

Joining Hands Across the World For Indigenous Children:

An International Indigenous Knowledge Symposium



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Summary Document

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Joining Hands Across the World for Indigenous Children was an international Indigenous knowledge symposium presented by the First Nations Child and Family Caring Society of Canada (FNCFCSC) and co-hosted by Native Child and Family Services of Toronto (NCFST), and the Centre of Excellence for Child Welfare (CECW). Funding support from the Public Health Agency of Canada and from the Canadian International Development Agency is gratefully acknowledged. We also thank the University of Toronto for donating the meeting space. The FNCFCSC also acknowledges Sue Sullivan for her work in drafting this document and her ongoing commitment to the well being of Indigenous children, young people and families in Canada and around the world – we are very grateful.

INTRODUCTION & OVERVIEW

Joining Hands Across the World for Indigenous Children: An International Indigenous Knowledge Symposium was held on October 25, 2005 at the University of Toronto's Ontario Institute for Studies in Education in Toronto. Approximately 125 participants listened to nine Indigenous child rights advocates from around the world who shared their knowledge of better ways to support Indigenous children and their families. These distinguished international guests and Indigenous peoples from Canada presented diverse perspectives and innovative approaches to enhancing child and family well-being. The nine presentations summarized in this report describe excellence in Indigenous research, policy and practice and offer a glimpse into a new, more promising future for Indigenous children and youth.

The honoured presenters came from six different countries on five continents and shared their unique perspectives on Indigenous child rights and child rights advocacy.

- **Jaap Doek** (The Netherlands), Chair of the United Nations Committee on the Rights of the Child, discussed the UN Committee's initiatives and interests in Indigenous children relative to the *Convention on the Rights of the Child*.
- **Yolanda Teran** (Ecuador), an Indigenous child rights advocate with an interest in the role that museums can play in enhancing the cultural knowledge of both Indigenous and non Indigenous peoples.
- **D. Roy Laifungbam** (India), a founder of the Centre for Organizational Research and Education, presented some international and regional perspectives on the premises of reconciliation.
- **Muriel Bamblett** (Australia), Chair of the Secretariat of National Aboriginal and Islander Child Care, described progress made in the past 25 years in promoting the well-being of Aboriginal and Torres Strait Islander Children.
- **Lesley Du Toit** (South Africa), Director of the Child and Youth Care Association for Development, shared her observations on working in partnership with Indigenous communities as well as South African linkages with First Nations from British Columbia.
- **Terry Cross** (United States), Executive Director of the National Indian Child Welfare Association, described some of his organization's work towards restoring

traditional ways of parenting as well as the role of research in working with Indigenous families.

- **Kenn Richard** and **Karen Hill** (Canada) Executive Director and Service Director of Native Child and Family of Toronto discussed urban self-determination in a child welfare context and some key accomplishments.
- **Cindy Blackstock** (Canada), Executive Director of the First Nations Child and Family Caring Society of Canada officially released *Wen:de, We are Coming to the Light of Day, The Journey Continues*, Phase 3 of the National Policy Review of First Nations Child and Family Services .

The *Joining Hands* event followed a meeting in Toronto of the United Nations NGO Working Group's Indigenous subgroup, which established an international platform for Indigenous child rights. (The Mandate and Work Plan of the UN Subgroup on Indigenous Children and Young People is included in Appendix B.)

The *Joining Hands* knowledge symposium also preceded a historic North American leadership event held in Niagara Falls, Canada, entitled *Reconciliation: Looking Back, Reaching Forward—Aboriginal Peoples and Child Welfare*. The Reconciliation event brought together Aboriginal and non-Aboriginal leaders, primarily from Canada and the United States, who worked together over three days to launch a new way of working on behalf of Indigenous children, youth, families and communities. The event was structured to promote to promote understanding of the current realities faced by Indigenous children and their families in Canada and the United States, and to develop tools for sustainable collaborative action at all levels and across all sectors. Further information about this initiative can be found a www.reconciliationmovement.org.

PRESENTATION SUMMARIES

The Indigenous Child and the Convention on the Rights of the Child

Jaap E. Doek

Professor Jaap Doek is Chairperson of the United Nations Committee on the Rights of the Child. The UN Convention on the Rights of the Child (CRC) is unique among the seven major international human rights treaties in that it makes an explicit reference to persons of Indigenous origin in Article 30 of the Convention. Professor Doek highlighted the Committee's close attention to realization of the rights of Indigenous children and young people.

Article 2 of the CRC says that each child within the jurisdiction of a State Party should enjoy all the rights in the CRC without discrimination of any kind. But discrimination is one of the root causes (and the most important one) of the difficulties and limitations Indigenous children face in the enjoyment of their rights. Most of the 175 million Indigenous children in the world suffer from this discrimination.

This was one of the reasons that the CRC Committee devoted its annual Day of General Discussion in 2003 to the rights of Indigenous children, which resulted in a set of recommendations adopted by the Committee (see Report of the Committee on the Rights of the Child to the General Assembly. UN Doc. A59/41, Supplement No 41, para 46). The Committee felt that these recommendations needed further elaboration, in the form of a General Comment. The Committee is in the process of drafting this General Comment but more in-depth discussion has not yet taken place. Thus, Prof. Doek presented some of his thoughts regarding the structure and content of this General Comment and invited input from the audience.

Structure of a General Comment on the Rights of Indigenous Children

There are at least two possible structures for a General Comment (GC). One option involves the systematic highlighting of the possible specific relevance of each of the articles of the CRC for the Indigenous child. This approach would likely result in a very thorough, albeit long and repetitive, document. As a rule, General Comments should not exceed 15 pages. It may be difficult to present significant detail of the implementation of each of the articles for Indigenous children using this approach.

Another possibility is to focus in the GC on those areas of the Convention where the specific position of Indigenous children is regularly resulting in difficulties and violations of their rights. In this structure one should, as with the first option, start with some observations and recommendations regarding general measures of implementation (e.g., legislation, a comprehensive plan of action, allocation of resources, independent monitoring, data collection, awareness raising/training and the role of NGOs).

After that, the focus should be on article 2 (non-discrimination) and the need for "positive discrimination" where appropriate. Attention should also be given to the other general principles, such as articles 3, 6 and 12. The third part of this structure could be devoted to areas where implementation faces particular problems for Indigenous children. Guiding

questions could be: “Does the implementation of the article require specific actions for Indigenous children? If so, why? What actions should be taken?”

The Recommendations adopted after the Day of General Discussion on Indigenous Children in 2003 could provide some guidance. The following areas of focus provide a rough outline for a General Comment.

- **the right to identity**, in particular articles 7 and 8 regarding birth registration, the right to a name (in accordance with Indigenous customs), and the right to nationality/citizenship;
- **family environment**, especially culturally sensitive family support in the upbringing of children and when separation from parents is necessary in the best interest of the child, the promotion of alternative care in a family-type setting within the Indigenous community or in a setting where the Indigenous origin and identity of the child is fully respected;
- **health care**, with special attention for problems faced by Indigenous communities due to poor economic and marginalized positions (e.g., high infant mortality rates, malnutrition, alcohol consumption, drug abuse and mental health services, especially for adolescents). Programs should involve Indigenous children, parents and communities to ensure respect for the cultural identity and potentials of Indigenous people;
- **education**, requires special attention to access and the often high drop-out rates to ensure completion of good quality primary education and to promote transition to higher education and/or vocational training. Bilingual education and educational materials should be developed and used to promote respect among all children for Indigenous cultural identity, history, language and values. Increase the number of teachers from Indigenous communities and provide them with appropriate training, equal pay and equal opportunities;
- **special protection**, includes measures that take into account the Indigenous identity and values;
- **juvenile justice**, and the overrepresentation of Indigenous children in juvenile justice systems require the introduction of culturally sensitive alternative measures, probation officers from Indigenous communities, etc.

