



**Save the Children**

Save the Children Canada  
Relationship Framework



**WI-MINO-KISIKAT**

IT IS GOING TO BE A GOOD DAY -

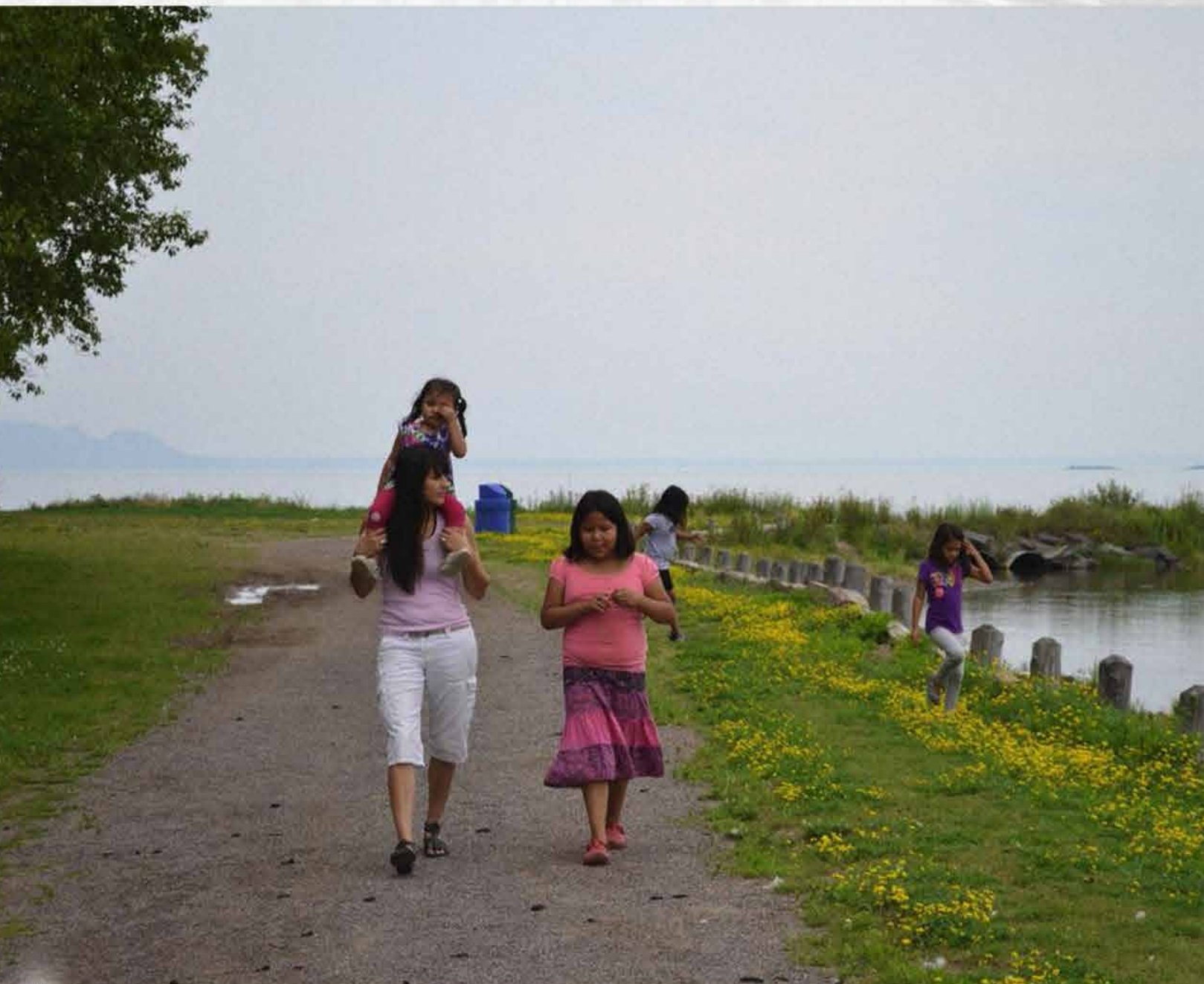
A NEW BEGINNING

# Save the Children Canada – Relationship Framework

## Wi-Mino-Kisikat – It is going to be a good day – a new beginning

OUR VISION is a world where every child attains the right to survival, protection, development and participation.

