**NATIVE FAMILY WELL-BEING
IN URBAN SETTINGS**


**A CULTURE-BASED CHILD AND FAMILY SERVICES MODEL**

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December 26, 1989

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## INTRODUCTION

This document is a draft service model for Native Child And Family Services of Toronto. As a new urban Native service agency, N.C.F.S.T. seeks a core statement of service philosophy, principles and objectives to guide its' development and service delivery in the coming years.

Although several new Native child welfare agencies now exist at various stages of development, few documented <u>urban</u> models are available to assist the development of appropriate Toronto-based services. So, rather than borrowing or immediately adapting other models, the current model has grown from broad consultation with N.C.F.S.T.'s staff and Board; a sample of local Native service staff, clients and community members; government officials; and a sample of existing Native service literature and program descriptions.

The development process has consisted of gathering information and sharing it with a Board/staff Advisory Committee, as well as with small groups of service providers. An important event was a full N.C.F.S.T. staff/Board meeting at Viamede Resort. (See Appendix "A"). From each information-sharing event, additional information or new refinements of the developing model have occurred, and were subsequently fed back for further discussion.

Many services described in the following pages are <u>already</u> provided by Native Child and Family Services. However, the agency does not offer <u>all</u> services. Budget limitations will likely prevent immediate full implementation of model. However, the model stands as a comprehensive system of services which, with time, financial support and development, will respond to the needs of Native people in Toronto.   In short, the model is a service ideal which will guide the agency's planning and development. The vision, principles and goals of the model will provide the foundation, direction and energy for the eventual implementation of the model.

### Overview of the paper

The organizational and service model described in this document evolved from the combined and dedicated efforts of many people. Participants in the development process ranged freely from lofty and essential matters of philosophy and ideals, to the everyday details of finance, training and service delivery. It is important in a document such as this to capture the details and products of such contributions, for they represent the historical background to the model, in both fact and feeling.

An important part of model development was the identification, sharing and clarification of **core agency values and principles**.
**Section I** summarizes these ideals as these were initially discussed at the Viamede Conference, and subsequently worked through at Board/staff meetings and consultations with Cultural Teacher Jim Dumont. This section also describes the **community consultation process**, which was an important source of ideas around expected service direction and service implementation issues.

Because the **vision development process** was such a powerful source of energy and ideas, more details concerning the Viamede Resort conference are shared in **Section II**. As well, Section II identifies the four broad **expected outcomes** which ideally will result from those services delivered according to the agency model. Finally, the second section

provides a **brief overview of the culture-based model** itself, as this resulted from the vision-making, subsequent cultural teachings and staff/board discussions, and the community consultation process.

**Section III** presents the **substance of the N.C.F.S.T. model** as it stands today. Four broad components are discussed: vision, goals, objectives and service practices.

At various stages in the development process, ideas associated with the "four directions" of traditional Native beliefs stimulated and guided the thinking process, and eventually gave structure to the resulting model. A graphic summary of the development of the model to reflect the Native traditional **four directional scheme** is presented in Section IV.


# I.THE BASIC PRINCIPLES OF THE MODEL


As indicated above, the proposed service model should be consistent with the agency's core philosophy. The agency's philosophy refers to its' general values, beliefs, concepts and attitudes. The service model is somewhat more specific in spelling out the anticipated community and client changes, as well as service approaches implied by the philosophy. This section presents a draft statement of N.C.F.S.T.'s philosophical core, as identified at the Viamede Conference and ensuing Board/staff meetings.


## 1.GENERAL PRINCIPLES, VALUES AND BELIEFS


### (a)The cultural base of organization and services

The vision statement indicates that operations and services of the agency should be based in the culture of Native people. From a service view-point, this means that the fundamental meanings of Native culture, particularly those ideas concerning why certain things are desirable, should be reflected in organizational forms of service, as well as service practice.

