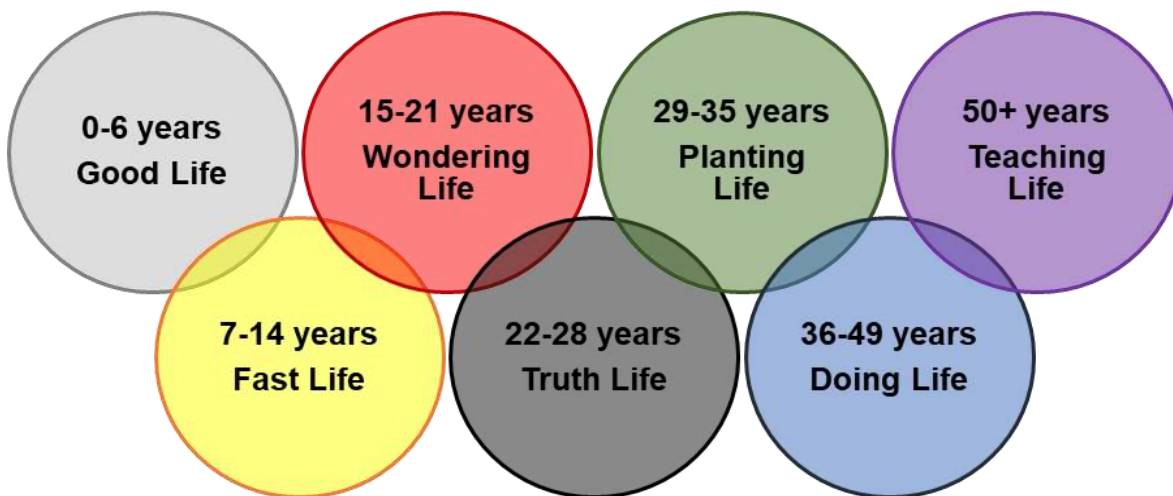
**CULTURAL CORE SERVICES**

KGCFS has developed cultural core services in four (4) separate categories (listed below):



**7 Developmental Phases of Life**

KGCFS is currently in further development to adapt the delivery of culturally based services including teachings and ceremonies to all ages in accordance with Anishinaabe 7 Stages of Life as described within the following age categories:



## Cultural Supports

KGCFs understands the negative impacts that separation has on a child. We must support and help the child to cope and deal with the experiences of loss and grief that comes with separation. Children respond to separation in different ways. KGCFs will work to ensure that all children coming into care are protected and stay connected with their culture, language and community while strengthening family and community relationships.

KGCFs has since implemented the following cultural supports to assure tertiary prevention services to assist and remedy protection concerns by offering the following cultural supports to children, youth and families:

1. Offer smudge bowl and medicines to children upon admission into care and families served as requested.
2. Coordinate: a) Matching and Mentorship between elders and children, youth in care and foster families who may be experiencing challenges by providing additional supports, e.g. a) relationship building, communication, traditional counselling, guidance and teachings, healing or ceremony as part of a cultural service plan, b) Traditional Resource support for youth-in-transition including residential placements.
3. Cultural team member to accompany a frontline worker to complete an assessment to determine the type of cultural services that are required. Thereafter, a traditional resource may be assigned.
4. Cedar Baths for cleansing and wellness.
5. Repatriation / Reunification Ceremonies. The intent of a reunification ceremony is to acknowledge the accomplishments of biological parent(s) who have assumed their sacred responsibility for the care of their child(ren); thereby, reunifying the family as witnessed by the caregivers, families and community. This ceremony is led by the member First Nation and KGCFs continues to assist member First Nations upon request with the coordination of traditional resource, ribbon shirt or ribbon skirt for the child(ren), blanket and may financially contribute towards the venue, feast and give-away.
6. Traditional / Ceremonial regalia for ceremonial preparations or pow-wow participation.
7. Naming Ceremonies for children, youth in care and families.
8. Elders-in-Residence at each office location available to service users for cultural inquiries, traditional guidance and direction, traditional counselling, support and spiritual nourishment.
9. Agency Sweat Lodges located in Wiikwemkoong and one accessible within the urban area (Sudbury) for agency service users and employees.
10. Purchase of Native Language resources (Anishinabemowin App) to promote language competencies for children in care.
11. Fasting Teachings and Fasting Ceremonies each in the Spring and Fall seasons.
12. Winter and Summer Cultural Camps. The cultural camp provides opportunity for participants to learn, connect and retain our traditional practices within a safe natural environment. Being outdoors help individuals to be healthy, physically active and re-connect to the natural world and relearning harmony and peace to be had with oneself. Participants learn culturally-based experiential hands-on learning and cultural protective factors, e.g. – ice fishing, snow shoeing, trapping, winter survival techniques, outdoor cooking, etc.
13. Specific types of ceremonies may be considered based on individual needs, e.g. Grief and Loss, Naming Ceremony, Clans and Colours, etc.
14. Other ceremonies are currently being assessed to form part of the agency's Service Model based upon the seven (7) developmental phases of life.



## Prevention Services

Since 1991, KGCFCS has worked in partnership with its member First Nation communities, to evolve a culturally appropriate model of prevention services that recognizes and respects the uniqueness of each community and is responsive to the needs of children and families. At its core, the service model seeks to empower communities to take care of their own in ways that keep children safe and make families and communities healthier and stronger.

There are two streams of prevention programming known as the Community Support Program, and the Child & Family Services Program or Family Support Program.

Services provided by the **Community Support Program** are defined within the following general categories and more precisely articulated at the community level by each community:

- Advocacy and Referral
- Cultural Awareness
- Community Education Promoting Healthy Lifestyles
- Life Skills
- Support and Counselling Services
- Family and Parent Education

Services provided by the **Family Support Services Program** are defined within the following general categories and more precisely articulated at the community level by each community:

- Individual and Family Support and Direct Services
- Assessment and Service Planning for Individual and Families
- Advocacy and Liaison Services
- Education and Skill Development and Planning
- Information and Referral Services and Planning
- Tangible Support Services and Planning
- Service Planning and Conference Involvement as it Relates to Child Welfare Matters
- Collaboration and Planning Services

Historically, the Community Support Program focused almost exclusively on primary prevention (described in more detail below) and the Family Support Program focused more on secondary prevention initiatives (also described below).

Between 2012 and 2015, in recognition of the unique needs of member First Nation communities and with positive regard for the self-governing aspirations of each, KGCFCS devolved both streams of prevention services to the member First Nation communities through contribution agreements. The contribution agreements have been instrumental in empowering communities to develop more all-encompassing community service delivery plans that are reflective of the social, linguistic and cultural diversity that is unique to each community.