A key question is how to involve the Indigenous communities and NGOs in the drafting process without resulting in serious delays. The production of a General Comment should be a matter of priority, especially in the absence of a convention or declaration on the rights of Indigenous peoples. Despite the time and energy invested over the last decade, it does not seem likely that a consensus on a convention or declaration will be achieved soon.

The Committee would very much like to see a draft GC that could be discussed and approved in 2006 or at its first session in 2007 at the latest. The Committee counts on the input from and cooperation with the Indigenous communities.

Premises of Reconciliation: Some International and Regional Health Policy Perspectives

D. Roy Laifungbam

Dr. Roy Laifungbam is from the Meitei Nation and is the Director of the Centre for Organisation Research & Education (CORE), an Indigenous Peoples' organization based in Manipur, India. He has co-chaired the UN Committee on Indigenous Health (COIH) since 1997 and his presentation outlined some overarching policy approaches to Indigenous peoples' health and well-being. He noted the urgency and universality of demands for reconciliation, from the need to end armed conflicts to the healing of damages resulting from historical oppression.

Reconciliation requires the recognition of a conflict or opposition and that wrongs have been committed. Without full recognition of these wrongs, they will continue to be perpetrated. Both sides must be prepared to take the responsibility for their roles in these oppressions and perhaps most difficult of all, we must accept this as non-negotiable. The only sound basis for reconciliation is compassion--what some cultures call *love*.

Indigenous peoples' health policy development

The following chart reflects perspectives from a policy framework developed by Dr. Mihi Ratima and adopted by the Indigenous Peoples' International Health Caucus at the World Health Organizations' first International Consultation on the Health of Indigenous Peoples, in Geneva, 23-26 November 1999.

A framework for Indigenous peoples' health policy		
<i>Prerequisites</i>	<i>Characteristics of the approach</i>	<i>Principles</i>
Respect for fundamental human rights	Interconnectedness	Cultural responsiveness
		Inter-sectoralism
		Vertical integration
Recognition of Indigenous peoples	Self-determination	Control
		Capacity-building
		Intellectual property
Political will of the state	Equity	Quality information
		Accountability
		Resourcing

The framework views Indigenous peoples' health policy development through the overlapping themes of *interconnectedness*, *self-determination* and *equity*.

- **Interconnectedness** implies that: 1) Indigenous peoples' health development cannot be separated from other aspects of their development, and 2) policy should be based on the assumption that holistic understandings of health are valid and therefore the spiritual dimension will be addressed alongside other dimensions of health.
- **Self-determination** refers to the promotion of opportunities for Indigenous peoples to gain a greater degree of control over their own health and would involve Indigenous peoples at all levels and in all aspects of policy development, implementation and monitoring.
- **Equity** addresses the marginalization of Indigenous peoples in terms of social, economic, and political participation compared to non-Indigenous peoples within the same country. Equity should not be equated with sameness, as the aspirations of Indigenous peoples may differ from those of their non-Indigenous counterparts, but rather equal opportunities to reach their potentials as defined by their own priorities.

Principles to Guide Policy Development

Despite diverse situations and characteristics of Indigenous peoples, there are sufficient commonalities to guide generic principles for health policy development.

Interconnectedness is a key feature of the recommended approach to Indigenous peoples' health policy development. The notion of interconnectedness is made more explicit in the principles of cultural *responsiveness*, *inter-sectoralism*, and *vertical integration*.

- **cultural responsiveness** assumes that Indigenous peoples' ways of conceptualizing the world are valid and that their concepts of health will form the basis for health policy. The interacting relationship between spiritual, physical, emotional, mental and other dimensions of health will not only be recognised but will be nurtured and supported through appropriate health policies that respect and affirm cultural preferences, value traditional health systems, and acknowledge a legitimate role for traditional healers and other forms of Indigenous peoples' health leadership in Indigenous peoples' health development.
- **Inter-sectoralism** recognises that key determinants of Indigenous peoples' health lie outside of the immediate influence of the health sector. Addressing the broad determinants of health is especially important for marginalized Indigenous peoples and coordination across sectors is critical to achieving positive health outcomes for Indigenous peoples.
- **vertical integration** refers to co-ordination of approaches at different levels and requires formal mechanisms to promote coordination amongst stakeholders. For example, federal health policies that are inconsistent with the policies or practices of states and communities will be ineffective.

Principles consistent with self-determination are *control*, *capacity-building*, and *intellectual property rights*.

- **control** of their own future in all domains, including health, is a right that Indigenous peoples continue to assert. Policy frameworks with little or no input from Indigenous peoples have been tried without success. Formal mechanisms need to be developed within agencies that have responsibility for the development of health policies for Indigenous peoples, to ensure that Indigenous peoples have opportunities to control health policy processes, and thereby have a greater degree of control over their own health.
- **capacity-building** recognises that Indigenous peoples have restricted access to opportunities to exercise their right to self-determination. To enable Indigenous communities to guide their own health development, positive action is required to ensure a representative professional health workforce and the development and strengthening of Indigenous peoples' institutions.
- **intellectual property** refers to the recognition of Indigenous peoples' rights regarding their customary knowledge that was developed through distinctly Indigenous processes and perhaps over many generations and it continues to develop within contemporary applications.

Principles that are consistent with an approach that emphasizes equity are *quality information, accountability, and resourcing*.

- **quality information** is the basis for sound health policy in any area. Regular and systematic collection of disaggregated national data by ethnicity is the foundation of effective health policy for Indigenous peoples. Definitions of ethnicity should be consistent with Indigenous peoples' own perceptions of themselves and conventional outcome indicators such as mortality and hospitalization rates should be supplemented by additional indicators that measure what constitutes a positive health outcome in Indigenous peoples' terms.
- **accountability** can be applied at a number of levels. Policy makers should be accountable to Indigenous peoples for the outcome of their policies and accountability mechanisms should be formalized. Countries should be held accountable on the international stage for their progress in addressing Indigenous peoples' health issues.
- **resourcing** is required in terms of both the level and types of resources needed to achieve equitable health outcomes. Indigenous peoples are marginalized and need additional resources for capacity-building. Indigenous peoples also need access to their lands, natural resources and cultural resources such as traditional healers and medicines, Elders who are the repositories of traditional knowledge, and their own languages. Health policies and strategies should be geared towards facilitating access to cultural resources. This will require policy makers with technical competencies that include Indigenous cultural competence. The requirement for cultural competence is based on the lived experience of what it is to be Indigenous. Culturally competent policy makers should have their expertise officially recognised.

