

INTRODUCTION

I.1 Tikinagan's Vision Framework

Our Vision

A Child Loves Everybody First

The Creator has entrusted us with the sacred responsibility for protecting our children, developing and sustaining strong families, and building healthy communities. The future of our communities is our children who need to be nurtured within their families and communities. Tikinagan Child and Family Services (“Tikinagan”) was created by the Chiefs of Nishnawbe-Aski Nation to strengthen our children, our families and our communities. Community responsibility for child protection is an essential aspect of Native self-government.

Our Goal

The sacred responsibility for developing and sustaining our families takes us as Aboriginal people back to the past to prepare ourselves for the future. The concepts, principles and the values practiced are the strengths we need now to encourage and ensure healthy families, which in turn will be the foundation of strong and healthy communities. The overall goal of Tikinagan is to keep our children with us, and within our community.

This goal challenges us to:

- Nourish the values and principles of our people;
- Draw our strengths from the people we serve; and,
- Develop and identify human resources at the community level to deal with child welfare issues in the community.

Values

Respect

Our Agency is rooted in the fundamental value of respect. We have respect for all creation and we are grateful for the gifts that we are blessed with every day. Throughout our work, we hold deep respect for children, families, communities, Elders, traditions and culture. This respect is demonstrated through humility, a non-judgmental attitude, effective listening, clear communication and recognition of the unique strengths of others.

Trust

We understand that trust is essential to building effective relationships and we know that trust must be earned through consistency and dependability. We are committed to being trustworthy in fulfilling the responsibilities inherent in our mandate as a First Nations child welfare organization.

Honesty

Our respect for those we serve is reflected in our commitment to honesty. We are committed to be consistently truthful in our interactions with others, to be open and direct in identifying issues, to say what we mean and to follow through with what we say. We

are willing to listen with an open mind and an open heart, to hear feedback and to accept criticism.

Language

Language is the keystone to cultural identity and to the preservation of culture. We strive to communicate effectively using our First Nation languages, both verbally and in written materials, with the children, families and communities we serve. We promote the use of our first language with the children in our care.

Elders

Our Elders carry with them the history of our communities and the roots of our culture. They provide us with wisdom, guidance, direction and encouragement. They teach us about respect, trust and honesty, reflection and patience. We will hold our Elders in high regard and we will go to them for help, advice and support in our work with children and families.

Culture

We are committed to the provision of services that respect and respond to the cultural heritage and traditions of the First Nations people whom we serve. We recognize that culture is the basis for personal and family identity, pride and self-esteem. We understand that each First Nation community is unique. Our service delivery model and customary care system respects the inherent right and authority of First Nations to care for their children.

Customary Care

We respect traditional customary practices of caring for children, and we strive to uphold these traditional customs in the ways that we organize and deliver child welfare services. Customary Care embraces the inherent jurisdiction of First Nations to make decisions for children in need of protection.

Through Customary Care, we work to preserve family unity and build a network of shared community responsibility for raising children.

Accountability

Through our First Nations mandate, we are entrusted with the responsibility of providing child welfare services. We are accountable to provide high quality services to children and families. We are committed to excellence and dependability in all aspects of service delivery.

Spirituality

From our Aboriginal culture and traditions, we believe that all people are spiritual beings and that our children are sacred gifts from the Creator. Tikinagan will respect all spiritual beliefs. We believe people have the right to choose their own spiritual belief and spiritual practices.

Principles

- The primary responsibility for the safety and well-being of our children is with the

family. If children cannot be cared for within the family, then the extended family should care for the children.

- At the community level, the safety and well-being of children is everyone's responsibility and anyone who is aware of children in need of protection should ensure that the children and their families receive the assistance needed. The primary purpose of service to families is to help keep them intact and ensure that children are safe and well.
- Services should be family-focused, community based, First Nation controlled and First Nation delivered. The community will establish methods for resolving disagreements with respect to families and children.
- Tikinagan will provide or arrange for guidance and counseling for the family and their children in order to prevent the children from being harmed and to keep the children with their families and in their own communities wherever possible.
- Where the First Nation is providing services, Tikinagan will provide backup support and advice. Tikinagan is the final authority for ensuring that children are safe and well. Recourse to the Provincial Courts will only be made when all other efforts to protect children have failed.
- Tikinagan will assist the First Nation in locating children who have been lost through the child welfare process and in repatriation of children where possible and appropriate.

Outcomes

Tikinagan is committed to implementing our vision and making a positive impact on the lives of children, families and communities. The service model is grounded in our principles and values. In implementing this service model, it is our intent to achieve results that make a positive difference in the lives of children, families and communities. The outcomes we strive for can be summarized as follows:

Outcomes for Children

Honour

Children are honoured as sacred gifts from the Creator, representing the future of the First Nations and the link in continuing our ancient traditions and culture. Children are safe, nurtured and cared for within their families, extended families and communities.