OUR MISSION is to inspire breakthroughs in the way the world treats children, and to achieve immediate and lasting change in their lives.



## Executive Summary

*“We as caretakers of Turtle Island<sup>1</sup>, have the responsibility to take care of the Spirit of the Child”*  
Cree Elder - Pauline Shirt

Save the Children Canada’s (SCC) Relationship Framework was created to exemplify the principles and cultural protocols needed to work in meaningful relationship with Indigenous<sup>2</sup> partners. The Framework was developed under the leadership and guidance of the National Indigenous Advisory Circle with input from both Indigenous and non-Indigenous external stakeholders.

It is a framework that can be used to enhance management strategies, policies and direct practice in working with Indigenous partners. It is also intended to honour and respect Indigenous ways of knowing and decolonizing approaches as an ongoing process of establishing and maintaining respectful relationships.

Indigenous peoples in Canada are a growing dynamic population. The Indigenous population in 2011 made up approximately 4.3% of the total population or approximately 1.4 million people.<sup>3</sup> All estimates indicate that the Indigenous population will continue to increase at a rate higher than other parts of the Canadian population. Indigenous youth are the fastest growing demographic with over 50% under the age of 24.<sup>4</sup>

Indigenous children represent 7% of all children in Canada.<sup>5</sup> For almost every health, environmental, and socio-economic indicator, Indigenous children live in worse conditions and have poorer outcomes on average than their non-Indigenous counterparts in Canadian society. Canada is ranked 8th overall in the Human Development Index in 2013.<sup>6</sup> Yet, when we look at the picture of Indigenous peoples in Canada, we see a dramatic drop to 64th place.<sup>7</sup>

Colonization and forced assimilation policies created cultural, social, economic and political dislocation among Indigenous people. The long-standing colonial framework, including residential schools, has marginalized Indigenous worldviews and Indigenous peoples, imposing a discontinuity of traditional Indigenous culture and systematic poverty upon Indigenous communities.

Canada’s 2008 apology for residential schools, and the resulting Truth and Reconciliation Commission of Canada’s final report (released on June 2, 2015) present new opportunities to work towards a path of healing, reconciliation and renewal. Enabling all children to develop their full potential is a shared responsibility and will benefit all Canadians.

Save the Children recognizes and understands that no community is the same and that First Nation, Inuit and Métis cultures and heritage are diverse. For this reason, we will support the unique strengths, needs and assets of all communities we work with across Canada, and rely on their input to inform our actions.

The Framework guides our collective vision towards achieving social justice and building healthier and safer communities for all children.

<sup>1</sup> Turtle Island is derived from the Creation story of the Anishinabek people, referring to North America

<sup>2</sup> At Save the Children Canada we use the term ‘Indigenous’ defined as being inclusive of all people who self-identify as Aboriginal, First Nations, Indian, Indigenous, Inuit and/or Métis in Canada, as well as global Indigenous peoples.

<sup>3</sup> National Household Survey, Statistics Canada, 2011

<sup>4</sup> Aboriginal Peoples in Canada in 2006: Inuit, Métis and First Nations, 2006 Census

<sup>5</sup> Tapping Millions in Postsecondary Education Funding for Aboriginal Youth, National Association of Friendship Centres, June 1, 2015

<sup>6</sup> United Nations Development Programme (UNDP), Human Development Report, 2013

<sup>7</sup> Assembly of First Nations. Retrieved from <http://bit.ly/IKAnaAL>

# The Relationship Framework

Wi-Mino-Kisikat – It is going to be a good day – a new beginning<sup>8</sup>

The construction of this framework is built from Indigenous knowledge and the current context of the lived experience of Indigenous Peoples in Canada. In the spirit of reconciliation, the Framework expresses the relationship that Indigenous Peoples desire in the long-term.