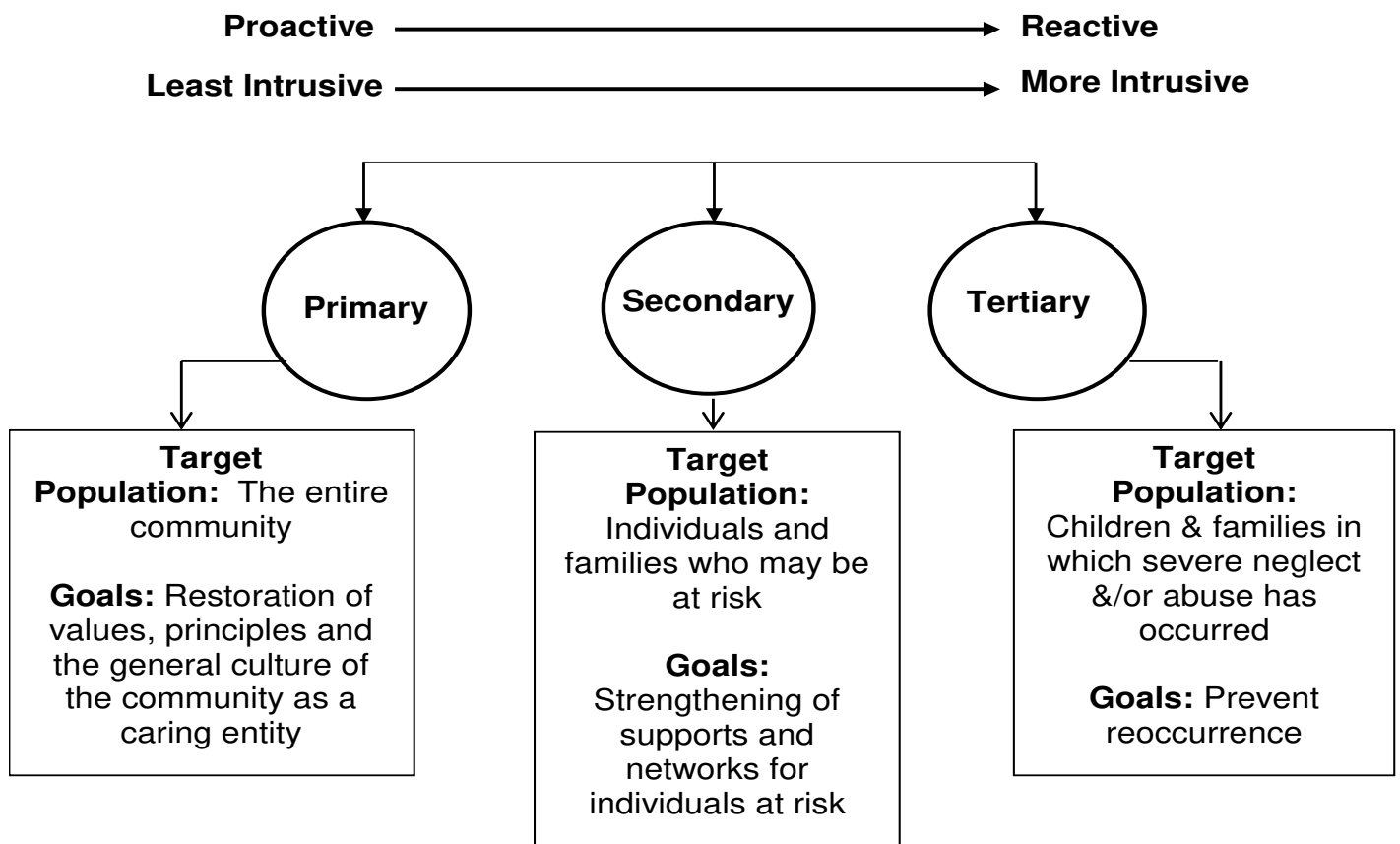
All First Nation prevention programs are community-based and developed, community-managed and community delivered. Many services and activities are delivered in collaboration with other community-based services and support programs. Through these partnerships, the communities have evolved a community circle of care approach that includes identification of specific services and supports available in the communities and the desired outcomes of these.

The degree of concentration placed on each of the three types of prevention varies according to the unique needs of each First Nation community. Examples of primary prevention services and activities include but are not limited to: cultural awareness / cultural activities; community education; promoting healthy lifestyles; life management skills; craft and recreational activities; drop-in centres for youth; fitness/gym facilities; movie nights; exercise programs; and, advocacy and referral. Primary prevention services strive to build resiliency in children and youth and promote child, youth, family, and community well-being.

Examples of secondary prevention services/activities that target specific children, youth and families considered to be at risk to experiencing difficulties include but are not limited to: food/clothing/toy banks; parent and family education; anger management; support and counselling; assessment and service planning; information and referral services; advocacy and liaison services; tangible support; and, collaborative case conferencing.

Examples of tertiary prevention services/activities include but are not limited to provision of safe homes for women, children and youth; transportation of individuals to medical / mental health appointments; and, methadone clinics.

The diagram provides a way of conceptualizing prevention on a continuum:



**Primary prevention programs** focus on the entire community. **The objective** of these programs is to inform, educate, and make aware. **For example**, programs that target whole families and encourage family participation in healthy activities can strengthen families.

KGCFSS provides primary prevention services by striving to promote and educate upon traditional healing practices to assist individuals to correct unhealthy (learned) behaviours, influence positive changes to re-establish self-identities by reinforcing healthy behaviours, lifestyles and family unity in a therapeutic and cultural manner.

KGCFSS will assist individuals by the promotion and share of traditional Anishinabe teachings, customs and coordinate a variety of required ceremonies to assist individuals in their own individual wellness in a helper capacity in child welfare. The agency recognizes that our Anishinabe practices can assist individuals on a path of wholistic wellness and we at KGCFSS attempt to assist in the identification of cultural services to address the physical, mental, emotional and spiritual wellness / health of the child, youth, family and community.

The following cultural events and activities are coordinated by KGCFSS or in collaboration with other service partners or member First Nations that are linked to primary prevention services are as following:

1. KGCFSS offers weekly Lunch and Learn Sessions and evening cultural activities open to the general public that is available at 3 office locations in Wikwemikong, M'Chigeeng and Sudbury. Sessions vary from Anishinabemowin, Hand Drumming, numerous Traditional Teachings, Ribbon Skirt and Ribbon shirt making, etc. These activities allow an opportunity for individuals to come together, visit each other and share life experiences.
2. KGCFSS delivers bi-annual Cultural Day Events as means to offer primary prevention that is geared to the general community. The intent and purpose of delivering the Cultural Day Events is to promote preventative and educational traditional based Anishinabe teachings and cultural activities based upon community needs. Cultural Day Events assure a safe environment to entice individuals whom are seeking help and guidance towards a path of spiritual healing and allows an opportunity to connect with traditional knowledge keepers. The workshops and sessions provided promote, educate and preserve the Anishinaabek way of life.
3. KGCFSS delivers a Mid-Winter Round Dance Social primarily in March annually. This event is open to the public and allows an opportunity for families to gather in remembrance of loved ones whom have passed onto the spirit world in a healthy manner to grieve their loss and to acknowledge and celebrate life with song and dance.
4. KGCFSS delivers an annual Youth Conference that is open to youth (in-care) between the ages of 13 to 24 years. The Youth Conference focuses on influential and motivational role model(s) to share on appropriate youth topics and subjects, e.g. traditional teachings and values of being an Anishinabe, self-identity, understanding developmental life stages, life purpose, life skills, budgeting, social skills, healthy relationships and preventative areas to be self-reliant as they positively transition into adulthood.
5. Other preventative and cultural activities offered by KGCFSS to the general public include the Winter Snow Day Event in Sudbury in partnership with the City of Greater Sudbury, Winter Carnival in collaboration with N'Swakamok Native Friendship Centre in Sudbury, Indigenous Day in Sudbury and Three Fires Gathering and Fall Harvest with Maamwi Naadamadaa, Wiikwemkoong Ontario Works, and other activities as requested by communities and other collateral agencies.

## **Early Intervention**

KGCFSS will encourage member First Nations Prevention Teams to identify prevention-based plans in terms of family and community supports.