Protection

Children are protected from abuse and neglect and other child protection issues. In collaboration with families, First Nation, and community resources, Tikinagan provides accurate investigations and assessments. When necessary, Tikinagan takes courageous action to ensure children are protected. Children are no longer lost to the mainstream child welfare system; instead, they are repatriated and returned home to family and community.

Care

Children who require placement in Tikinagan care are placed in customary care. Each

child is supported by a Caring Circle of family members, foster parents, Elders, First Nation, community resources and Tikinagan.

Support

The physical, emotional, intellectual and spiritual needs of children in care are met effectively. Resources are provided to meet the needs of exceptional children and those with special needs.

Planning

All children in care have a Plan of Care that is implemented and there is a clear permanency plan for all children in care.

Culture

Children in care grow up with an understanding of their culture. They are connected to Elders and learn traditional teachings. They participate in traditional activities and cultural events. They return home for community feasts and ceremonies to honour those who have passed away.

Outcomes for Families

Honour

Families are honoured as the sacred setting in which children can grow and develop to their full potential.

Parenting

Parents understand and fulfill the important task of raising their children, with support from extended family members, the First Nation, Elders and community resources.

Support

Extended families provide a network of support for parents and children. Extended family members provide care for children when necessary. Chiefs and Councils provide assistance to families in difficulty. Elders are willing to support families with wisdom and guidance. Community resources are available to support families with training, counseling and healing.

Intervention

When families having difficulty raising their children and child protection interventions are required, Tikinagan provides investigations, assessments and service planning in ways that respect the families, recognize their strengths and provide effective support.

Planning

Parents are involved in planning for their children, even when they are unable to provide care themselves. The parents, extended family, First Nation, Elders and community resources come together as a Caring Circle to make decisions for children in Tikinagan care.

Encouragement

Decisions are made in ways that encourage parents to make changes that are necessary for their children's well-being.

Outcomes for Communities

Authority and Responsibility

First Nation communities affirm their inherent authority for child welfare decisions and embrace their responsibility to support families in nurturing, protecting and caring for children.

Customary Care

Through customary care, communities reclaim their rights and responsibilities for protecting children. The First Nations are involved in customary care decisions and few cases require the involvement of the Provincial Family Court.

Accountability

Tikinagan recognizes its accountability to the First Nation served. The First Nations acknowledge and understand Tikinagan's roles and responsibilities.

Community Based Services

Tikinagan services are responsive to unique community needs and issues and build on the strengths of families and communities. Tikinagan services are delivered at the community level, with community based offices and local staffing, whenever possible. There are ample foster homes and other resources to care for children within the communities.

Community Involvement

Communities share in the responsibility for child protection services. First Nations take leadership in making decisions and planning for children in care. First Nations and community resources participate in case conferences. First Nations work to develop and implement community services for protecting children.

Partnerships

There is a network of partnerships among First Nations, Tikinagan and community resources to ensure children are protected. First Nations and Tikinagan have clear written protocols that describe these partnerships. Communities have effective child welfare leadership and committees that work together with Tikinagan.

Outcomes for Elders

Honour

The Elders are honoured as the keepers of our history and cultural heritage.

Consultation

The Elders are consulted regularly by Tikinagan for assistance in decision making for children and families. Their guiding wisdom is respected and utilized.

Involvement

Elders are involved in all aspects of Tikinagan services, including the Board of Directors, Elders Council, community case consultation and case conferences, crisis management, and customary care committees. They offer prayers to open and close meetings. They provide teachings and support for children in care.

Respect

Tikinagan Board members, staff and children in care return home to the communities to participate in community feasts and ceremonies to honour those Elders who have passed away.

Outcomes for Tikinagan

Honour

Tikinagan is respected as a leader in the development and delivery of Native child protection services. The model is widely recognized as an effective model of Native child welfare service.

Capacity

Tikinagan demonstrates effective capacity at all levels, including Board leadership, management, organizational development, staff competency, service delivery and community partnerships.

Tikinagan staff are hired from the First Nation communities whenever possible. They are well trained to provide quality services for children and families and to nourish the values of our people.

Tikinagan services meet Agency standards and are true to the vision set out by the Chiefs and Elders.

There is effective information sharing, communication and team work among service units and between service and administrative departments.

Language

Tikinagan is proficient in providing services in the Native language, including having staff who are fluent in Oji-Cree, providing translation services where required, and developing written materials that are translated into Oji-Cree syllabics.

There is a relationship of trust between Tikinagan and the First Nations served. Chiefs and Councils, Elders and community members support the Agency to intervene in difficult situations to protect children, even when there is not full agreement. Tikinagan staff feel supported in dealing with the strains of travel and meeting client needs.

Resources

Tikinagan receives financial resources to carry out its vision, to meet service standards for children and families, and to provide community based services.