It is assumed that the fundamental meanings of all traditional forms, can be recovered and provide the basis for health-promoting helping practices and organizational structures. For example, the particular structure and rules of the talking circle embody several important values. These include: the right and opportunity for everyone to express his/her point of view, the right to be heard without interruption or disagreement, and the importance of clear understanding of all view-points. These fundamental meanings or values can be incorporated into other current practices, such as community meetings, family counselling, and self-help groups.


### (b)Supreme values

Supreme values refer to the core general ideals giving direction to one's thinking and actions. They provide ideas of the desirable in human life. In an organization like N.C.F.S.T. such values should ideally permeate the policies, programs and practices governing the on-going work. The agency vision statement emphasizes the value-based character of the agency by emphasizing that services respect the supreme values of Native people.

The following values were identified during a N.C.F.S.T. Board/staff meeting.

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.kindness.honesty

.strength.sharing

.bravery.wisdom

.humility.trust

.friendship.respect


To this point, no steps have been taken to draw out systematic implications for agency policies and practices. However, this will be an important achievement during the on-going process of implementing the model.


**(c)Beliefs**

Interviews, meetings and writings by Native people suggest a number of beliefs which may be common to all Native cultures.


.the child is sacred

.parents do not own the child but are granted the responsibility for raising the child from the Creator


.the importance of extended relationships with the family and community at large; this belief gives emphasis to tribal or community (i.e. collective) care and responsibility

.knowledge is viewed as a group rather than an individual resource; this idea is reflected in the norms and practices embodied in the talking circle.

.the importance of living in harmony with nature; there is no real separation between persons and nature; one is an extension of the other and both are needed to make a whole.

.concerning attitudes towards time, traditional Native attitudes would stress the past and the present over the future.

.the importance of family unity in in the natural family; as one Elder said: "never give up on the biological family!"

.Native people have the right to self-determination

.the ultimate mandate comes from the Creator.


Given the vision's emphasis on culture-based services, the identification of Native supreme values needs to be entrenched in the operations of the agency. Training is the most obvious activity where such entrenchment could take place. Community education as a community development activity is another. Others can be identified as the agency evolves.

**(d)Holistic understanding and service**

The agency's emphasis on "developing productive and integrated inter-relationships between children and families, and between families and the community" implies a holistic approach to assessment and service. Simply stated, family and community problems or strengths, are best understood from a perspective which includes the influence of <u>several</u> interacting factors.

Service plans reflecting holistic perspectives typically attempt to work with several negative influences in the family's life, while building on existing strengths. As well, a holistic service philosophy encourages the co-ordination of several levels of support and healing. In some agencies, social planning approaches, activism, or community development methods aim to change the <u>root causes</u> of problems, often found in the larger social and economic environment.

Finally, the principle of holism requires strong and consistent efforts to <u>integrate the various organizational parts</u> of the agency, and to assure that organizational arrangments support service delivery. For example, services aiming to foster independence and self-help in clients would be weakened by a bureacracy which consistently disregards the client's ability to exercise choice and good judgement.

**(e)A life of quality**

N.C.F.S.T. services will strive to help Native families in Toronto live a life of quality. This commitment emphasizes that, unlike the crisis or "problem-solving" approach of many agencies, N.C.F.S.T. services will contribute to the positive growth of families and communities.

A "life of quality" is difficult to define, and will likely mean different things to different communities. In the process of developing this service model, a number of community groups were asked to discuss their enjoyments in life, and their typical hopes and aspirations. Many of the answers, for example "affordable housing", "accessibility to community resources", "affordable social, recreational, and sports activities" are shared with the population at large. Other aspirations, such as "interactions with other Native people, with opportunities to learn culture and other sources of Native pride" represent fairly unique life of quality matters. To understand, and contribute to a life of quality, N.C.F.S.T. should continue these kinds of focussed discussions with community groups.