KGCFSS supports prevention and family support programs offered in our member First Nation communities. Through these programs, KGCFSS supports First Nation Prevention Teams to ensure that parents are able to protect and care for their own children and support the development and promotion of culturally-based child welfare standards, culturally-based parenting skills, healthy child and youth development, public education on child maltreatment and prevention and early intervention services.

Additional supports from the First Nation or KGCFSS whereby a child is deemed at risk through the agency may include the identification of prevention activities and programming that are culturally appropriate and will be delivered in least disruptive measures to keep families and children together, in their own homes in collaboration with internal or external collaterals which will include but is not limited to (Canadian Human Rights Tribunal Guidelines / Eligibility):

- a. parenting/guardian education programs;
- b. respite care;
- c. homemaker and parent/guardian aid services;
- d. mentoring services for children and parents;
- e. home management (e.g. budgeting, financial literacy, menu planning, directing families toward appropriate services, supporting parents/guardians in their search for work);
- f. cultural, recreational and other activity-related needs for children still living at home;
- g. transportation and accommodation/meals (if needed) for children to attend non-medical and medical services or appointments;
- h. transportation and accommodation/meals (if needed) for parents/guardians to attend non-medical (e.g. parenting classes) and medical services or appointments as identified;
- i. purchase of basic needs items (e.g. a crib, bed, fridge, stove, air conditioner, etc.) meant to ensure that children be kept within the home; and
- j. non-medical counselling services

KGCFSS continues to provide on-going support to our member First Nation communities whom deliver community-based prevention services through provision of Management Support and serves as liaison at the agency in terms of reporting to MCCSS. Further supports include invites to agency-based training events, joint prevention team meetings and individual meetings with the First Nation teams in terms of service delivery, agency and First Nation developments and individual training and support. KGCFSS provides monthly Child Welfare statistics to each First Nation to assist in planning prevention-based activities to address child welfare reasons for service.

Each First Nation identified team continues to work jointly with KGCFSS team members relative to service delivery from the point of referral, service planning and ongoing supports with the child welfare services in accordance with each First Nation protocol and community-based processes.

**Secondary prevention services** are geared to medium to high-risk children, youth and families and focus on a variety of reasons are at greater risk to experiencing difficulties in which maltreatment is more prevalent. **The objective** of secondary prevention programs and services is to reduce risk or decrease the likelihood of harm occurring. **For example**, an after-school program for young children keeps children safe, supervised, and stimulated.

## Secondary Prevention

The following KGCFSS services are considered secondary prevention services as they work with Child Welfare Services to provide family support to youth and families deemed at medium to high risk with open child protection services:

### 1. Family Finding Program

In 2018/2019 KGCFSS developed a new program called Family Finding to enhance family-based planning for youth in care and families based on research based “Family Finding” Model. The agency hired one Family Finding position in 2018/2019 whom had the opportunity to attend the specialized training with another Child Welfare Agency, along with the Service Supervisor and Service Manager. KGCFSS also invested in a large printer to create genograms through the software GenoPro to create genograms with families to promote the full exploration of all extended families.

The Family Finding Model seeks to build or maintain the youth’s Lifetime Family Support network for all youth whom are disconnected or at risk of disconnection through placement outside of their home and community. The process identifies relatives and other supportive adults, estranged from or unknown to the youth, especially those who are willing to become permanent connections for the youth. Upon completion of the process, youth have a range of commitments from adults who are able to provide permanency, sustainable relationships within a kinship system and support in the transition to adulthood and beyond. Keeping safety at the forefront and using a family-driven process, families are empowered to formulate highly realistic and sustainable plans to meet the long-term needs of children and youth. Child outcomes may include increased reunification rates, improved well-being, and placement stability, transition out of the child welfare system, decreased re-entry rates, and stronger sense of belonging for children. © 2019 National Institute for Permanent Family Connectedness. All Rights Reserved

### 2. Youth-In-Transition

KGCFSS provides a Youth-In-Transition Program serving Anishinabek youth ages 16 to 24 years old that are subject to a Crown Wardship Order (Extended Society Care), Legal Custody Order under Section 65.2 of the CRSA, or Formal Customary Care Agreement immediately prior to the youth’s 18th birthday; or were eligible for support under policy at ages 16 and/or 17, whether or not the youth actually received Renewed Youth Services.

Services provided by KGCFSS include opportunities for youth to engage in services and supports, enhance their life and social skills, achieve motivation, self-esteem, address peer-pressures, competencies and knowledge to become responsible adults. Training and supports offered and engagement with community partners with the youth includes independent living and life planning, education planning, money management, consumer skills, obtaining credit, finding and maintaining employment, coordinate educational life and traditional / cultural teachings to establish positive relationships and developing strong community and cultural bonds.

KGCFSS has provided additional supports to seek cultural resources to ensure that youth have a balanced personal well-being plan that incorporates spiritual, mental, emotional and physical well-being. Many youths in care can now be fully engaged in learning their traditions, values and customs as an Elder will be assigned upon the youth's consent to assist in guiding in their spiritual and healing advancements.

### **3. Housing Support Program**

The Housing Support Program is a new program introduced by MCCSS in 2018/2019 to expand the Youth-In-Transition Program to improve outcomes and increase resiliency of youth.

The Housing Support Program provides culturally-appropriate housing supports to First Nation youth ages 16 and 17 years old who have entered into a Voluntary Youth Service Agreement (VYSA) by helping them find and retain housing and identify, access and navigate service systems relevant to their needs as they transition into adulthood.

Services provided by the program include locating and sustaining long-term housing, empowering the youth by the development and execution of the youth's housing goals. With goals to connect youth participants to existing supports and resources within their communities (on and off reserve) with culturally specific supports, (e.g. ceremony and elders). Additional supports to include education resources, employment services and training, life skills, (e.g. financial management and household management), health and mental health services as well as legal services.

### **4. Family Counselor Program**

The main criterion for a referral is the "risk rating." Risk is defined as "any condition or set of conditions that pose an immediate threat to a child's and/or communities' safety that would result in out-of-home placement."

Families may be eligible for services if one child/ren is in imminent risk of placement in out-of-home care due to child neglect or child abuse or risk of family break down or requiring intensive support and service integration to support a reunification to family.

The Family Counselling Program offers families intensive and short-term crisis intervention and family education services; in their home for 4 weeks with the possibility of an extension of an additional 2 weeks if eligible.

The Family Counsellors help families learn new skills and parenting strategies needed to allow children / youth to remain in their own homes and prevent potential family breakdown.

Families will be visited in their own homes or supported in the community for up to 10 hours per week.

The Family Counsellor will assist families in meeting goals by making an individual family plan that includes teaching, modeling, and reinforcing positive, responsive parenting in a culturally inclusive way. Skills will be practiced, and homework will be issued.

Advocating for concurrent services and connections to local community services will also be provided.

**5. Aaz-Gaa-Bwi-Taad-Win (Family Team Gathering)**

Aaz-Gaa-Bwi-Taad-Win ‘To Stand and Support One Another’ is an essential core of the agency’s service model based upon Family Case Conferencing. Promotes involvement and collaboration of family, extended family and / or community members in planning and decision making of a plan to resolve child welfare involvement with the goal of family reunification. Family Team Gatherings bring people together to discuss a common goal and help to establish a supportive team for the family to assist them in developing a family driven plan to address child welfare concerns, e.g. determinants of addictions and mental health concerns that may be placing children at risk.

Family Team Gathering, provides the opportunity for a neutral facilitator to coordinate and facilitate Family Team Gatherings that promote family driven planning at the onset of the first service plan or at any point during the file life to assist in the decision-making process.