I.1.1 Residential Services Vision Statement

Every child deserves a home; not just to live in, but to thrive in, to grow in, to belong in. This home is a place in their own community where all their emotional, physical, mental and spiritual needs are nurtured. Homes with families who don't just foster children; they foster love, acceptance, strength of spirit and the power of a dream.

I.1.2 Residential Services Mission Statement

Tikinagan Residential Services Unit believes in this concept of home, of heart and of community. We will continue to provide services based on our Mamow Obiki-ahwahsoowin Service Delivery Model and the knowledge that our children will always be our future.

I.1.3 Residential Services Goals

Tikinagan Residential Services Unit is dedicated to striving towards the following goals:

- To offer a wide range of foster homes that will meet the needs of children of all ages and developmental stages;
- To provide foster homes that are stable, safe and committed to the children who are placed in them;
- To ensure, whenever possible, that children remain with their family and within their communities;
- To offer placements where foster parents will provide a sense of belonging to a child and will accept them for who they are;
- To ensure placements where a child's language and culture is respected and maintained;
- To make decisions which reflect, recognize and acknowledge the importance of maintaining family connections;
- To provide our foster parents with training, financial assistance and supportive services to ensure they have and can offer the most beneficial experience possible for children;
- To be committed in ensuring that foster parents are consistently included in all aspects of planning for children under their care;
- To ensure the rights of children and foster parents are always clearly defined, clearly understood and respected;
- To continue to recruit and develop specialized, therapeutic, treatment, Agency operated and respite foster homes in an effort to increase Agency capacity and effectively meet the needs of all children within our jurisdictional boundaries;
- To develop and maintain Agency operated, community based group homes and ensure land based programming is provided in a manner conducive to cultural and Agency standards; and
- To continue to strive for, through collaboration of resources and the dedication of Tikinagan , a comprehensive continuum of care for all children entrusted to the care of our Agency.

I.2 Tikinagan's Mandates

Tikinagan is the Native Children's Aid Society that serves the western Nishnawbe-Aski communities. It was created by the Chiefs of this area to serve children and families in a manner that recognizes the unique culture and values of Native people.

First Nations have an inherent authority to make decisions on child welfare matters that affect members of the First Nation Band. This inherent authority is recognized in Part IV of the *Child, Youth and Family Services Act*. Under the Tikinagan service model, this inherent authority for child welfare matters is exercised through the First Nation's participation in decision making on child protection issues and Plans of Care for children in care, as well as through Mamow Obiki-ahwahsoowin Declarations and Mamow Obiki-ahwahsoowin Care Agreements. Tikinagan has a mandate from the Chiefs to provide child welfare services in this area.

First Nations Mandate

Tikinagan is mandated by the Chiefs of Nishnawbe-Aski Nation to provide services in a manner that is sensitive to the unique needs of the Native child and family, Native culture and traditions, and the concept of extended family.

Families often require help at many levels to address issues of mental health, family violence, marital discord, and addictions. Communities often do not have the necessary resources to fulfill all of the family's needs. In establishing Tikinagan as a Native child welfare agency, the Chiefs were committed to providing services to children and families in whatever manner necessary to prevent them from becoming "at risk". Tikinagan was formed, not only to provide child protection services, but also to provide family support and intervention services, to assist and seek out resources for families to overcome their difficulties and to broaden the social networks for the benefit of children and families.

Legislative Mandate

As a Children's Aid Society, Tikinagan has been mandated since April 1, 1987 under the *Child and Family Services Act* to provide services to ensure that children are protected from physical, sexual and emotional abuse, neglect, abandonment and other forms of maltreatment.

The legislative roots of this mandate lie in the 1965 Welfare Agreement between the federal and provincial governments and First Nations. This agreement transferred responsibility for Native child welfare from the federal government to the provincial government. At that time, First Nations were assured of an opportunity to develop Native models and standards for their own child welfare services.

As a step toward fulfilling this promise, the *Child and Family Services Act* was amended in 1984, and later became the *Child, Youth and Family Services Act* in 2017, to recognize Native rights to culturally appropriate child welfare services. Part IV of the Act allows for the creation of Native Children's Aid Societies and the unique needs of Native agencies. When Tikinagan was created, the promise of Native models and standards was stated, with the understanding that Native child welfare services would continue to be governed by provincial standards until such time as Native specific standards and exemptions to CFSA legislation were developed and agreed to.

The 1965 Welfare Agreement included a cost sharing arrangement through which the federal government would pay at least 95% of the costs of child welfare services delivered to the First Nations by the provincial child welfare authorities. It is through this agreement that the Ontario Ministry of Children and Youth Services provides funding to Native Children's Aid Societies. As

part of this agreement, the Ministry sets standards and regulations that are to be met by Native Children's Aid Societies to ensure children are protected.

I.3 Agency History

In 1984, Chief Harvey Yesno of Eabametoong First Nation came up with a name for what was then only a dream for a Native Child and Family Services Agency. The name he conferred on this dream was "Tikinagan", symbolizing the care and protection that the traditional cradle board provides to us in our earliest years.