**For more details on the discussions with community groups, see Appendix "B".**

**(f)Family well-being**

Native Child and Family Services can help Native families achieve a life of quality through the enhancement of **family well-being**. Again, N.C.F.S.T. must continually discuss and seek clarification of this quality. Initial discussions and interviews suggest that well-being can be achieved through ...

.the family's <u>ability to access and use available resources</u> in the urban environment

.its' ability to <u>take responsibility</u> for it's own problem-solving and healing, thus gradually achieving independence from
　　　　　　formal services

.establishing <u>strong and meaningful relationships</u> within the city for fulfilling a life of quality

.maintaining an appropriate <u>balance between the    family activities</u> (eg. child-rearing, employment, love and affection, household tasks, etc.) so that some things are not done at the expense of the others

.finding ways to <u>share and maintain values and sentiments</u> including those, eg. kindness and respect, which are particularly important to Native people.

**(g)<u>The child in the family: family focus</u>**

A child and family services model based on holistic understanding will help the child as an individual, through such services as counselling, art and play therapy and the like. However, the services or programs should be planned from a family perspective or focus. This means that the child's behavior, including the presenting problems, would always be viewed as interconnected with family processes.

As well, the appropriate service planning for the child must consider <u>both</u>   the beneficial consequences for the child and the positive <u>or</u> negative consequences for the family as a whole. Efforts are made to seek greater balance than disharmony. For example, a customary care placement with an aunt may meet the child's needs for temporary care while the parents receive treatment. However, if tensions exist between the customary care-giver and the natural parents, the over-all harmony may be disturbed. Such an arrangement may not provide a stable over-all healthy placement, and may even weaken relationships after the child returns to the parents.

**2.<u>SERVICE, PROGRAM, AND ORGANIZATIONAL PRINCIPLES</u>**

Service and program principles refer to somewhat more specific ideals guiding <u>how</u> one actually provides services and designs programs. They help staff and board make action decisions relevant to the day-to-day life of the agency. Principles typically reflect the agency's philosophical core, including the vision. Thus far, the following principles have been identified:

**(a)<u>SERVICE AND PROGRAM PRINCIPLES</u>**

**(i)<u>Customary care</u>**

Where possible, the family's extended family members or local    Native community should be involved in the care of the child when the parents are in need of support.

In the case of child placements, the following options should guide placement decisions. Specific priorities will depend on whether the placement is an **emergency placement, temporary or long-term**. Also, decisions should take into account the parents wishes. The following scheme summarizes placement options:

1.First nation communities

2.Extended family members within the city

3.Extended family members outside the city

4.Close friends of the family within the city, i.e. members of the immediate "family network".

5.Friends of the family outside of the city.

6.Other Native families within the city.

7.Other Native families outside the city.

8.Non-Native families within the city.

9.Non-Native families outside the city

**(ii)Parental consent**

As much as possible, the immediate parents of the child should fully participate in service planning, placement decisions and other key service decisions. Ultimately, parents should be fully involved and agreeable to the steps taken to work towards their well-being.

**(iii)Planning for family well-being**

Service activities and temporary placements should be guided by an over-all plan to restore the family's well-being. Placements, services and other arrangements for clients should be recognized as means towards ends, and not as ends in themselves.

**(iv)Self-help**

Service programs, plans and practices should be designed and conducted in such a way as to help individuals, families and communities be independent, resourceful, and eventually able to solve their own problems. Services should aim to enhance the possibilities for people to control their own lives. The client is viewed as a citizen who is assured of rights and choices, and is helped to access the resources for enacting these choices. In programs and services, the professional-client relationship is one of collaboration. Clients are believed to have natural skills and competencies which can be used to resolve their own problems in living.

**(v)Self-Advocacy**

Related to the above principle, the advocacy roles in the agency should aim to help clients become self-advocates. This means that clients should eventually have the knowledge, skills and confidence to look after their own interests in relation to the various institutions in urban settings. Clients should gradually become independent of service agencies.