Family members, natural supports, Band Representatives, service providers as well as case managers come together to support the family in establishing family driven goals and plans that are in the best interest of the child(ren).

The Family Team Gathering can be utilized in a variety of complex situations to assist with planning whereby significant decisions are required, strengthen relationships and communication.

**6. Cultural Services**

Cultural Services are provided to children/youth and their families with open services with KGCFSS. Cultural Services are voluntarily and provided in areas of traditional counseling, traditional ceremonies, receipt of traditional supports and attendance at agency-based events specific to children and families served such as the March Break Cultural Camps.

**Tertiary Prevention**

**Tertiary prevention programs and services** focus on children and youth in which abuse has already occurred (neglected or maltreated), adults who have endured harm or trauma, and families who have experienced severe distress. Tertiary prevention is often called ‘**after-the-fact prevention**’ because the services/interventions/programs are provided ‘after something has already occurred’.

The objective of tertiary programs and services is to prevent harm/trauma from re-occurring, and/or protect children and other vulnerable persons from being re-traumatized. **For example**, a parent or primary caregiver who has sexually abused a child may be required to participate in a sexual offender treatment program.

All of the services within the secondary prevention category are also provided along with the core child welfare services to families whereby neglect/abuse has already occurred.

**Child Welfare Service Delivery- Referral Screening, Intake, Investigation and ongoing Family Services**

In relation to the delivery of child welfare protection service delivery, KGCFs Service Principles remain core to the services approaches:

### **Service Principles**

1. That all Prevention and Child Welfare Services delivered are culturally based utilizing traditions and practices that strengthen cultural identity for children and families.
2. That all Prevention and Child Welfare Services delivered will support children remaining in their communities with healthy caregivers to stay connected with their roots, culture and language.
3. That Child Welfare Services will be family-centered and family-focused while not compromising the safety and well-being of the child.
4. That Child Welfare Services will use innovative, collaborative processes that empower children, families and communities to participate in all aspects of case planning and decision making.
5. That all Prevention and Child Welfare Services will place emphasis on supporting families based on honest and open communication to create relationships and partnerships.

KGCFs utilizes the least intrusive approaches and works closely with each family member and their member First Nation from the point of referral onward to complete the requirements from each referral deemed eligible for completion of a child protection investigation. Police services may be involved in working in collaboration with KGCFs and other parties whereby a referral is related to a matter that could involve criminal charges.

Families served are empowered to lead service planning to identify service goals to address child protection risks through the engagement of specialized supports offered such as cultural services, family team gathering, family finding, family counsellor and formal customary care along with community-based services.

The transition through mandated services within the Province of Ontario's protection standards is attached at **Appendix A** and includes the KGFS Case Flow Diagrams relative to the standards. KGCFs enhances the services and supports at each stage of the service flow through the integration of family-based services that empower the family with their First Nation and Family supports and cultural services as requested to lead family-based planning to ensure children are safe and remain protected within the family.

### **Outside Paid Institutions (OPI)**

It remains the intention of KGCFs to ensure children requiring alternative placements are placed within their extended families and communities. At times, the exceptional needs and/or lack of resources to meet the needs locally results in a youth being placed in an outside paid institution (placement resource). In terms of service to children placed in groups homes/treatment foster care placements outside the Districts of Sudbury and Manitoulin. KGCFs remains committed to continuing to engage the family, extended family and member First Nations in planning relative to reunification and longer-term planning with older youth.

It is key within the resources that local First Nation resources are accessed along with key plans that detail family, extended family and community access while the specialized supports intended for short-term assessment, treatment and stabilization are being provided.



## Alternative Care

### 1. Foster Care Services

Foster care services include recruitment, selection, approval, training and ongoing supports for foster and formal customary care parents. KGCFSS comply with MCCSS residential licensing requirements in addition to attempting to harmonize with First Nation community standards. KGCFSS currently operates an agency based specialized foster home in WUIR with a second one currently in development. The agency currently is planning an enhanced recruitment strategy relative to additional resources required within the Districts of Sudbury and Manitoulin.

Fostering is the act on bringing a child into your family and providing them with physical, emotional, mental and spiritual support with the assistance of the agency resources financial and specialized supports. KGCFSS always works with families to keep children in their family home and when this is not possible at times, foster care placements are required until the child can safely return home.

Foster caregivers provide children and youth with a safe family setting during a time of crisis providing vital supports to the children and family. In most situations the placements are short-term until safety plans and services are engaged by the family to address the at-risk situation.

Foster parents are community members whom want to provide short or long-term support for children and youth in care. Foster parents can be single parents, couples and community members from various different religious/spiritual beliefs and cultural backgrounds whom have a desire to contribute to the well-being of children and youth in their community.

Children may require foster home placements for a few days, weeks, months of possibly longer. Customary Care is utilized whereby children are eligible for their First Nation to complete a Band Council Resolution declaring Customary Care. Foster parents work with the worker for the child or youth in care to complete a plan of care inclusive of goals linked to a cultural service plan to ensure cultural connections are maintained with the family, community and way of life.

### 2. Customary Care Services

The Customary Care Program is based on our Anishinabe cultural belief system and is a program that recognizes and respects the inherent rights of the Anishinabek. Traditional (informal) Customary Care has always been in place amongst families and within communities since time immemorial. Traditional customs entrenched within community systems and values taught that children were sacred gifts from Gzhe' Mnidoo and that the community as a whole was responsible for caring for the children. Various community and family systems roles and responsibilities ensured that children were kept safe and protected from within the family. The impact of colonization and residential school era followed by the impact of modern child welfare systems leading to inter-generational trauma has created challenges within family systems relative to a resurgence of healing and community development to strengthen family and community networks through healing.

Formal Customary Care is the preferred method of supporting children who are 'deemed' in need of protection of a Child Welfare agency and require an out of home placement with extended family, community member, other First Nation family on or off the reserve. Formal Customary Care is an essential core of the agency's Service Model based on our Anishinabe cultural belief system that recognizes and respects inherent rights of the Anishinabek and considered a least disruptive measure.

A Customary Care Agreement is a voluntary program for short and long-term placements in the best interests of the child(ren) and family. The parent(s), Band Representative and KGCFs decide on a suitable family to help raise the child. Chief and Council endorse the placement with a Band Council Resolution (BCR) or other determination First Nation process declaring Customary Care (declaration). Placement can occur with the customary care provider immediately through a Designated Place of Safety, with the home study to be completed within 60 days of which foster home licensing standards apply.

Customary Care ensures the parent/s maintain their parental rights and community and cultural connections to the member First Nation/s. Apprehension and court interventions are utilized only as a “last resort.” At times, a Temporary Care Agreement may be utilized while the Customary Care Agreement is being completed. If a child is not eligible for a Customary Care Agreement, other planning is completed with the First Nation/s and families in terms of alternative care. Customary Care also serves to acknowledge the inherent rights of the First Nation/s to plan for their children and serves as a mechanism for repatriation through other child welfare systems across Canada.

### **3. Short-Term Temporary Customary Care Agreement**

This type of Customary Care Agreement will be used for all temporary placements and signed for up to six (6) months at a time. Permanency planning must be discussed when protection issues are not being addressed by the child(ren)’s family.

Reviews of the agreement will occur in a case conference facilitated by the Customary Care Coordinator before the agreement expires and within the six-month period of the agreement. The case conference will determine whether:

- a) The child can be safely returned home (with a parental re-assessment completed through the protection team),
- b) Whether a further period of temporary care is required, or,
- c) Whether a plan for long-term customary care is required.