Tikinagan was one of the first Native controlled agencies in Canada. It was the first Native agency recognized as a child protection organization in Ontario and the first in Canada to have jurisdiction over both Native and non-Native children.

Tikinagan was created to provide culturally specific child and family services that emphasize a Native approach to child welfare. Previously, services to support and care for Native children and their families originated from outside the Native community. In this region, these services were delivered by Kenora Patricia Child and Family Services.

When Kenora Patricia Child and Family Services served this area it had a minimal presence at the community level. Non-native workers who did not speak the Native language visited the communities only in response to crisis situations, to investigate reports of child abuse and to apprehend children. Children who were apprehended were taken from parents and a tightly knit community of extended family members and neighbours with a unique, distinctive familiar culture and then placed in non-native foster homes in southern urban communities.

Native people speak with passion about the manner in which their children were swept away from their home communities under the guise of protective services. The 1980 Report of the Canadian Council on Social Development reported that Native children comprised more than twenty percent of the total number of children in care at that time, while people of Native background accounted for only six percent of the Canadian population.

Many children were removed permanently from their home communities and adopted by non-native families. Removing children from their families broke their connection with their home community and its circle of support and their cultural background. First Nations saw the loss of these children as one of the most tragic consequences of non-native control of child welfare services.

To prevent these past practices from reoccurring and to improve services for Native children, families and First Nation communities, sections dealing with provision to Native people were added to the *Child and Family Services Act* in 1984. These amendments allowed for the establishment of Native run child and family services agencies, as well as the use of subsidized customary care arrangements.

The Chiefs of this region acted quickly on the opportunity to gain control over child and family services. An agreement was signed between the Chiefs of Nishnawbe-Aski Nation and the Ministry of Community and Social Services in August 1984, to allow Nishnawbe-Aski Nation First Nations involvement in the care of their children. The agreement provided for the takeover of child and family services by the aboriginal people of NAN and established a framework for the creation of Tikinagan .

Tikinagan was founded on two basic principles, as handed down by the Chiefs. The first principle was that no more children be lost from our communities, and the second was that a child and

family service agency be created that could work with the people for the people, while respecting culture, heritage and the concepts of the extended family.

In June 1985, the parameters of the Agency were established and some delivery of a preventive nature was initiated. In April 1986, Tikinagan was given approved agency status and on April 1, 1987 Tikinagan was designated by the Minister of Community and Social Services as a Children's Aid Society with responsibility for all child and family services within its geographical territory.

I.4 Community Context

First Nations in this region have experienced enormous and rapid technological, political, economic and social changes. In the wake of these changes, traditional community support networks have disintegrated and there is a breakdown of the extended family unit that dramatically influences physical, emotional, mental and spiritual health of all community members. The impact of almost an entire generation being raised in residential schools, the loss of language and culture, the lack of economic opportunity and unresolved issues pertaining to long term abuse have all contributed to the ongoing disintegration of community and family life.

As a group, Aboriginal people in Ontario have the highest rates of unemployment, suicide, death by non-natural causes, infant mortality, incarceration, child protection, inadequate housing, student dropout rates, combined with the lowest life expectancy and education levels. The problems have effects ranging from personal anxiety and social discomfort to chronic alcohol and solvent abuse, sexual abuse, suicide and other forms of violence which run rampant in many of our communities.

The realities of community life represent significant challenges to Tikinagan staff as they carry out the Agency's mandate.

Another aspect of the context within which Tikinagan works is the national trend for greater self-determination by First Nations in the design and implementation of services delivered in their communities. Tikinagan endeavours to work closely with the First Nations it serves to provide assistance that develops the First Nations' vision of family and community life.

Within this political and social climate, Tikinagan is focusing on solutions that are specific to the unique problems of Native children, family and communities. While Tikinagan cannot be the answer to all problems, the Agency attempts to provide services and programs that include prevention, crisis intervention, protection, support to community resources and training for children, families and community members.

Service Area

Tikinagan serves a catchment area which stretches from Marten Falls First Nation in the east, to the Manitoba border in the west, and the US border in the south to Fort Severn First Nation in the north. This area is more than one third the area of the province of Ontario.