**(vi)Natural parent participation**

Where children require temporary placement, the natural parents should be involved with the co-parents and the child in a "temporary parenting system". This arrangement should benefit all parties, and help reinforce the natural parents' primary responsibility.

**(vii) Natural family permanency**

As best as possible, the ultimate aim of planning should be to maintain or return the child to natural parents.

**(b)ORGANIZATIONAL PRINCIPLES**

**(i)Service role flexibility**

To encourage the interdependence of services, it is recommended that staff do not work according to overly rigid specialized   roles. As much as possible, those responsible for the various agency service areas, should be aware of, and contribute to other services.

**(ii)Organizational co-operation**

A holistic service model requires special organizational support. Efforts to improve so many aspects of peoples lives require broad co-operation between specialized approaches, encouraged by constant interchange between community agencies and groups. It is proposed that N.C.F.S.T services and roles mesh with services delivered by other Native organizations, resulting in joint program and case planning, mutual training and consultation, team work, and collaborative problem-solving.

The Indian Resource Pool: Family Treatment and Inter-Agency Colaboration (Minneapolis, Minnesota) emerged from a similar conviction that local Native service agencies across the city needed to have vital linkages to provide effective and systematic social services. This belief resulted in a city-wide network of training, supervision, consultation, and programming.

**(ix)The entrenchment of culturally-based services and organizational arrangements**

The agency should work towards a holistic system of culturally-based services, programs and practices. Although the details of these may not known in advance, regular "organizational learning" arrangements can be put in place to identify appropriate principles of practice according to Native culture.

Examples of organizational arrangements for culture-based development in other Native organizations include...

.cultural knowledge and skills as a hiring criterion

.the participation of Elders and cultural teachers in training, employee assistance, Board meetings, and program development

.daily traditional ceremonies

.assessment of service plans and programs according to Native cultural criteria

.the utilization, where appropriate, of traditional Native healing practices, such as the sweat lodge, medicine wheel, women's circles, fasting, herbal medicine, etc.

.community/agency events centered on traditional cultural themes

.strong visual approach to the communication of information

**(xi)The decentralization of service delivery**

Native Child and Family Services should provide services in safe, natural and familiar locations. Client comfort and access should be strong considerations. Strong co-operation with other agencies, neighbourhood groups, and institutions will be necessary.

The agency should consider using several neighbourhoods of heavily populated Native people as the equivalent to the small community. This neighbourhood concept would include apartment complexes like Gabriel Dumont. Service delivery, programming, volunteer and customary care mobilization, community-based training, local decision-making by family support committees, etc.- all of these activities and organizational arrangements could be neighbourhood based.

**(xii) Evaluation and service development**

Innovation in servicing Native people in urban settings is strongly urged. However, on-going evaluation of all innovative efforts is also recommended. At the level of staff practice, this suggests that all staff should consciously describe and share their rationale linking service plans to desired outcomes. At the program level, all programs should be evaluated for (a) how closely they reflect original planning (b) efficient use of financial and human resources, and (c) impact on program participants.

The agency should consider the development of a "participatory evaluation" or self-study model for program evaluation in which staff and clients are heavily involved in the design, data collection and interpretation of results. This approach to evaluation and program decision-making is educational, empowering and not intimidating.

### 3.COMMUNITY CONSULTATION: PROCESS AND RESULTS

In preparing for the development of the N.C.F.S.T. service and organizational model a series of individual interviews and small group meetings were held with Native service providers, community members, clients, government officials and main-stream agency staff.

The results of these consultations were later shared with N.C.F.S.T. staff, management, and the project Advisory Committee in a circular process of learning, sharing, discussion and further refinement. The vision statement along with cultural teachings were introduced into later discussions.

A number of ideas were communicated from consultations with community members. The details and summaries are provide in a series of background documents, entitled " Process and Results of Community Consultations".

For purposes of this document, several broad observations and community expectations are summarized below, since they, along with the agency vision have provided the main direction for model development. Community members recommended that:


.The agency should exercise a strong prevention approach in its service delivery, through public education and teaching of high risk groups; such efforts should respect and build on Native culture.