### **4. Long-Term Customary Care Agreement**

This type of Customary Care Agreement will be utilized when it is recognized by all signatory parties that the parents require a longer healing journey. The Long-Term Customary Care Agreement can be in effect until the child reaches the age of eighteen (18) years of age or is terminated by one or more of the signing parties. Reviews will take place on an annual basis to include concurrent family and / or First Nations Band Representatives planning unless otherwise decided at the case conference.

The Customary Care Coordinator will follow up six months after the Long-Term Customary Care Agreement was signed with the following parties to ensure the child has adjusted to his/her placement:

- a) First Nation Band Representative;
- b) Customary Care Provider;
- c) Parent(s); and,
- d) Child 12 years of age and older.

KGCFs follows the Provincial guidelines required for caregiver applicants whom are required to complete the following to provide either foster care, customary care or kin(in) care:

- a) Complete SAFE (Structured Analysis, Family Evaluation) home study.
- b) Complete PRIDE (Parent Resources for Information, Development, and Education) pre-service.

## 5. SAFE Home Study

SAFE (Structured Analysis, Family Evaluation) is a standardized assessment model for all Ontarians interested in expanding their family through kinship care, fostering, and adoption. A SAFE home study includes the following requirements:

- a) Application
- b) Home safety checklist
- c) Interview questionnaires
- d) Medical evaluations
- e) Criminal record check
- f) Children’s Aid provincial and local database check
- g) References

A SAFE home study may only be completed by an authorized KGCFSS employee and a SAFE home study can take 4–6 months to complete and is *generally* valid for up to 2 years.

## 6. Extended Family and Community Placements

In terms of placements of children with extended family/community placements, the agency and First Nation will work together to immediately designate a home as a “designated place of safety” that allows the children to remain within the extended/community placement while the SAFE home study is completed. The home is exempt from licensing standards for sixty (60) days and provided supports from the date of placement.

The following criteria is required to determine a “designated place of safety”:

- a. Obtain identifying information on every person living within the home
- b. Interview with the caregiver(s) for the purpose of assessing the appropriateness of the placement.
- c. Verbal Police record check is completed for every person in the home over 18 years.
- d. Provincial record check completed on all individuals in the home over 18 years.
- e. Discussions with the child to discuss their feelings of the placement
- f. Physical home safety check list
- g. Review all file documentation

## 7. Parent Resources for Information, Development, and Education (PRIDE) Training

PRIDE pre-service is a nine-module (27-hour) training program used to prepare and educate families interested in kinship care, fostering, and adoption. PRIDE curriculum includes information about the following:

- a) Adoption and child welfare systems, processes, and laws
- b) Attachment and loss
- c) Child development and issues specific to the needs of adopted children
- d) The effects of neglect, lack of stimulation, abuse, and institutionalization on children
- e) Identity formation and the importance of cultural and racial awareness
- f) The importance of connections and continuity for children

KGCFSS enhances the training through offering of culturally based training and teachings throughout the PRIDE training delivery with presence of Elders/Traditional supports.

KGCFSS is also currently reviewing culturally based curriculum of ANCFSAO entitled HEART (replacing SAFE home study process) and SPIRIT (replacing PRIDE). HEART and SPIRIT incorporate fundamental Indigenous values and perspectives and honour and respects Indigenous

traditions, practices and learning styles. The curriculum is strengths-based, asset-based and is focused on healing. The programs build collective strength through sharing and storytelling. The HEART foster parent application process includes seven (7) engagements based upon the seven (7) grandfather teachings and completion of the application (Indigenous Family Development Assessment Tool) coupled with relationship building. The SPIRIT sessions include a series of ten (10) training and development sessions for potential caregivers. A KGCFs project team has attended the training with Elder support and will be harmonizing the curriculum for future implementation.

## **8. On-going Support**

Once approved, foster caregivers are encouraged to participate in ongoing training on an annual basis. Their development plan is reviewed annually, and training goals are set for the following year.

When there are children placed in foster homes, the children are seen on a regular basis by KGCFs team members, including private visits to allow them to talk about private matters, including the care they are receiving. In addition, KGCFs staff meet regularly with the foster parents to discuss what needs, if any, the foster parents have to help them further meet the needs of the child, children and/or youth(s) in their care.

In terms of placements of children with extended family/community placements, the agency and First Nation will work together to immediately designate the home as a “designated place of safety” that allows the children to remain within the extended/community placement while the foster home study is completed. The home is exempt from licensing standards for sixty (60) days and provided supports from the date of placement.

## **9. Continued Care and Support for Youth (CCSY) Program**

The Continued Care and Support for Youth Program is extended to a former Crown Ward or youth who was under a Long-Term Customary Care Agreement until the age of twenty-one (21) years.

## **10. Specialized KGCFs Agency Operated Foster Home (Wiikwemkoong)**

KGCFs currently operates a specialized community-based foster home in WUT with two (2) full-time specialized foster care parents with a second home currently in development. The home will accommodate up to four (4) children from WUT in the care of KGCFs. The specialized home is not geared to care for severe medically fragile children and / or children with disabilities requiring a wheelchair and special equipment and to meet the needs of the community.

The WUT specialized home is designed to:

- a) Provide a residence for children to remain in their community while focusing on concurrent planning;
- b) Eliminate some of the barriers for families to visit with their children in the community and offer a natural holistic setting that supports learning enhancement opportunities to parents;
- c) Create opportunities for children to develop a strong self-identity and stay connected or reconnect with their culture, family, elders and community;
- d) Opportunities to offer in-home programs such as life skills, traditional parenting, access to elders, relationship building and ceremonies in accordance to beliefs;
- e) Facilitate community re-integration and community involvement in the care and well-being of their children;
- f) Offer additional and specialized support to facilitate family reunification.

## Service Components

### 1. LGBTQI2S+

KGCFs will honour all children and youth who may be in transition equally and will strive to provide the required supports for Lesbian, Gay, Bisexual, Transgender / Transsexual, Queer / Questioning, Intersexed, 2-spirited plus (+) individuals to achieve healthy self-esteem and life enrichment.

KGCFs will maintain that children and youth are ever-changing and developing individuals who explore themselves, their personalities and their potential as they grow. This includes their sense of and expression of their gender, eventually leading to their identity formation. Child and youth develop best when they are encouraged to grow and explore in loving and supporting environments. KGCFs will support children and youth to develop healthy relationships and personal identity and recommend resources as required.