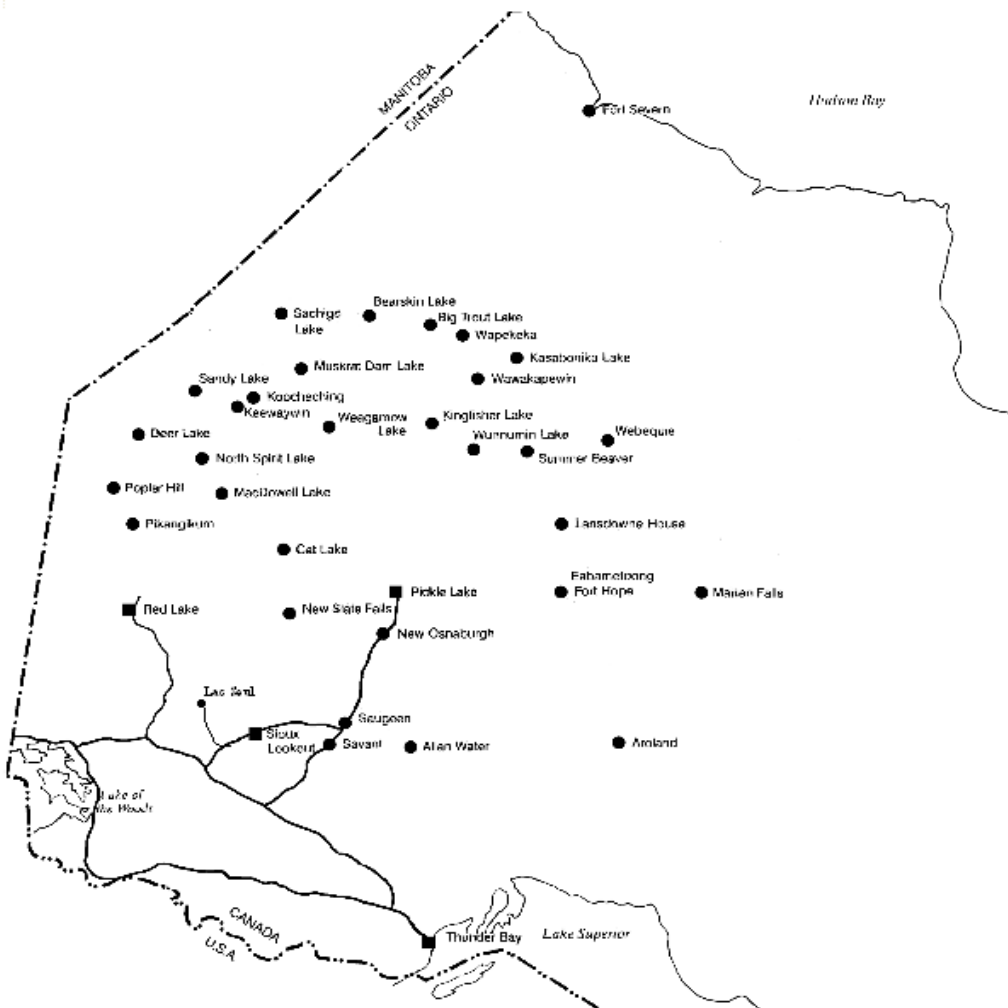
Tikinagan was first designated to serve all residents in a geographic area that includes 30 First Nations communities and the municipalities of Pickle Lake, Savant Lake and Allanwater. These communities range in size up to 3,000 people with a total on-reserve population of approximately 20,000. The majority of these communities are accessible only by air, and winter ice roads are constructed to most of the communities. Because of the interconnectedness of our First Nations to urban parts of the Districts of Kenora and Thunder Bay, Tikinagan has expanded services to off-reserve members in these areas. Tikinagan has agreements with Kenora-Rainy River Child and Family Services under which Tikinagan serves children and families affiliated with our 30 First Nations living in the District of Kenora which includes Atikokan, Dryden, Ear Falls, Fort Frances,

Ignace, Kenora, Rainy River, Red Lake, and Sioux Lookout. In January 2020, Tikinagan was designated by the Ministry to provide child protection services to families from our communities who reside in the district of Thunder Bay (including the City of Thunder Bay and the surrounding 14 municipalities).

First Nations Served

Aroland	Muskrat Dam
Bearskin Lake	Neskantaga
Cat Lake	New Slate Falls
Deer Lake	Nibinamik
Eabametoong	North Spirit Lake
Fort Severn	Pikangikum
Koocheching	Poplar Hill
Kasabonika Lake	Sachigo Lake
Keewaywin	Sandy Lake
Kingfisher Lake	Saugeen
Kitchenuhmaykoosib Inninuwig	Wapekeka
Lac Seul	Wawakapewin
MacDowell Lake	North Caribou Lake
Marten Falls	Webequie
Mishkeegogamang	Wunnumin Lake

Service Area Map



I.5 Mamow Obiki-ahwahsoowin: An Overview of Tikinagan’s Service Model

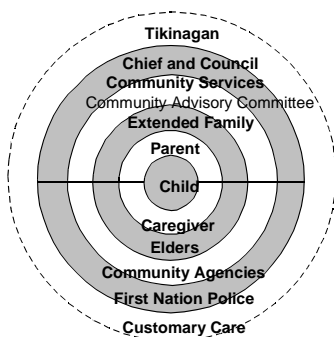
In Ojibway and Oji-Cree, Mamow Obiki-ahwahsoowin means, “Everyone working together to raise our children”.