.Although the agency should take a strong prevention approach, services should also <u>respond to the problems</u> of family violence, child neglect, alcohol abuse,   isolation and alienation within the city.


.The <u>difficulties experienced by Native people</u> in Toronto
were attributed to cultural differences, economics, lack of family support, inadequate parenting skills, poor housing, substance abuse, and unresponsive community agencies.


.<u>Recommended general service approaches</u> include: an emphasis on prevention, community education, culturally appropriate approaches, family support, promotion of family wellness, community institutional development, and crisis intervention.

.The agency should develop <u>an identifiable style</u>, based on a clear, self-conscious, and coherent approach.


.A broad <u>range of volunteer helpers</u> should be used, including: other parents, Elders, older children, friends, and customary care providers.


.<u>Native culture, beliefs and practices</u> should be the foundation for service development and delivery, including: informal natural helping, sweat lodge, pipe ceremonies, women's circles, the medicine wheel, the guidance of Elders, and visual culture.


.The <u>main challenges which must be overcome for agency success</u>, are seen as: difficulties in inter-agency relations, the dispersion and fragmentation of the Native community, legislative obstacles, and the conditions of Native rural communities.

## II.<u>OVERVIEW OF THE MODEL</u>

### 1.VISION DEVELOPMENT

The central source of ideas, momentum and coherence to the N.C.F.S.T. model was the vision development process. Participants in the process were agency Board of Directors, management, and staff, guided by Cultural Teacher, Jim Dumont, and assisted by Frank Maidman and Greg Conchelos. The vision-making process took place during a retreat at Viamede Resort, near Peterborough, on May 26-28, 1989.

The actual process involved all members of the group in the creation of a preliminary vision, discussion of core ideas in a talking circle, refinement and finalizing the vision, and the identification of organizational and service goals.

Since the Viamede conference, the core values, themes, and goals from the vision have been the major stimulus to model development.
Several meetings with staff, Board and Cultural Teacher served to generate detailed discussion of the practical implications of the vision.The content of the vision statement is presented in Section II.

### 2.ANTICIPATED OUTCOMES OF THE AGENCY MODEL

The draft N.C.F.S.T. model proposes a comprehensive set of agency development and services which help build strong Native communities, provide care and teaching to enhance Native family well-being, while offering a healing process to those experiencing stress and pain.

The proposed model anticipates **four broad outcomes:**

(1)**A culture-based agency that provides a holistic approach to Native-appropriate programs and services of child-care and family well-being.**

(2)**The development of a healthy, whole and empowered Native community.**

(3)**Culture-based service and community self-determination.**

(4)**Healing, care and well-being for the children and families of the Native urban community.**

### 3.CULTURE-BASED MODEL AND DESIGN: A BRIEF OVERVIEW

The above anticipated outcomes will be realized through the achievement of several specific organizational and service goals and objectives, as described in the following sections. These goals and objectives provide the direction for a

comprehensive service system based in Native culture.

Specifically, the anticipated outcomes will be realized through a number of organizational and community development, teaching, healing and advocacy practices. The various types of of services have a rough correspondence to primary, secondary, and tertiary prevention.

Community and organizational development practices will aim to develop and strengthen new and existing programs for Native parents and children. As well, community-focused efforts will help build stronger organizational, program and service networks, both centrally and in local communities.

As well, community work will strengthen and support the informal and natural sources of help and child care, including the identification and training of customary care parents. As a result of work in both urban and reserve communities, it is anticipated that many broken family circles will be completed through direct repatriation of children, and other family reunification methods.

Future N.C.F.S.T. services will also contribute to family well-being and community empowerment through direct sharing of knowledge, skills teaching, and the development of organizational capacities. Recipients of such teaching will be community organizations and informal groups, customary care-givers, and family members. The results of agency teaching will be self-sufficient community groups and organizations, and families with strong parenting, family management, and relationship skills.