From Welfare to Well Being: Progress in Pursuing the Well-being of Aboriginal and Torres Strait Islander Children in Australia

Muriel Bamblett

Muriel Bamblett is a Yorta Yorta woman and Chairperson of Australia's Secretariat of National Aboriginal and Islander Child Care (SNAICC). She began by acknowledging the traditional owners and custodians of the land on which she was warmly welcomed and paid her respects to their creator spirits, ancestors and Elders. Ms. Bamblett noted that culture defines who we are, how we think, how we communicate, what we value and what is important to us. Like other Aboriginal cultures, the Yorta Yorta is among the longest continuing culture in the world--sophisticated and holistic--linking spirituality with politics, education, economics, land care, and the law.

Aboriginal and Torres Strait Islander peoples continue to be offended by the attitudes of the colonizers of their lands, treated as aimless nomads and less than human. Indigenous peoples in Australia were subjected to two centuries of government policies that said the land before colonization was an empty land, that the Indigenous peoples were "nobodies" and economically exploited.

Australia has never had a treaty or formal document that recognizes the sovereignty of the Indigenous peoples. Reconciliation has been talked about but there can be no reconciliation without justice and there can be no justice without recognition of sovereign rights. The Aboriginal and Torres Strait Islander community today is disadvantaged due to the on-going effects of colonization and continues to suffer from policies of "protection," assimilation and child removal.

Two centuries of racism, disconnection, institutionalization and cultural alienation has led to a loss of parenting capacity for some Aboriginal and Torres Strait Islander families. Aboriginal children and youth are 10.5 times more likely to be involved in the child protection system than non-Aboriginal children (5.7% vs. 0.5% of children under 18 years of age).

Neglect, which is clearly linked to economic disadvantage, is the dominating factor in child protection interventions in Aboriginal and Torres Strait Islander communities. The Secretariat of National Aboriginal and Islander Child Care has been working for 25 years to shift the focus of services, communities and governments away from reactive protection and toward proactive prevention to promote the well-being of Aboriginal and Torres Strait Islander children.

SNAICC is a national umbrella organization in Australia representing the interests of Aboriginal and Torres Strait Islander children. (In Australia, the term "Indigenous" is often used interchangeably with Aboriginal and Torres Strait Islander.) From the earliest days of colonization, Aboriginal and Torres Strait Islander peoples were subjected profoundly damaging state intervention into the lives of their families. The forced removal of Indigenous children affected all families and policies were based on the premise that Aboriginal families were incapable of caring for their children.

Child removal, economic, social and political segregation of Aboriginal and Torres Strait Island peoples was practiced throughout Australia until well into the 1970s. As was common in other colonized lands during the early part of twentieth century, church and government missions or reserves were opened and operated in every state and territory. Conditions were often harsh and children were typically trained only for domestic, pastoral and low skilled areas of employment.

Communities Taking Control

The Indigenous communities have consistently advocated that they should determine what is best for their children and that children should remain with family. In 1927, the New South Wales-based Australian Aboriginal Progressive Association sent the NSW Premier a petition which requested that: “The family life of the Aboriginal people shall be held sacred and free from invasion and that the children shall be left in the control of their parents.”

The first Aboriginal and Islander Child Care Agencies (AICCAs) were formed in the 1970s as part of this on-going struggle by communities to take charge of the welfare of their children. Agencies sought to become universal support services for families to prevent the removal of children and in 1981, the AICCAs established SNAICC as their national organization.

SNAICC’s main purpose has been to support communities to keep their families strong, their children safe and to seek justice for the families and children harmed by decades of state intervention into their lives. State-based government child welfare departments remain firmly in control of child welfare programs and services in Australia.

From Welfare to Well-Being

SNAICC is expanding its focus on early childhood, prevention and early intervention. In keeping with the original vision of AICCAs, SNAICC’s aim is to assist agencies and communities in shifting from a focus on protection and crisis intervention to early childhood and prevention. This means planning at a policy, program, agency, community and family level for children’s well-being rather than reactive welfare issues. Children’s connection to family, land and culture are critical foundations to their well-being.

SNAICC’s activities include advocacy, representation, resource production, support and networking. It supports member agencies in meeting the needs of families and partners with mainstream agencies to improve their work for Indigenous children. SNAICC also works to promote awareness and to advocate across Australia. In 1988, SNAICC established National Aboriginal and Islander Children's Day (NAICD), an annual event celebrated every August 4 to demonstrate how important children are to Aboriginal and Torres Strait Islander communities and promote a major children’s issue.

SNAICC currently has seven key priorities:

1. A national apology, which acknowledges the harsh injustices of past child removals.

2. Healing and education for individuals, families and communities that need a range of well-being programs and culturally appropriate therapies to heal their pain and suffering and overcome past trauma.
3. Better planning, including a national response to the needs of Aboriginal and Torres Strait Islander children and families developed in partnership with SNAIC and others.
4. Fewer removals of Aboriginal and Torres Strait Islander children from their families, through targets set by all state and territory governments to progressively reduce this overrepresentation.
5. Reforms to the way child protection authorities respond to Aboriginal and Torres Strait Islander families, including the recognition of children's rights, empowerment of community-based agencies and proper implementation of the Aboriginal child placement principle (when children are placed in substitute care, they should be placed within their own culture and community where possible and that Indigenous people should be consulted about placements).
6. Early childhood programs for Aboriginal and Torres Strait Islander children to keep pace with the rapidly increasing proportion of Indigenous young children in Australia.
7. Capacity building to support and strengthen the programs, resources and management of Aboriginal and Torres Strait Islander services enabling the transfer of power, authority and resources back to communities

“We have pride in who we, as Aboriginal and Torres Strait Islander peoples, are. We aren't victims--we are survivors. We are the children of the longest continuing culture in the world. We don't just want our children to survive we want them to thrive.”

Working as Partners with Indigenous Communities: Observations Related to the Batlokwa Community in South Africa

Lesley Du Toit

Lesley Du Toit is the Director of the Child and Youth Care Association for Development (CYCAD) in South Africa. She shared her observations on working in partnership with Indigenous communities as well as South African linkages with First Nations in British Columbia.

The Batlokwa community is a small kingdom situated in the Drakensberg Mountains of the Free State province. The land and sacred sites of the Batlokwa community were appropriated by the Apartheid Government in South Africa and the King and traditional leaders were stripped of their rights to rule their own communities. In 1994, they took back their roles, responsibilities and their land, moving their sacred artefacts and monument back to their traditional land.

At the request of Batlokwa's King and Queen Mother, CYCAD started a partnership project in 2002 with the following aims:

- King and Tribal Council take on the role of protecting and supporting vulnerable young people and their elderly caregivers
- Chiefs reclaim their confidence and leadership role in their community
- The rights and responsibilities of children as laid down in the UNCRC and Charter on the Rights of the African Child are harmonized with traditional beliefs and practices.