**Glossary of Terms (+)** This glossary was written to help give people the words and meanings to help make conversations easier and more comfortable. ([www.hrc.org/resources/glossary-of-terms](http://www.hrc.org/resources/glossary-of-terms))

- **Ally** | A person who is not LGBTQ but shows support for LGBTQ people and promotes equality in a variety of ways.
- **Androgynous** | Identifying and/or presenting as neither distinguishably masculine nor feminine.
- **Asexual** | The lack of a sexual attraction or desire for other people.
- **Biphobia** | Prejudice, fear or hatred directed toward bisexual people.
- **Bisexual** | A person emotionally, romantically or sexually attracted to more than one sex, gender or gender identity though not necessarily simultaneously, in the same way or to the same degree.
- **Cisgender** | A term used to describe a person whose gender identity aligns with those typically associated with the sex assigned to them at birth.
- **Closeted** | Describes an LGBTQ person who has not disclosed their sexual orientation or gender identity.
- **Coming out** | The process in which a person first acknowledges, accepts and appreciates their sexual orientation or gender identity and begins to share that with others.
- **Gay** | A person who is emotionally, romantically or sexually attracted to members of the same gender.
- **Gender dysphoria** | Clinically significant distress caused when a person's assigned birth gender is not the same as the one with which they identify. According to the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders (DSM), the term - which replaces Gender Identity Disorder - "is intended to better characterize the experiences of affected children, adolescents, and adults."
- **Gender-expansive** | Conveys a wider, more flexible range of gender identity and/or expression than typically associated with the binary gender system.
- **Gender expression** | External appearance of one's gender identity, usually expressed through behavior, clothing, haircut or voice, and which may or may not conform to socially defined behaviors and characteristics typically associated with being either masculine or feminine.
- **Gender-fluid** | According to the Oxford English Dictionary, a person who does not identify with a single fixed gender; of or relating to a person having or expressing a fluid or unfixed gender identity.
- **Gender identity** | One's innermost concept of self as male, female, a blend of both or neither – how individuals perceive themselves and what they call themselves. One's gender identity can be the same or different from their sex assigned at birth.
- **Gender non-conforming** | A broad term referring to people who do not behave in a way that conforms to the traditional expectations of their gender, or whose gender expression does not fit neatly into a category.
- **Genderqueer** | Genderqueer people typically reject notions of static categories of gender and embrace a fluidity of gender identity and often, though not always, sexual orientation. People who identify as "genderqueer" may see themselves as being both male and female, neither male nor female or as falling completely outside these categories.
- **Gender transition** | The process by which some people strive to more closely align their internal knowledge of gender with its outward appearance. Some people socially transition, whereby they might begin dressing, using names and pronouns and/or be socially recognized as another gender. Others undergo physical transitions in which they modify their bodies through medical interventions.
- **Homophobia** | The fear and hatred of or discomfort with people who are attracted to members of the same sex.

- **Intersex** | An umbrella term used to describe a wide range of natural bodily variations. In some cases, these traits are visible at birth, and in others, they are not apparent until puberty. Some chromosomal variations of this type may not be physically apparent at all.
- **Lesbian** | A woman who is emotionally, romantically or sexually attracted to other women.
- **LGBTQ** | An acronym for “lesbian, gay, bisexual, transgender and queer.”
- **Living openly** | A state in which LGBTQ people are comfortably out about their sexual orientation or gender identity – where and when it feels appropriate to them.
- **Non-binary** | An adjective describing a person who does not identify exclusively as a man or a woman. Non-binary people may identify as being both a man and a woman, somewhere in between, or as falling completely outside these categories. While many also identify as transgender, not all non-binary people do.
- **Outing** | Exposing someone’s lesbian, gay, bisexual or transgender identity to others without their permission. Outing someone can have serious repercussions on employment, economic stability, personal safety or religious or family situations.
- **Pansexual** | Describes someone who has the potential for emotional, romantic or sexual attraction to people of any gender though not necessarily simultaneously, in the same way or to the same degree.
- **Queer** | A term people often use to express fluid identities and orientations. Often used interchangeably with “LGBTQ.”
- **Questioning** | A term used to describe people who are in the process of exploring their sexual orientation or gender identity.
- **Same-gender loving** | A term some prefer to use instead of lesbian, gay or bisexual to express attraction to and love of people of the same gender.
- **Sex assigned at birth** | The sex (male or female) given to a child at birth, most often based on the child's external anatomy. This is also referred to as “assigned sex at birth.”
- **Sexual orientation** | An inherent or immutable enduring emotional, romantic or sexual attraction to other people.
- **Transgender** | An umbrella term for people whose gender identity and/or expression is different from cultural expectations based on the sex they were assigned at birth. Being transgender does not imply any specific sexual orientation. Therefore, transgender people may identify as straight, gay, lesbian, bisexual, etc.
- **Transphobia** | The fear and hatred of, or discomfort with, transgender people.

## 2. **Katelynn’s Principle** (<https://www.ola.org/en/legislative-business/bills/parliament-41/session-2/bill-57>)

As we come increasingly familiar with Katelynn’s Principle and the framework of the new CYFSA, we want to ensure that the following principles, collectively known as Katelynn’s Principle, shall be applied in making a decision affecting a child:

1. The child must be at the centre of the decision.
2. The child is an individual with rights. The child must always be seen, the child’s voice must be heard, and the child must be listened to and respected.
3. The child’s heritage must be taken into consideration and respected. Attention must be paid to the broad and diverse communities the child identifies with, including communities defined by matters such as race, ethnicity, religion, language, and sexual orientation.
4. Actions must be taken to ensure that a child who is capable of forming their own views is able to express those views freely and safety about matters affecting them.
5. The child’s views must be given due weight in accordance with the child’s age and maturity.
6. In accordance with the child’s age and maturity, the child must be given the opportunity to participate before any decisions affecting the child are made, whether the participation is direct or through a support person or representative.
7. In accordance with the child’s age and maturity, the child must be engaged through honest and respectful dialogue about how and why decisions affecting them are made.
8. Every person who provides services to children or services affecting children is a child advocate. Advocacy may be a child’s lifeline and it must occur from the point of first contact and on a continuous basis thereafter.

3. Jordan’s Principle (<https://fncaringsociety.com/jordans-principle>)



## Jordan’s Principle

### Ensuring First Nations Children Receive the Public Services They Need When They Need Them

#### What is Jordan’s Principle?

Jordan’s Principle is a child first principle named in memory of Jordan River Anderson. Jordan was a First Nations child from Norway House Cree Nation in Manitoba. Born with complex medical needs, Jordan spent more than two years unnecessarily in hospital while the Province of Manitoba and the federal government argued over who should pay for his at home care. Jordan died in the hospital at the age of five years old, never having spent a day in his family home.

Jordan’s Principle ensures that First Nations children can access all public services when they need them. Services need to be culturally based and take into full account the historical disadvantage that many First Nations children live with. The government of first contact pays for the service and resolves jurisdictional/payment disputes later.

#### Why is Jordan’s Principle important?

Payment disputes within and between federal and provincial or territorial governments over services for First Nations children are common. First Nations children are frequently left waiting for services they desperately need, or are denied services that are available to other children. This includes, but is not limited to, services in education, health, early childhood services, recreation, and culture and language. Jordan’s Principle calls on the government of first contact to pay for the services without delay and seek reimbursement later so the child is not tragically caught in the middle of government red tape.



**First Nations Child & Family Caring Society of Canada**

#### What did the Canadian Human Rights Tribunal say about Jordan’s Principle?

The Canadian Human Rights Tribunal is a legal institution whose mandate is to adjudicate cases where there has been an alleged breach of the Canadian Human Rights Act. In 2016, the Tribunal found that the Canadian Government is racially discriminating against 165,000 First Nations children and their families for its failure to provide equitable services, including the proper implementation of Jordan’s Principle. The Tribunal has issued a series of legally binding orders that Canada has an obligation to fulfill. Highlights of the orders are:

- apply Jordan’s Principle to all First Nations children living on and off reserve;
- apply Jordan’s Principle based on the needs of the child (not just limited to the normative standard of care);
- ensure that administrative procedures do not delay service provision; and
- respond to most cases within 48 hours.

To report a Jordan’s Principle case or find out more contact **1-855-572-4453** .