Finally, N.C.F.S.T. services will enhance family well-being through direct healing of those experiencing the pain of physical or sexual abuse, and other forms of family violence. Whether individual, group or family-focused treatment, such efforts will seek to restore healthy personal functioning and self-esteem, strong family relationships and wholesome parenting. As well, N.C.F.S.T. services will develop and support temporary and long-term alternative living arrangements for children needing protection.

The techniques and application of N.C.F.S.T. services will reflect fundamental Native values, and where appropriate, will use traditional helping approaches. For example, customary care   arrangements will be used to provide temporary or long term accommodations for children whose well-being is threatened by family stress.
Teaching and healing services will be provided by a broad range of staff and community volunteers, both professional and traditional. Efforts will be made to build and support the natural and informal help-givers within the communities (eg. extended families, neighbours, friends), in order to promote self-suffiency and self-help, rather than dependency on the formal service system.

Services and organizational arrangements will follow a clear set of emerging principles, as introduced in the previous section. Such principles will assure that clients are understood and helped as individuals within larger circles of family, kin, friends and community. Further, the above principles will contribute to the development of a humane and co-operative service environment for those seeking help and growth. Later sections provide additional details about the model.

### III.THE N.C.F.S.T. ORGANIZATION AND SERVICE MODEL

#### 1.VISION

The vision, values and goals developed at the Viamede meeting represent the ideals and goals for the <u>agency as a whole</u>. The following paragraphs summarize what was a detailed and important discussion. The detailed report on Viamede, distributed earlier, captures the process and content of the event.

The vision statement is as follows:

" Native Child and Family Services of Toronto strives to provide for a life of quality, well-being, caring, and healing for our children and families in the Toronto Native community. It does this by creating a service model that is culture-based, respects the supreme values of Native people and the extended family, and the right to self-determination."

#### 2.GOALS

The vision statement, combined with the communications from community consultations, produced four broad goals for agency development and service delivery.

The numbering system used to differentiate goals and objectives corresponds to the numbering of the anticipated outcomes in Section
2.

**1.1To create and maintain a culture-based agency of service, healing and well-being for Native individuals and families, that contribute to the development of whole and healthy Native communities.**

**2.1To develop an integrated network of effective programs and positive relationships for a caring and supportive environment.**

**3.1To develop awareness of the culture, along with the knowledge, skills, attitudes for contemporary Native health and well-being, and self-determination.**

**4.1To provide Native-appropriate support services and resources, for child and family care, healing and well-being.**

**3.<u>OBJECTIVES</u>**

**(a)<u>Objectives for agency's organizational development</u> (Goal 1)**

**1.1.1To create and maintain an <u>organizational framework</u> that reflects the Native model of development and service.**

**1.1.2To implement the appropriate <u>mechanisms for entrenching</u> in the agency (a) culture-based methods and operations which promote (b) self-determination and (c) interdependence, of individuals, families and communities.**

**1.1.3To develop a <u>secure and on-going authority base, financial and resource base</u>, for guaranteeing quality operation, programs and services that meaningfully respond to the Native community, and is in keeping with the vision and goals of the agency.**

**(b)<u>Objectives for building responsive and caring community relationships</u> (Goal 2.1)**

**2.1.1To foster the <u>reunification</u> between urban Native families, their extended families, and home communities**

**2.1.2To develop a Native appropriate <u>program and network of intervention for temporary and long-term care</u>.**

**2.1.3To develop Native <u>community involvement programs</u> relevant to children, youth, relationships, family life, child-rearing and living in the community.**

**2.1.4To develop the <u>natural helping network</u> within the Native community.**

**(c)<u>Objective towards the development of knowledge, skills and organizational capacities</u>** (Goal 3.1)

**3.1.1To develop <u>culturally appropriate approaches and activities to facilitate Native teaching</u>, cultural awareness and cultural revitalization.**