Tikinagan child care customs are based on the spiritual beliefs that children are gifts from the Creator and that all are responsible for their care. In traditional times, when a family did not take adequate care of their children, the community through its leaders and Elders made an effort to correct them. When children could not be adequately cared for by their own family, the child would be placed with extended family, relatives or another Band member family.

Tikinagan has respect for all creation and is grateful for the gifts we are blessed with every day. We respect First Nations government, children, families, communities, Elders, traditions and culture. This respect is demonstrated through humility, a non-judgmental attitude, effective listening, clear communication, the recognition of strengths of others and consensus decision making, so that we will be trustworthy in the eyes of the First Nations and in fulfilling our duties as a First Nations child welfare organization.

We strive to embody these values in our daily work: Respect, Trust, Honesty, Language, Elders, Culture, Customary Care, Accountability and Spirituality.

Figure 1



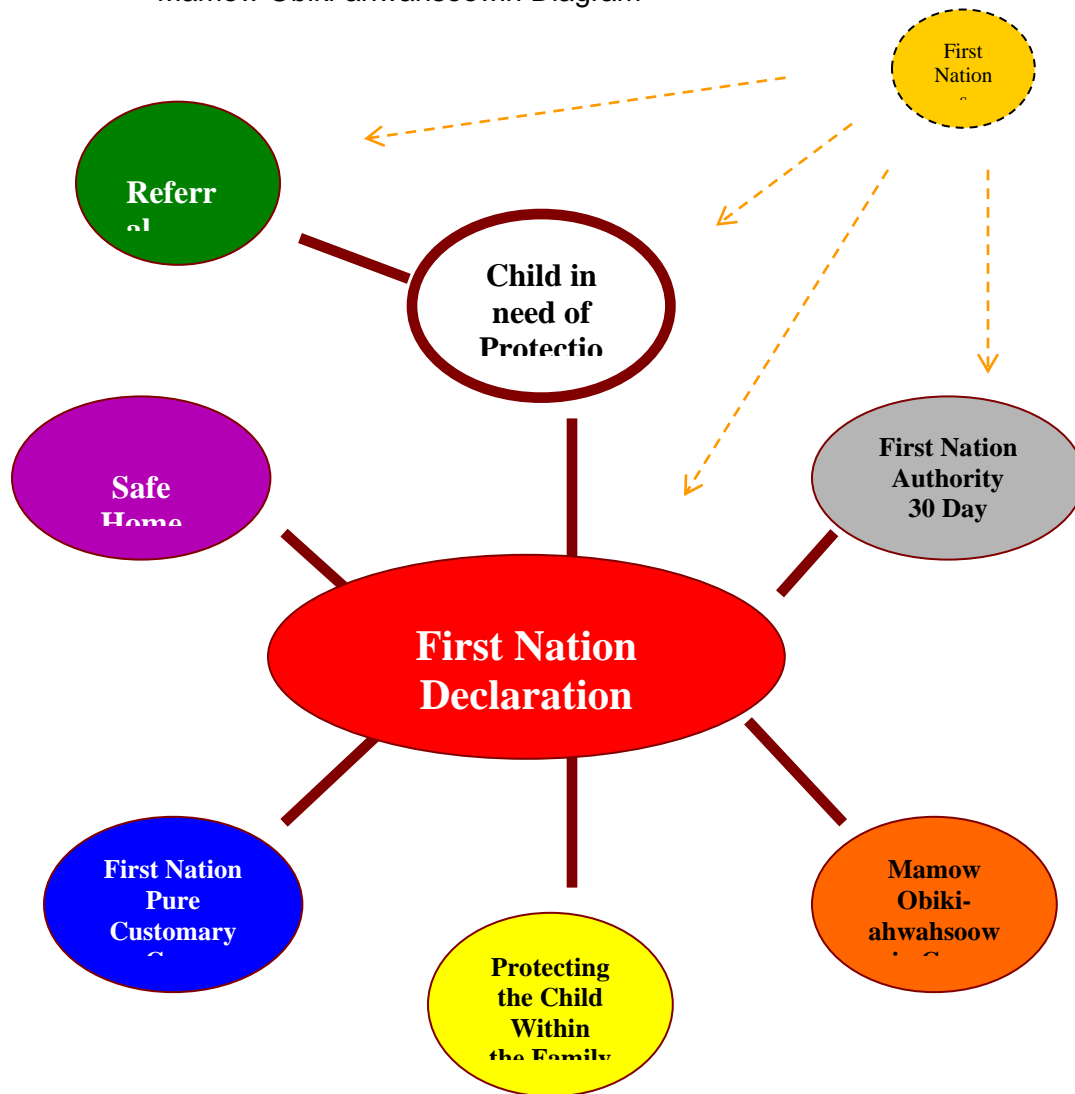
Mamow Obiki-ahwahsoowin Care is a community based approach to the inherent jurisdiction of First Nations to look after their children. This model of care is based on traditional customary practices, Tikinagan’s 25 years of experience and is also authorized by *Part X of the Child and Family Services Act, Section 208*. The standards and case management procedures of Mamow Obiki-ahwahsoowin Care mirror the steps set out in the *Child and Family Services Act* for mainstream child protection cases.