To learn more about Jordan’s Principle visit [jordansprinciple.ca](http://jordansprinciple.ca)

For more information on the the case on First Nations child welfare at the Canadian Human Rights Tribunal, go to [www.fnwltness.ca](http://www.fnwltness.ca) or contact [Info@fncaringsociety.com](mailto:Info@fncaringsociety.com)



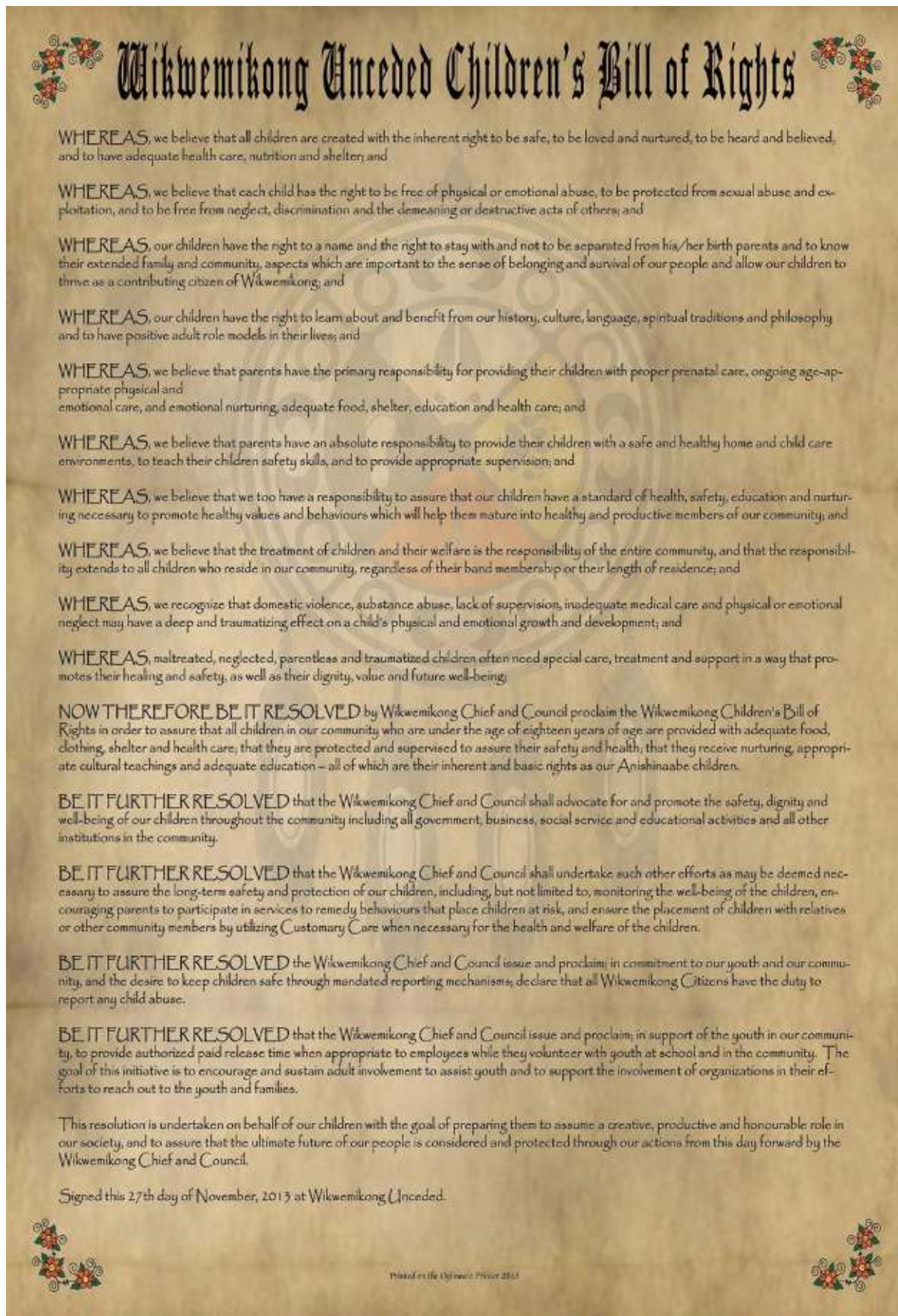
4. **Truth and Reconciliation Commission of Canada: Calls to Action - Child Welfare**  
 ([http://nctr.ca/assets/reports/Calls\\_to\\_Action\\_English2.pdf](http://nctr.ca/assets/reports/Calls_to_Action_English2.pdf))



1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:
  - i. Monitoring and assessing neglect investigations.
  - ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
  - iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
  - iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
  - v. Requiring that all child-welfare decision makers consider the impact of the residential school experience on children and their caregivers.
2. We call upon the federal government, in collaboration with the provinces and territories, to prepare and publish annual reports on the number of Aboriginal children (First Nations, Inuit, and Métis) who are in care, compared with non-Aboriginal children, as well as the reasons for apprehension, the total spending on preventive and care services by child-welfare agencies, and the effectiveness of various interventions.
3. We call upon all levels of government to fully implement Jordan's Principle.
4. We call upon the federal government to enact Aboriginal child-welfare legislation that establishes national standards for Aboriginal child apprehension and custody cases and includes principles that:
  - i. Affirm the right of Aboriginal governments to establish and maintain their own child-welfare agencies.
  - ii. Require all child-welfare agencies and courts to take the residential school legacy into account in their decision making.
  - iii. Establish, as an important priority, a requirement that placements of Aboriginal children into temporary and permanent care be culturally appropriate.
5. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate parenting programs for Aboriginal families.



5. Wiikwemkoong – Children’s Bill of Rights



**Reference documents:**

- ✚ Kina Gbezhgomi Child and Family Services Child in Care Policies and Procedures Manual / January 2015
- ✚ Kina Gbezhgomi Child and Family Services Traditional / Spiritual Services Policies and Procedures Manual / March 2015, KGCFSS Training PPPs and Customary Care Service Policies
- ✚ Kina Gbezhgomi Child and family Services Family Service Policy Manual / January 2016
- ✚ Kina Gbezhgomi Child and Family Services Facilitator Staff Retreat Report - Indigenous based Wholistic Healing Child Welfare by Malcolm Saulis, November 2016
- ✚ Kina Gbezhgomi Child & Family Services Prevention Services Needs Assessment (Updated) Report, February 2018
- ✚ DBCFSS Service Model- August 18, 2018
- ✚ First Nations/Indigenous Service Model (FNIM) Version 4 / April 2019 – Association of Native Child and Family Services Agencies of Ontario (ANCFSAO)
- ✚ KGCFSS Elders Advisory Council Developments-2016 to present