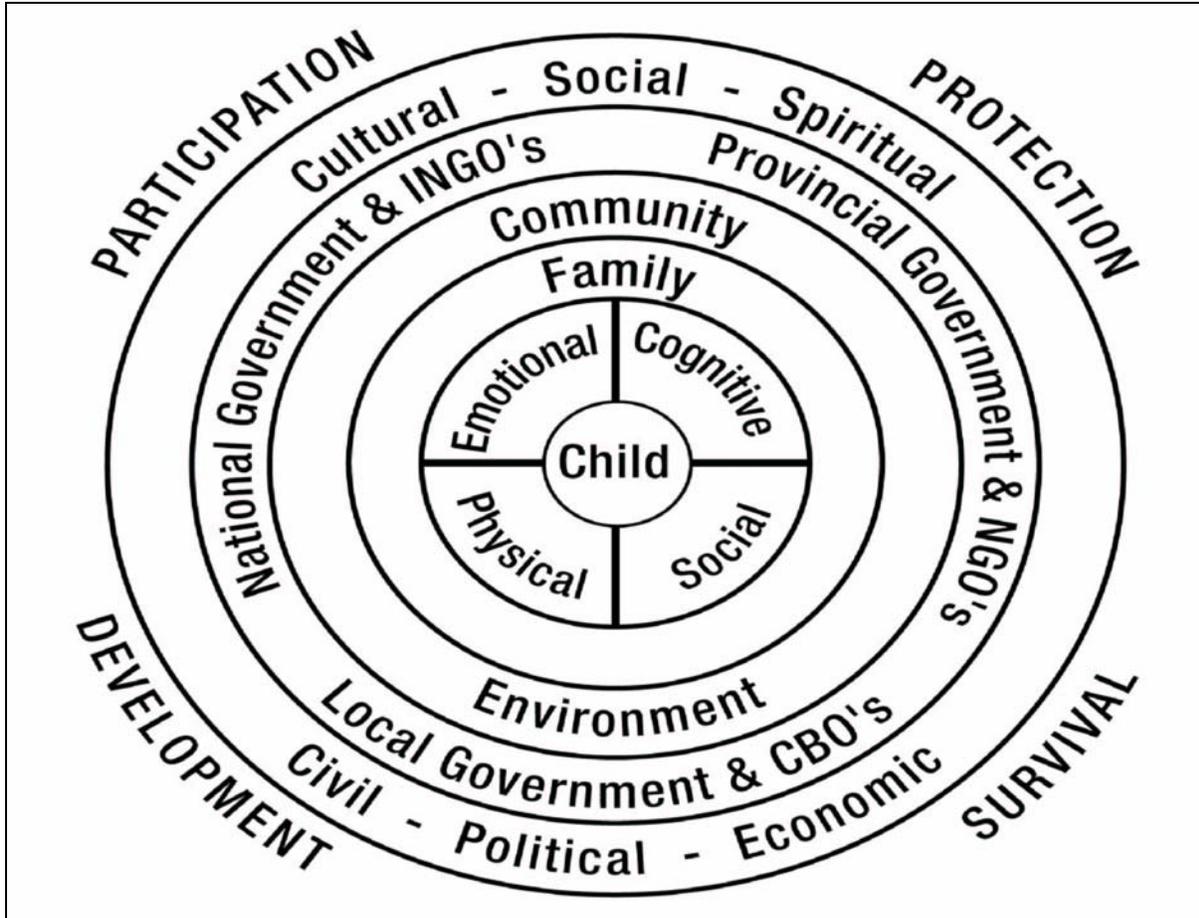
In order to achieve these aims, the Tribal Council recruited volunteers from each tribal district. The volunteers and the Chief of each district held community meetings to assess the needs of children and caregivers in a participatory manner and the Chiefs reported this information back to the Council. The Council proposed different ideas to address the needs, which the Chiefs discussed with their communities before implementing a chosen action, which would subsequently be evaluated in community meetings.

Harmonizing Rights and Traditions: Young People in Partnership with Elders

The Chiefs and CYCAD identified traditional values and practices that protect children as well as those that are harmful to children. Children's rights and responsibilities as enunciated in the UN Convention on the Rights of the Child were taught to community Elders. The young people (many of whom had never spoken to a Chief directly) prepared to discuss traditions and rights respectfully. The young people and Chiefs would come together to discuss how to harmonize traditions and rights, while protecting children from harm. Conversations focused on the core values behind practices.

A number of community initiatives aim to repair the circle for young people at risk. Volunteers prepare food to give to the elderly caregivers of orphans and a community garden was set up by the Tribal Council. Youth participate in planning and decision-making and present their ideas to the Tribal Council themselves. One initiative brought

First Nations Elders from British Columbia to meet with and advise Batlokwa youth. Traditional dancing and singing are part of protection and healing for youth. Children are at the centre of a collective approach, which children and their families at the heart of the partnership. The child's rights and well-being are connected within a community context. The community uses a collective approach but values each child.



Working as partners requires trust and respect, and the right to partner with Indigenous leaders must be earned. Working from a strengths-based approach, risk and vulnerability are identified for the child and the community. Balancing two worlds require collective and individual cultural competency and balancing power and responsibility.

Learning About Culture

Yolanda Teran

Yolanda Teran of Ecuador spoke about the need for all children in countries where there are Indigenous peoples to learn about the history, cultures and languages of the Indigenous peoples of the land. Indigenous children are often exposed to mainstream cultures as a matter of course but non-Indigenous children are rarely provided the same depth of understanding about Indigenous peoples. This imbalance of cultural understanding can set into play situations where discrimination and racism are perpetuated.

Ms. Teran explored the role of museums in exposing both Indigenous and non-Indigenous children to Indigenous cultures. This role is meaningful only to the degree that Indigenous peoples themselves are the key decision makers about the nature of the museum exhibits and how those exhibits are interpreted to the public. Ms. Teran explained the cultural project on "Revitalization of Indigenous Values," carried out in Cotacachi County in Imbabura Province, Ecuador.

In this project, the local museum played a very important role in teaching Indigenous and non-Indigenous students about the traditional agriculture, sustainable use and respect for Mother Earth, respect for Indigenous girls, the dramatization of special dances, etc.

The students learned to respect the different types of food despite of its origin and through the "Inty Raymi Ceremony for Children," they were taken into a process of reconciliation between two Indigenous communities from Cotacachi. They learned the importance of living in harmony with respect, tolerance, mutual understanding and had the great opportunity to understand the meaning of interculturality.

In closing, Ms. Teran emphasized that educating non-Indigenous children and young people on the history and lived experiences of Indigenous peoples is a critical cornerstone in establishing peaceful and respectful relationships between Indigenous and non-Indigenous peoples over time.

The Role of Research and Data in Supporting Indigenous Families

Terry Cross

Terry Cross is the Executive Director of the National Indian Child Welfare Association (NICWA), a private, non-profit organization based in Portland, Oregon dedicated to the well-being of American Indian children and families. Mr. Cross described some of his organization's work towards restoring traditional ways of parenting and the role of research in working with Indigenous families.

NICWA evolved from the Northwest Indian Child Welfare Institute (NWICWI), which was developed in 1983 in response to the need for trained Indian child welfare workers in both reservation and urban-based Indian child welfare (ICW) programs. The Institute became an Association (NWICWA), charged with keeping members informed on ICW practice issues, helping tribal communities proactively respond to children's and families' needs, advocating for adequate funding for tribal programs, and ensuring proper implementation of the Indian Child Welfare Act. By 1992, nearly every tribe in the country began seeking NWICWA's training and resources, since no other organization in the United States was serving Indian people in these areas. At the urging of its membership, NWICWA changed its name to the National Indian Child Welfare Association (NICWA) and in 1994, began a transition to being national in scope

Today, NICWA is a national voice for American Indian and Alaskan Native children and families. It is a membership organization whose main constituency is tribal governments, urban Indian social service programs and, in particular, the frontline staff who work with Indian children and families. NICWA is the only Native American organization focused specifically on issues of child abuse and neglect and tribal capacity to prevent and respond effectively to these problems.