Mamow Obiki-ahwahsoowin care for children and their families is provided by community-based, trained First Nation workers who support traditional values and customs. Tikinagan is working to establish more community-based services, such as foster homes and Agency operated homes, and prevention programs, such as parenting education, family support and early intervention.

Mamow Obiki-ahwahsoowin Care Model has the following components as shown in Figure 2

Figure 2

Mamow Obiki-ahwahsoowin Diagram



The Chief and Council of each First Nation are responsible for the welfare of families and children in their community. The *Child and Family Services Act* requires Tikinagan to consult with the First Nation about services and about matters affecting children. Child protection and family support services are provided within each community in consultation with and co-operation with the First Nation. Chief and Council retain the authority to make decisions with regard to children, with the consent of the parents, or when no parent or other relative is available.

The relationship between each First Nation and Tikinagan is governed by a unique protocol. Some First Nations have established Child and Family Service Committees to work with Tikinagan.

Tikinagan investigates all reports that a child may be in need of protection. Family Service Workers provide ongoing support to the family by working with the parents, extended family,

Elders, other community resources and the First Nation leaders. Child Care Workers work with the child, foster parents, all persons interested in the child, the Family Service Worker and the Residential Services Worker and create the child's Plan of Care.

First Nation Pure Customary Care

When a child cannot be protected within their own family, the preferred course of action is for Tikinagan to work with the family and the First Nation to locate an extended family member or other member of the First Nation who will be able to care for the child under a traditional, pure customary care agreement. Traditionally, such arrangements were made between families and sanctioned by the community leaders and Elders. Today, Tikinagan can help to facilitate a similar private agreement for another family to care for a child from a family who is having difficulty. This can be a short term, long term or permanent agreement (**Migizi**).

Protecting the Child Within the Family

If a child can be protected within the family, the First Nation makes a First Nation Mamow Obiki-ahwahsoowin Declaration (**Mi hii kun**), which together with a Mamow Obiki-ahwahsoowin Supervision Agreement (**Anihnih-shib**) sets out terms and conditions to guide the family, with the goal of permitting the child to remain in the home while ensuring that the child is protected.

Mamow Obiki-ahwahsoowin Care

When a child cannot be protected within their own family or through a Migizi Agreement, Tikinagan or the First Nation may remove the child from the home and the First Nation may declare the child to be in Tikinagan care by enacting a Mi hii kun. The child is then in the care of the Agency under the authority of the First Nation rather than under provincial court authority. The First Nation may also make a Safe Home Declaration placing the child in a Community Safe Home, pending the completion of a home study.

When a child is in care, the parents, children over 12 years of age or over, the customary care parents and the First Nation may sign a Mamow Obiki-ahwahsoowin Care Agreement (**Nih-kuh**). The parties may enter into an agreement for twelve months at a time or long term that allows Tikinagan to care for the child until the child is 18 years old.

If a child cannot be left in the home and consensus cannot be reached, the First Nation may declare that the child be in Tikinagan care. Tikinagan will utilize the Talking Together program offered by Nishnawbe-Aski Legal Services or other alternate dispute resolution (ADR) processes in a further attempt to reach consensus. As a last resort, Tikinagan may bring an application under the *Child and Family Services Act* before the Ontario Court of Justice. The priority is still to place a child with family members or another family in their home community.

The Wee-chee-way-win Circle

Elders teach us that each of us is a physical, emotional, intellectual and spiritual being. For a person to be healthy, each aspect must be nourished and in balance. A child's Plan of Care must address each aspect of being for the child.

A child must grow up with an understanding of their culture, teachings and language. Children must remain connected to their community and to their traditional territories.

Tikinagan shares the sacred responsibility held by parents, extended family and community members to care for children. When children must be removed from the care of their parents, they are harmed by that separation as well as by the abuse, neglect or other maltreatment which