**3.1.2To develop <u>skills for the application of Native knowledge, values and culture</u> for Native-appropriate services and family living.**

**3.1.3To develop the <u>knowledge and skills for strengthening wholesome parenting and family management</u>.**

**3.1.4To develop appropriate <u>individual and organizational skills</u> for enhancing community leadership, self-sufficiency, and access to resources.**

**(d)<u>Objectives towards care, healing, and well-being</u> (Goal 4.1)**

**4.1.1To <u>protect Native children</u> whose physical and emotional well-being are at risk.**

**4.1.2To help <u>restore personal and emotional well-being to the victims</u> of child neglect, sexual abuse and family violence.**

**4.1.3To help <u>restore child and family well-being</u> through counselling, referrals, and family-focused or individual treatment.**

**4.1.4To <u>support families</u> whose intra-familial, developmental or external life stresses weaken the quality of parenting**

**4.1.5To <u>advocate</u> on behalf of Native families who are experiencing difficulties in meeting their needs in relation to urban institutions.**

**4.<u>PRACTICES</u>**

**(a)Agency organizational development practices**

**.development and on-going refinement of a culture-based service model in the context of an urban environment**

**.entrenchment of supreme Native values in the policies and operations of the agency**

**.enlisting a Board of Directors representative of the people, accepting of the value of the culture-based approach, and empowered with the authority and policy to direct a sound and productive approach to Native child and family services**

**.establishment of an advisory council of Native elders, traditional teachers and community persons, to advise and guidance with the culture -based direction of the agency, and meaningful community service**

**.foster the effective cooperation and support of the urban Native organizational network with respect to serving children and families**

**.encourage the development of a " direct service providers network".**

**.affect government policy to assure that off-reserve community controlled Native child welfare services is legitimized and entrenched**

**.link with on-reserve and Native community agencies and native communities to assure that services are consistent from the reserve to the urban environment**
**.establish effective working relationships with the dominant society agencies (eg. development of protocals)**

**.further the right to self-determination through the community control of institutions**

**(b)Practices for building responsive and caring community relationships**

**.cultural awareness workshops** on the subject of traditional family life and child-rearing, for Native service agencies and institutions; such workshops would aim to create discussion and learning of Native fundamental values for urban living.

**.cultural awareness and revitalization workshops** for the Native people in Toronto, focusing on family, children and "helping" themes; such workshops could aim to help people apply fundamental values

**.mobilization of natural helpers and care-givers** within the Native community, including recruitment, preparation and support of volunteers, Native foster homes, customary care homes, and the like.

**.consultation and cultural awareness meetings** for non-Native agencies; these could be either special events or on-going collaborations with other agencies.

**.traditional methods for building a "sense of Native community"**, again concentrating on children and family themes (eg. Elders' workshops, teaching circles, summer camps)

**.repatriation practices**: community education, agency awareness, identification of families and children, assessment, location, facilitation of home visits, legal status clarification, research on child, facilitating community adjustment.

**.institutional linkage-building** with other Native and non-Native agencies

**.locality development**: local institutional/organizational development and other community development methods for helping communities initiate changes towards well-being for families and children

**.lobbying for government policy response** to important issues affecting Native families and children.

**(c)Practices for teaching knowledge, skills and organizatiuonal capacities**

**.public education** for Native people

**.life skills training** for specific Native groups such as single parents, adolescents, and newly arrived people to the city

**.one-to-one life skills coaching**

**.peer support and other mutual help programs** directed to urban adjustment and survival, with emphasis on role modelling and the sharing of peoples' natural skills

**(d)Practices for the promotion of care, healing and well-being**

**.customary care placements** for short-term, long-term, indefinite, and emergency living arrangements

**.individual counselling and therapy**

**.family-focused counselling and therapy**

**.group counselling and therapy**

**.in-home parental support (home care providers)**

**.family support referrals**

**IV.FOUR DIRECTIONAL DEVELOPMENT**