NICWA's vision is that every American Indian child must have access to community-based, culturally appropriate services, which help them grow up safe, healthy and spiritually strong, free from abuse, neglect, sexual exploitation and the damaging effects of substance abuse.

Currently, decisions about policy, funding and practice are not based on solid knowledge and accurate data. Collecting data is difficult for researchers who are not part of the community and for tribal communities who have traditionally lacked the expertise and resources to develop dependable and efficient data systems. Accurate and reliable data serve the needs of the people, respect confidentiality, and are an expression of the program, interest, enthusiasm, and dedication of time and resources.

Research and Data Issues

Data collection efforts are enormous, continuous, complex, and challenging to understand. Tribal responses to data issues are as varied as the numerous tribes they represent. Tribes and agencies that serve American Indian and Alaskan Native children increasingly have empirically-based data and research needs that are mostly unmet. Further, census data does not include all American Indians/Alaska Natives residing in urban areas. This is a significant issue since the majority of the American Indian/Alaska Native population resides in urban areas.

Barriers to data collection and analysis include:

- Defining who is American Indian and Alaskan Native (AI/AN)
- Data inaccuracy
 - Racial misclassification
 - Small population size and methodological issues

Within the academic world, the pursuit of science for knowledge's sake is seen as a loftier aspiration than applied research, which attends to the needs and interest of the population being studied. To quote Crazy Bull (1997, p. 1), "Native people in the United States are among the most researched people in the world. Outsiders have studied everything – our religions, our hunting practices, our sexual lives, and our health and education. Very little of that research has benefited us."

NICWA is committed to the development of a more promising research model, in which researchers must partner with communities in determining research questions, design, methodology, data collection, protocol, and ownership of data. Research by David & Reid (1999) shows that participatory research with AI/AN communities is also likelier to succeed among American Indians/Alaska Natives.

Recent Developments in Urban Aboriginal Child Welfare: The Toronto Experience

Kenn Richard and Karen Hill

Kenn Richard is the Executive Director and Karen Hill is the Service Director of Native Child and Family Services of Toronto (NCFST). They discussed urban some of the unique challenges and opportunities child welfare and described some key accomplishments of their organization.

In Canada, the residential school system systematically destroyed the Native (Aboriginal) family. After the Second World War, Native children were removed from their families by child welfare authorities at alarming rates (an experience that was mirrored in Australia and New Zealand). In 1982, the Province of Manitoba's Aboriginal Justice Inquiry described this as "cultural genocide" and child welfare legislation reforms were subsequently introduced in provinces and territories across the country.

The impacts of the residential school and child welfare experiences in Canada include:

- socially alienated inner city and reserve populations of Native people
- high rates of single parents carrying post traumatic stresses.
- attachment disorders and parental skill deficits
- addictions and violence
- poverty and neglect.

Currently, over 70% of Native people in Canada live off reserve and the urban Aboriginal population is only marginally better off than reserve-based Native people. Only 3% of federal funding for Native people is spent on services in cities and the urban Aboriginal has no direct, accountable political representation.

In Ontario, legislative changes in 1985 allowed that "Indian and Native people, where possible, may provide their own child and family services." This reform sparked the development of First Nation agencies with full authority to protect children. Currently, most on-reserve children have benefit of services provided by and accountable to their own communities (although most are not designated a full authorities under child welfare legislation). Policy and process are currently stalled with regard to new designations in Ontario.

Native Child and Family Services of Toronto

The City of Toronto is home to over 25,000 Native people, including 20% of the Native children in the province of Ontario. In 1988, the Native community in Toronto attempted to develop its own child welfare services. The Province agreed to move forward in designation based on 1985 amendments to the Child and Family Services Act but 15 years past and there was still no designated Native authority in Toronto. In 2002, three Native children took the issue to court, claiming that a Native child welfare agency was denied them arbitrarily and with discrimination. The case was settled out of court and in 2004, Native Child and Family Services of Toronto became a designated authority.

NCFST has two specific and complementary service areas: one protects children and provides care for them; the other addresses issues that can cause child to come into care. Support services include:

- Aboriginal Head Start
- therapeutic Services (individual counselling, groups)
- in-home support geared to supporting the needs of parents with young children
- youth services (drop in, street patrol, high school, recreation, groups)
- transition housing for male and female youth
- Early Years Centre
- children's mental health
- services to developmentally handicapped
- summer recreational and day camps
- 7th Generation Image Makers (a creative arts company).

Traditional child welfare services are provided by NCFST. Legislated services include intake, family services, children's services and resources. Despite the narrow parameters of child welfare, all programs respect the diversity of the Native community and have a high level of client input through councils and case conferences designed to achieve consensus at the community, client, and band level.

Twice per year, training to enhance the cultural literacy and commitment of both Native and non-Native staff is provided. Quarterly cultural workshops for foster carers and other resource providers are designed to facilitate knowledge and understanding of the Native experience. NCFST has developed a number of mechanisms to give voice to Bands and ensure their active participation

Whenever possible, children are placed in their own community, family visitation is supported and the child's involvement in the cultural and social life of their community is encouraged. In other words, the kids do not disappear.

NCFST plans and coordinates naming ceremonies for those children in care, whose parents request it, and provides referrals to ceremonies offered by other Native organizations in Toronto. An honouring ceremony is held for those parents who have had their children returned to them and clients can access a monthly sweat lodge.

Although there has been significant progress, there are a number of outstanding issues facing Native people in Toronto. These include the enormity of the need for services and the incompatibility of the forensic nature of child welfare service paradigm with Native approaches. The community has limited capacity to provide its own services and governments do not provide adequate funding or develop policy that promotes the ability to plan ahead.

Despite the problems and obstacles, the children are getting service within their community that is more effective in engaging the clients and appears to have overall better outcomes associated with children remaining in their families.

Wen:de, We are Coming to the Light of Day

National Policy Review of First Nations Child and Family Services

Cindy Blackstock

Cindy Blackstock, Executive Director of the First Nations Child and Family Caring Society of Canada, released results of *Wen:de, We are Coming to the Light of Day, The Journey Continues*. This report describes Phase 3 of the National Policy Review of First Nations Child and Family Services and includes an analysis of Aboriginal data from the second Canadian Incidence Study on Reported Child Abuse and Neglect (CIS-2003).

The Challenge

There are more Status Indian children in state care now than at any time in Canadian history. (*Status Indian* refers to First Nations people who are included in the federal Indian Register, meeting the government criteria to be recognized as Indians under the *Indian Act*.) On average, First Nations children have more service needs and therefore funding for more intensive interventions is required.