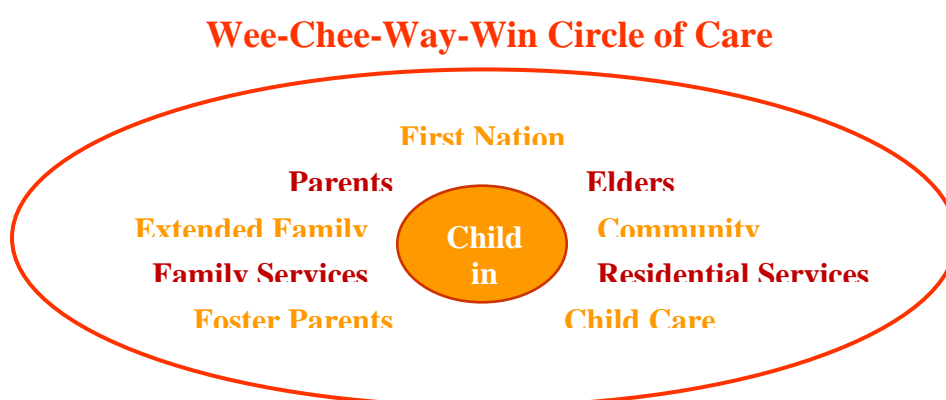
led to their need for protection. Tikinagan promotes continuity and permanency in family relationships but may need to provide alternative short-term or long-term care for children.

Children develop in ways both similar to and different from one another. Traumatic experiences, such as abuse and neglect, can interfere with normal development. Tikinagan will assist community and Agency caregivers to help the children to move through the stages of development in healthy ways. At times, the children will be so hurt that their behaviour may be extreme and self-destructive.

It is important for each child in care to be part of a network of caring people. Every person who has an interest in the care of the child is asked to become a member of the Wee-chee-way-win Circle for the child. The Child Care Worker is responsible for coordinating the efforts of these people to work in child's best interests. The Wee-chee-way-win Circle may meet to make important decisions.

The Child Care Worker must always strive for a full understanding of each child's unique needs and interests. Each child is entitled to be treated with respect and dignity, to be fully informed and involved in decision making that affects him or her, to learn and maintain their Native language and culture. Each child also has responsibilities, such as the responsibility to respect their caregivers, to follow house rules, to participate in some household chores, to accept guidance and to participate in developing the child's own Plan of Care.

Figure 3



Residential Services

The Residential Services program provides foster homes to meet the needs of children in Tikinagan care. Healthy, well functioning foster families are identified within each First Nation community with the goal that each child will be placed within their home community. Foster home parents receive training, support and payment. Residential Services standards comply with First Nation and legislative standards of care.

Some children require more intensive care and may be placed in a staffed facility such as an Agency Operated Home, or Oshka-Teesuk Neehgan Healing Centre (Kitchenuhmaykoosib Inninuwug).

<p style="text-align: center;">Intake and Family Services</p> <p>Telephone Intake Workers</p> <ul style="list-style-type: none"> • Respond to telephone requests for service, including Family Services, Foster Care and Adoption • Define Eligibility Spectrum reason for service and response time <p>Intake/Investigation Workers</p> <ul style="list-style-type: none"> • Conduct safety assessments, child protection investigations, and comprehensive risk assessments • Admission of children into care <p>Family Services Workers</p> <ul style="list-style-type: none"> • Complete strengths and needs assessments, Risk reassessments and service plans • Work together with Chiefs and Councils • provide ongoing support to families & case management • Monitoring • Admission of Children into care • Family Court preparation (if required) • Work together with Child Care worker re: Child's plan of care, visits and return home 	<p style="text-align: center;">Child Care Services</p> <p>Child Care Workers</p> <ul style="list-style-type: none"> • Visit children in care, parents and foster parents • Develop Plans of Care for children in care together with Family Services Worker, foster parents and community resources • Ensure needs of children in care are met, including medical, education, recreation, social, Native language and culture, and counselling • Arrange home visits for children in care • Arrange for return home of children in care • Legal guardian for Crown Wards • Responsibility for children in care under long term Nih-kuh Agreements • Arrange visits with family, extended family and their First Nation community, as appropriate • Plan for adoption when appropriate • Assist children to move toward independent living • Provide Extended Care and Maintenance for youth formerly in long-term Mamow Obiki-ahwahsoowin Care or former Crown Wards
<p style="text-align: center;">Residential Services</p> <p>Residential Services Workers</p> <ul style="list-style-type: none"> • Recruitment of foster homes • Foster home studies • Foster parent training and support <p>Agency Operated Homes</p> <ul style="list-style-type: none"> • Provide emergency care for children in care when there are no foster homes that are available or appropriate for the child <p>Oshka-Teesuk Neeghan Healing Centre</p> <ul style="list-style-type: none"> • Residential youth healing program • located in Kitchenuhmaykoosib Inninuwug 	<p style="text-align: center;">Adoption Services</p> <p>Adoption Workers</p> <ul style="list-style-type: none"> • Pre-adoption counselling • Adoption home studies and placements • Supervise children on adoption probation • Adoption finalizations • Post adoption Support <p style="text-align: center;">Legal Services</p> <p>Legal Service Workers</p> <ul style="list-style-type: none"> • Contracted with outside Legal Counsel <p style="text-align: center;">Mamow Oshki Pimagihowin Prevention Program</p> <ul style="list-style-type: none"> • Provides community based prevention activities to children, youth, families and elders • Works closely with and assisting other organizations in providing various donations to our First Nation communities