## Glossary

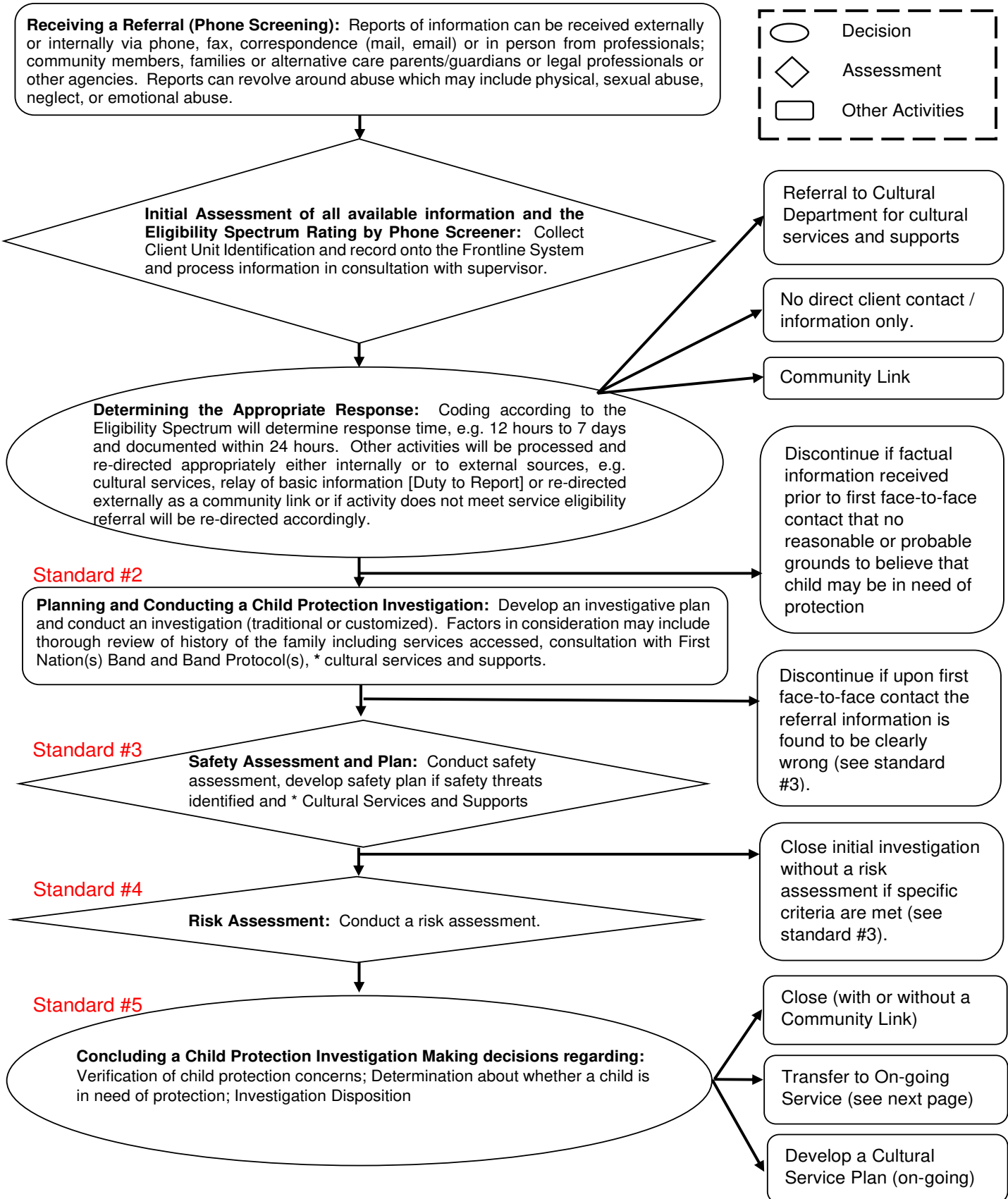
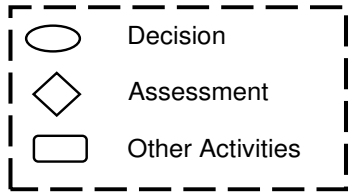
- a. **Aaz-Gaa-Bwi-Taad-Win** translated is ‘Stand and Support One Another’ (Family Team Gathering).
- b. **Anishinabe, Anishinaabe, Anishinabek, and Anishinaabek** is used to refer to Indigenous people living on Mnidoo Mnising.
- c. **Anishinaabe Aadiziwin** is described as ‘Our Way of Life’ which includes the beliefs, customs, traditions, practices and customs of the Anishinaabek.
- d. **Anishinaabe(k)\* Worldview** is in reference to the \*Ojibway, Odawa and Pottawatomi Nation of people on Mnidoo Mnising and in reference to their understanding of how they see the world (how they know it).
- e. **Anishinabeg Naagdo-Wendiwag** translated is ‘Our People, Looking After our Own’ (Customary Care).
- f. **Anishinabemowin** refers specifically to the Anishinabek language.
- g. **Enaadaamaaget** translated is ‘One who Helps / Helper’.
- h. **Ezhi Maadiziying** translated is ‘How we Live’ (Cultural Services).
- i. **Gzhe’ Mnidoo** translated is the ‘Creator’ [Supreme Spirit] (God) of all life.
- j. **Indigenous** (adjective) NATIVE, INDIGENOUS, ENDEMIC, ABORIGINAL mean belonging to a locality. NATIVE implies birth or origin in a place or region and may suggest compatibility with it. Native tribal customs (INDIGENOUS applies to that which is not only native but which, as far as can be determined, has never been introduced or brought from elsewhere, indigenous plants ENDEMIC implies being peculiar to a region, a disease endemic in Africa, ABORIGINAL implies having no known others preceding in occupancy of a particular region. The aboriginal peoples of Australia. Merriam-Webster
- k. **Maamwi Naadamadaa** translated is ‘Let us Work Together’.
- l. **Member First Nations:** Refers to Aundeck Omni Kaning, M’Chigeeng, Sheguiandah, Sheshegwaning, Whitefish River, Wiikwemkoong and Zhiibaahaasing
- m. **Mino Bimaadizowin** as described within an Anishinaabe worldview is how an individual ensues to live a good life. Living a good life may involve achieving wholistic well-being, self-identity and development, personal healing and gratitude. Living a good life may involve living within a manner that is reflective of Anishinaabe Aadiziwin and following the 7 Grandfather Teachings.
- n. **Medewiwin, Midewin, Midewiwin, Miidewewin** is used to refer to the Grand Medicine Society which is an ancient spiritual society once widespread among the Ojibwe or Anishinaabe people, and by many other Great Lakes tribes. In the society individuals undergo a series of initiation and ceremonies (eight degrees in total with each degree symbolizing a level of spirituality).

- o. **Minidoowaadzimigok** refers to be becoming alive, to became strong through spirit.
- p. **Mnidoo Mnising** translated is 'Manitoulin Island'.
- q. **Noozwin** translated is 'Name'.
- r. **Raindance Ceremony** originates from the Anishinabek and is similar to that of the Sundance Ceremony. The Raindance Ceremony is a healing ceremony for mental, emotional, physical and spiritual healing. Naming and Windo-kaan ceremony is part of this ceremony and usually occur late spring or early summer. The give-away originated from this ceremony.
- s. **Sacred Bundle** is in reference to a protective bundle of collected sacred items or medicines that is of personal significance to an individual or group.
- t. **Service users** "refers to any person or body that is the recipient of, or has contracted to receive, social work, social service work or traditional / spiritual services from KGCFs which may include an individual from varied age ranges and including those whom are associated with KGCFs, but are not limited to: Foster Parent(s), Foster Child(ren), Relief Support, Youth-in-Transition, Customary Care Parent(s), Customary Care Child(ren), Kinship Caregivers, Kinship Care Family, Parents / Guardians, Casual Support Worker(s), Volunteer Driver(s) and Agency Employees.
- u. **Seven (7) Sacred Grandfather Teachings** is in reference to love, respect, honesty, bravery, humility, truth, and wisdom.
- v. **Spiritual Helpers** can be in reference to sacred items, medicines or spiritual beings.
- w. **Sundance Ceremony** is a ceremony practiced usually practiced by Plains tribes in both the United States and Canada. It usually involves ceremony for prayer and healing.
- x. **Territory** is in reference to community (Behmaadzjik – representing the Anishinabek).

APPENDIX A

KGCFs Child Protection Services Case Flow Diagram – Part 1: Standards 1 – 5

Standard #1



KGCFSS Child Protection Services Case Flow Diagram – Part 2: Standards 6 – 8