Research indicates that the majority of First Nations children are in care due to physical neglect. Poverty, poor housing and substance misuse are the key contributing factors. Child welfare programs targeting these drivers would make the greatest difference

However, a national policy review by McDonald and Ladd (2000), found that First Nations children and youth on reserve receive 22% less child welfare funding than other children in Canada. An additional \$109-million per year is required simply to bring child welfare funding for First Nations children on-reserve to level equal to non-First Nations children. The federal government stopped providing cost of living adjustments for FNCFSAs in 1995, resulting in lost operational capacity of \$112 million between 1999 and 2005.

The Opportunity

There are over 110 First Nations Child and Family Service Agencies (FNCFSAs) across Canada providing services to children living on reserve (and in some cases, off reserve). Currently FNCFSAs must operate according to provincial child welfare legislation and are funded for on reserve service delivery by the federal government. However, many see this as an interim step pending recognition of traditional laws.

Research indicates that by providing sustained in-home support services, the numbers of children in care will decline as families and communities become healthier. Non-Aboriginal children who have access to these services and voluntary sector services are 15 times less likely to come into child welfare care.

First Nations CFSA have had significant success in keeping First Nations children in their home communities. Research suggests that 50% of FNCFSAs are able to place 80% or more of their children in care in culturally-based placements compared to 2.5% by non-Aboriginal agencies, as reported in one province that collects such data. Research also indicates that if FNCFSAs received the same level of funding as non-Aboriginal child

welfare agencies, more substantial progress could be made in restoring family and community capacity to care for children.

Funding and Service Delivery

The McDonald and Ladd report made 17 recommendations, which, if implemented, would provide equitable child welfare funding for FNCFS and the children and young people they serve.

Flexibility in child welfare funding is required to promote interdisciplinary responses, such as the ability to partner with addictions programs to deliver programs to families. The United Nations Committee on the Rights of the Child observed in 2003 that establishing FNCFS has helped to support the cultural and linguistic identity of Indigenous children.

A multidisciplinary team of experts including economists, lawyers, social workers and First Nations child welfare representatives using quantitative and qualitative research methodologies have looked at ways of improving the current funding formulas. Their evidence indicates that improved funding would make good economic sense in both the short- and long-term.

Increased need for child welfare services should mean a corresponding increased funding for First Nations cases. Yet interventions to keep children safely at home are extremely under funded under the current formula, resulting in high numbers of children in out-of-home care.

Jordan's Principle

Jurisdictional disputes between and within government departments over who pays for services are a serious problem for FNCFS, with the majority of disputes being between two federal departments (Indian and Northern Affairs Canada and the First Nations and Inuit Health Branch of Health Canada). The *Wen:de* report recommends the adoption of a child-first principle, meaning that Status Indian children will not be denied services that are normally available to other children while governments work out who is going to pay. Under "Jordan's Principle," the government department that first receives the request to pay for these services would do so without delay with the option of referring the matter to a jurisdictional resolution table.

Jordan was a First Nations child born with complex medical needs. As his family did not have access to the supports needed to care for him at their home on reserve, they made the difficult decision to place Jordan in child welfare care shortly after birth. Jordan remained in hospital for the first two years of his life as his medical condition stabilized. During this time the First Nations child and family service agency, First Nations community and family worked together to locate a medically trained foster home and to raise money to refit a van for Jordan's safe transportation.

Shortly after Jordan's second birthday, doctors said he could go to a family home. This decision should have been a time of celebration but for federal and provincial governments, it was a time to begin arguing over who would pay for Jordan's at-home care. The jurisdictional dispute would last over two years during which time Jordan remained

unnecessarily in hospital. The costs they argued over ranged from some higher cost items such as renovations to the home for a wheelchair ramp to low cost items such as showerheads. The community initially tried to mediate a solution between the governments but when this failed, they turned to legal action. Shortly after Jordan's fourth birthday in hospital, the jurisdictional dispute was settled but sadly, not in time for Jordan who passed away before he could live in a family home.

Anticipated Outcomes and Benefits

One expected outcome of increased child welfare funding for First Nations children experiencing abuse or neglect is that they would have an equal chance to live safely at home as other Canadian children. First Nations children in care would receive equitable culturally-based supports required as part of the due diligence of guardianship. Jordan would be the last child denied services available to other Canadian children because of jurisdictional disputes were put before the needs of the child.

Raising all FNCFSA to a minimal standard of Management Information Systems (MIS) and funding effective data collection mechanisms for national and regional outcomes data would enable the tracking of the investment benefits over time at a national, regional and community level. MIS such as the Integrated Child Model in the United Kingdom have shown great promise in improving outcomes for children and informing evidence based practice.

The Cost of Doing Nothing

The failure to invest in child maltreatment prevention is a false economy. The savings over the longer term are substantial as healthy children are less likely to draw on income assistance, justice, and health supports as adults.

The Wen:de report was intended to make a difference for First Nations children living on reserve but no research report alone can do that. In the end, it is left in the hands of those who hear these words to take action to benefit this generation of First Nations Children. They are depending on all of us.

COMMON THEMES AND CONCLUSION

The distinguished presenters at the *Joining Hands Across the World for Indigenous Children Symposium* brought different perspectives from around the world. Each presented unique approaches to enhancing the well-being of Indigenous children. Despite this diversity, there were a number of common themes and recommendations for policy makers.

Effects of Persistent Discrimination

- a lack of respect for the cultural identity and the contributions of Indigenous children and families is a significant cause of the difficulties and limitations they face
- non-Indigenous people must be provided with meaningful education on the histories, cultures and lived experiences of the Indigenous peoples of the lands in order to establish a foundation of cross-cultural respect
- poor economic and marginalized positions are associated with serious physical and mental health problems, including high infant mortality rates, malnutrition, alcohol and drug misuse
- centuries of racism, disconnection, institutionalization and cultural alienation along with the on-going effects of colonization and assimilation have led to a loss of parenting capacity for some
- Indigenous children and youth are vastly over represented in Western child protection systems and many are denied their right to culture and identity

Need for Adequate Resources

- neglect, which is clearly linked to economic disadvantage, is the dominating factor in child protection interventions respecting Indigenous children
- communities require resources to help keep their families strong and children safe
- the shift away from reactive crisis interventions to prevention and early intervention requires planning and resources at policy, program, community and family levels
- the lack of political will to address current problems is reflected in the lack of equitable resources

Need for Reliable Information

- although extensively studied by outsiders, very little research has benefited Indigenous peoples
- Indigenous communities have data and research needs that are mostly unmet
- funding effective data collection would improve outcomes for children and inform evidence-based practice

Reconciliation

- reconciliation requires recognizing the wrongs that have been committed and the right of Indigenous peoples to control their own lives
- working as partners requires trust and respect, which must be earned

The *Joining Hands* symposium presentations outline some of the current challenges facing Indigenous peoples while presenting some key policy changes that would assist Indigenous communities in reversing the negative effects of racism, discrimination and disadvantage.

As enduring peoples who want their children to not only survive but to thrive, this symposium provided a glimpse of a new, more promising future for Indigenous children and youth.

APPENDIX A: Presenter Biographies

Muriel Bamblett is a Yorta Yorta woman and Chief Executive Officer of the Victorian Aboriginal Child Care Agency. She is active on many state and national boards in Australia for organizations concerned with children, families and the Indigenous community. Ms Bamblett is the current Chairperson of SNAICC (www.snaicc.asn.au), the Secretariat of National Aboriginal and Islander Child Care and a Ministerial appointed representative on the Australian Council for Children and Parenting. She was awarded the 2003 Robin Clark Memorial Award for Inspirational Leadership in the Field of Child and Family Welfare and has been honoured for her leadership in the provision of services for Aboriginal and Torres Strait Islander children and families.

Cindy Blackstock is a member of the Gitksan Nation and has worked in the field of child and family services for over 20 years. She is the founding Executive Director of the First Nations Child and Family Caring Society of Canada (www.fnfcfs.com), which provides research, professional development and networking services for First Nations child and family service organizations. Ms Blackstock has published numerous research papers, articles and curriculum related to Aboriginal child welfare in Canada. She is currently a member of the NGO Working Group on the United Nations Convention on the Rights of the Child, a member of the United Nations Indigenous Sub-group for the CRC, a board member for the Boys and Girls Clubs of Canada, and for the Canadian Coalition for the Rights of the Child.

Terry Cross is an enrolled member of the Seneca Nation of Indians and is the developer, founder and Executive Director of the National Indian Child Welfare Association (www.nicwa.org). He is the author of the *Heritage and Helping*, an eleven manual curriculum for tribal child welfare staff. He is also author of the *Positive Indian Parenting* curricula, as well as *Cross-Cultural Skills in Indian Child Welfare*. He co-authored "Toward a Culturally Competent System of Care" and "Reclaiming Customary Adoption." He has 32 years of experience in child welfare, including 10 years working directly with children and families. He served on the faculty of Portland State University School of Social Work.

Jaap E. Doek is Chair of the United Nations Committee on the Rights of the Child (www.ohchr.org/english/bodies/crc/index.htm) and Professor Emeritus of Family and Juvenile Law at the Vrije Universiteit in Amsterdam. He is also a deputy justice in the Court of Appeal of Amsterdam and he has served as a juvenile court judge in Alkmaar and the Hague. Prof. Doek was involved in the establishment of the International Society for the Prevention of Child Abuse and Neglect (ISPCAN), the African Network for Prevention and Protection of Child Abuse and Neglect, and Defence for Children International. He has published books and articles on various topics in the area of children's rights and family law.

Lesley Du Toit is the Executive Director of the Child & Youth Care Agency for Development (CYCAD), South Africa. During the administration of Nelson Mandela, she managed the Inter-Ministerial Committee's work of transforming the national child and

youth care system for children and youth at risk. Ms Du Toit has extensive experience in child and youth care, social work and policy development, having worked in residential treatment, community programmes and as special advisor on children and youth to the Minister for Social Welfare in the Mandela administration. She is an adopted member of the Batlokwa Sotho Tribal Council representing mountain kingdom in QwaQwa, South Africa, where she has been working with the tribe for many years to ensure safe, effective services to vulnerable children and families within an Indigenous approach.

Karen Hill is a member of the Six Nations of the Grand River First Nation (www.sixnations.ca) and has a Master of Social Work from the University of Toronto, specializing in policy and program development. Ms. Hill has over 10 years experience providing child welfare services in her community. She has managed the Six Nations' Child and Family Service Agency and was responsible for developing and implementing an Aboriginal social work program for Mohawk College. In July 2002, Karen was seconded from the Brant Children's Aid Society to serve as a Child Welfare Specialist for Native Child and Family Services of Toronto, under a special project funded by the Ministry of Children and Family Services.

D. Roy Laifungbam is a Meitei, an indigenous people native to the North Eastern region of India. After completing medical studies in India, Germany and The Netherlands, he practiced as a gastrointestinal surgeon and public health physician. He was involved in the establishment of the Centre for Organisation Research & Education (www.coremanipur.org), an indigenous peoples organisation focusing on policy and human rights, based in Manipur. He has worked extensively in collaboration with the World Health Organisation and OXFAM and presently chairs the UN Indigenous Peoples' International Caucus on Health. For further information, visit

Kenn Richard is Métis from St. Francis Xavier in Winnipeg. He has been in a practicing social worker, principally within Aboriginal child welfare, since the mid 1970s. Mr. Richard has been Executive Director of Native Child and Family Services of Toronto (www.nativechild.org), a mandated society and children's mental health centre since 1989 and teaches intercultural social work practice at the University of Toronto's Faculty of Social Work and holds an appointment with the Native Studies program at Trent University. He has received awards for outstanding civic contributions and has written on issues of Native child welfare and urban Aboriginal people in Canada.

Yolanda Teran is Kichwa from Ecuador and a museologist, educator and researcher. She has studied at the University of Leicester in the Department of Museum Studies and at the Universidade do Rio de Janeiro in the Department of Museology. She has served as Special Adviser of the Minister of External Affairs of Ecuador on Indigenous issues and marginalized people from Ecuador. Twice, she received a Fulbright Grant to teach in the United States at Sisseton Wahpeton Community College in South Dakota on "Growing Up Indian" and "Contemporary Issues for Indian Life" and to teach in the Native American Studies Department at the University of New Mexico on the Indigenous Peoples of Ecuador and their art and culture. She was a consultant, interpreter and translator for the National Museum of the American Indian in New York City.

APPENDIX B:

Sub-group on Indigenous Children and Young People of the NGO Working Group on the Convention on the Rights of the Child

The Sub-group on Indigenous Children and Young People is based in Geneva and was formed following the United Nations Committee on the Rights of the Child's day of discussion in 2003 to coordinate international NGOs working to promote the rights of Indigenous children. Organizations that are international in scope and working in the area of Indigenous child rights may apply for membership. There is a membership fee of 100 Swiss Francs per annum for Indigenous organizations.

Initial consultations were held with Indigenous peoples and organizations in 2004 and 2005, with the approval of the UN Permanent Forum on Indigenous Issues in May 2005. A proposal was submitted to the European Union in May 2005. The sub-group's draft work plan was completed in August 2005 and the first meeting of the sub-group was held October 24, 2005 in Toronto with Indigenous peoples and interested NGOs to finalize the work plan.

ANNUAL WORK PLAN OF THE SUB-GROUP ON INDIGENOUS CHILDREN AND YOUNG PEOPLE

1. Mission

Embedded in the distinct cultures and languages of Indigenous Peoples, the sub-group will work towards the recognition of, respect for, and implementation of the rights of Indigenous children and young people taking into account the specific role of their families and communities.

The sub-group will achieve the mission by, inter alia:

- 1) Seeking and promoting the active participation of Indigenous children, young people, families, and communities.
- 2) Cooperating proactively on an international level with Indigenous knowledge holders, professionals, academics and their associated institutions, Indigenous young people and their institutions, UN bodies, NGOs, and State Parties on the inclusion, interpretation, observance, and monitoring of the evolving human rights and Indigenous rights instruments and discourse affecting Indigenous children, young people and their families.

2. Convenor and Co-convenor

Roy Laifungbam, Centre for Organisation Research and Education

Cindy Blackstock, First Nations Child and Family Caring Society of Canada

3. Members

Stuart Hart, International School Psychology Association

Alison Blaiklock, Action for Children and Youth Aotearoa New Zealand.

4. Observers (Interim and evolving list)

Mililani Trask, Joshua Cooper, Tia Oros Peters, Tania Freishner, Kent Lebsock, Yolanda Teran (Andes Chinchasuyo), Margo Greenwood, Brian Keane, Victor Kashepo, Nigel Cantwell, Pierrette Birraux, Chandra Roy, Julian Pocock (SNAICC), Terry Cross (NICWA), John George (CWLA), Jocelyn Formsma, Muriel Bamblett (SNAICC), Lesley Du Toit, Lucia Teran Maigua (Fundacion Pueblo –INDIO), Rodrigo Teran Maigua (Fundacion San Agustin), Bill Gillespie (FNCFCS), Dawn Wallam (SNAICC), Sandy White Hawk (First Nations Orphan Association), Debra Foxcroft (Tseshah First Nation), Kenn Richard (Native Child and Family Services of Toronto).

5. Number/Rhythm of Meetings per Year

There will be two meetings per year. In keeping with the commitment of the sub-group to active inclusion of Indigenous peoples, there will be one in-person meeting per year and whenever possible this meeting will be attached to Indigenous peoples meetings such as:

- The UN Permanent Forum on Indigenous Issues
- The UN Working Group on Indigenous Populations

Additionally, the sub-group will mobilize different forms of communication to conduct one additional meeting per year using means such as Internet, video conferencing, and conference calls.

6. Background Information

In its recommendations arising from the Day of General Discussion on the Rights of Indigenous Children, the Committee on the Rights of the Child confirmed previous observations of the Working Group on Indigenous Populations and the Permanent Forum on Indigenous Issues that Indigenous children experienced disproportionate rights violations and thus there is a pressing need for more disaggregated research on the observance and monitoring of Indigenous child rights. Additionally, increased coordinated information sharing and action amongst UN bodies, NGOs and State Parties is encouraged. Currently there is no international NGO that specifically works in the area of Indigenous child rights and thus the Indigenous Sub-group on Children and Young People was established in 2005 to provide a foundation for the further development of the infrastructure, relationships and knowledge needed to advance Indigenous child rights worldwide.

7. Work Plan

Overall Objectives	Strategies	Activities	Partners
Establishment of Sub-group in Accordance with NGO Group on the CRC on the Rights of the Child Procedures	Ensure all relevant Indigenous and non Indigenous UN structures, NGOs, and other key stakeholders are informed of the aims and work plan of the sub-group. Expand membership of sub-group and encourage membership in NGO Group on the CRC	<ul style="list-style-type: none"> • Side Event held at the UN PFII in May 2005 • Meeting to be held in Toronto on October 24, 2005 with Indigenous and NGO stakeholders to discuss draft aims and work plan of the sub-group • Finalize sub-group work plan and submit for final approval to NGO Group on the CRC • Establish the working methods of the sub-group and roles of the Convenor, Co-Convenor and members 	<ul style="list-style-type: none"> • Permanent Forum on Indigenous Issues • Centre of Excellence for Child Welfare, the First Nations Child and Family Caring Society of Canada and Native Child and Family of Toronto to co-host October meeting. • NGO Group on the CRC
Development of a five year operational plan for the sub-group	In consultation with key stakeholders, the sub-group will develop a detailed operational plan detailing activities, timeframes, partners and projected funding sources	<ul style="list-style-type: none"> • Consultation with key stakeholders • Development of draft plan for review of key stakeholders and NGO Group on the CRC 	<ul style="list-style-type: none"> • Sub-group members and observers, NGO Group on the CRC, key stakeholders
Identification and organization of knowledge on the rights of Indigenous children and young people pursuant to the Convention on the Rights of the Child.	Identification of existing databases and information sources on the rights of Indigenous children and young people.	<ul style="list-style-type: none"> • Leverage membership knowledge to identify existing resources. • Develop a framework for the documenting and reporting of existing resources. • EU proposal pending to gather information at a grass roots and regional level 	<ul style="list-style-type: none"> • Sub-group members and observers • NGO Group on the CRC • Permanent Forum on Indigenous Issues • UN bodies • Key stakeholders
Develop implementation plan for EU proposal if accepted to delineate partner roles and responsibilities	Clarify and coordinate partner roles and responsibilities in the management and implementation of the project	<ul style="list-style-type: none"> • If the proposal is accepted, an in person meeting of project partners in Geneva will be held to clarify roles and responsibilities and to further develop the operational plan. 	<ul style="list-style-type: none"> • Sub-group members and observers. • NGO Group on the CRC • CORE • DoCip • Key stakeholders

8. Contributions

Contributor	Financial Resource	Human Resource
CORE		
First Nations Child and Family Caring Society	3000 EURO for participation in the UN PFII side event and the meeting in October, 2005	3000 EURO for annual participation on sub-group
Toronto Native Child and Family, Canada	1000 EURO for meeting in October, 2005	1000 EURO for meeting in October
European Union (proposal submitted and under review)	200,000 EURO per annum for three years to support worldwide state of knowledge review and compilation of resources respecting Indigenous child rights. Additional aims of the proposal include public education and networking	
TOTAL	4000 EURO (confirmed) 200,000 Euro (applied for)	4000.00 EURO

9. Work plan adopted by the Sub-group at its meeting held on the 24 day of October, 2005 in Toronto, in the country of Canada

APPENDIX C: List of Participants

Warner Adam

Executive Director
Carrier Sekani Family Services

Francine Anaya

County Office Manager
Children Youth and Families
Department

Lyla Andrew

Regional Director Child and
Youth and Family Services Innu
Labrador-Grenfell Regional
Integrated Health

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Muriel Bamblett

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University of Toronto

Michele Baron

Dianne Bascombe

Executive Director
National Children's Alliance

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School of Social Work Ryerson
University

Marlyn Bennett

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Mandeep Bhalru

MSW student
University of Toronto

Edadeen Bird

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Nyssa Black

Nursing Student
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Cindy Blackstock

Executive Director
First Nations Child and Family
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Sheldon Bomberry

Child and Family Services
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Toronto Council Fire Native
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Marianne Borg

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Government of Ontario Ministry
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Gary Cameron

Professor and Lyle S. Hallman
Chair in Child and Family
Welfare, Faculty of Social Work
Wilfrid Laurier University

Christina Casserly

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Canadian Child Care Federation

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University of Toronto

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Lesley Du Toit

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Elsie Flette

Chief Executive Officer
First Nations of Southern
Manitoba CFS Authority

Debbie Foxcroft

Chairperson
Vancouver Island Aboriginal
Transition Team

Cynthia Fraser

South Africa

Geraldine Fraser Moleketi
Minister, South Africa

Janet Gasparelli

John George
Senior Consultant
Child Welfare League of
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Bill Gillespie
Executive Director
Nogdawindamin Family and
Community Services

Joan Glode

Charlotte Goodluck
Northern Arizona University

Anne Goodman
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Children's Aid Society of Metro
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National Resource Center for
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Office of the Child and Family
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George Brown College

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Chris Leith
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Bernito Maphopha
South Africa

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Ministry for Children and
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Provincial Government of
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Minwaashin Lodge Ottawa

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First Nations Child and Family
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Terry Spanish
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Mary Teegee
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Carrier Sekani Family Services

Ana Lucia Teran
Medical Doctor
Ecuador

Rodrigo Teran
Nutritionist
Ecuador

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Ecuador

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