To understand this framework, the starting point begins with Spirit of the Child, guided by the principles. We then move to the vision and clockwise around the wheel.

You can also start at any place on the wheel as it is a dynamic process



# Description of the Relationship Framework

The Spirit of the Child sits at the centre of the Framework.

What does the Spirit of the Child mean?

1. Every child has a unique spirit.
2. Our shared responsibility as family and community is to acknowledge and recognize that spirit when they come into the world.
3. For each child to realize their spirit's purpose in this lifetime they need guidance and support from the family, extended family, (clan<sup>9</sup>) community and nation.
4. We strive to ensure that each child will have a good mind and a good heart.

## The 10 principles that will guide the work

*"For the approximately 370 million Indigenous peoples in some 90 countries around the world, the United Nations Declaration on the Rights of Indigenous Peoples is an expression of their rights and place in the global community"*  
 Know Your Rights, UN Declaration on Rights of Indigenous Peoples for Indigenous Adolescents

Save the Children Canada adopts and commits to honour the following ten principles of the Truth and Reconciliation Commission of Canada (TRC). These principles guide all program, advocacy and community development work with Indigenous partners.

The TRC believes that in order for Canada to flourish in the twenty-first century, reconciliation between Indigenous and non-Indigenous Canada must be based on the following principles.

1. The United Nations Declaration on the Rights of Indigenous Peoples is the Framework for reconciliation at all levels and across all sectors of Canadian society.
2. First Nations, Inuit, and Métis peoples, as the original peoples of this country and as self-determining peoples, have Treaty, constitutional, and human rights that must be recognized and respected.
3. Reconciliation is a process of healing of relationships that requires public truth sharing, apology, and commemoration that acknowledge and redress past harms.
4. Reconciliation requires constructive action on addressing the ongoing legacies of colonialism that have had destructive impacts on Aboriginal peoples' education, cultures and languages, health, child welfare, the administration of justice, and economic opportunities and prosperity.
5. Reconciliation must create a more equitable and inclusive society by closing the gaps in social, health, and economic outcomes that exist between Aboriginal and non-Aboriginal Canadians.
6. All Canadians, as Treaty peoples, share responsibility for establishing and maintaining mutually respectful relationships.
7. The perspectives and understandings of Aboriginal Elders and Traditional Knowledge Keepers of the ethics, concepts, and practices of reconciliation are vital to long-term reconciliation.
8. Supporting Aboriginal peoples' cultural revitalization and integrating Indigenous knowledge systems, oral histories, laws, protocols, and connections to the land into the reconciliation process are essential.
9. Reconciliation requires political will, joint leadership, trust building, accountability and transparency, as well as a substantial investment of resources.
10. Reconciliation requires sustained public education and dialogue, including youth engagement about the history and legacy of residential schools, Treaties, and Aboriginal rights, as well as the historical and contemporary contributions of Aboriginal peoples to Canadian society.

<sup>8</sup> 'Wi-Mino-Kisikat - It is going to be a good day – a new beginning' was named by Raymond Shingoose, National Indigenous Advisory Circle member. It is in the Saulteaux language from Saskatchewan.

<sup>9</sup> The clan systems of governance within the Anishinabek Nation have within them all the roles and responsibilities required for peace, order, and good governance in Anishinabek society. Anishinabek is plural as defined by the Ojibway for "first man" or "person."

### In the north there is time for REFLECTION

Mutual sharing and respect of knowledge and practices form the foundation of the working relationship with Indigenous communities. This includes SCC's commitment to uphold Indigenous communities' right to self-determination. Indigenous methodologies will form the basis for evaluations that measure changes in the child, family and community.

**Outcome: truth and reconciliation**

### In the west ACTION will be taken

Save the Children Canada will work with Indigenous communities/organizations and with partners to offer:

1. Intercultural Education: We will work towards meaningful reconciliation based on Indigenous Peoples and non-Indigenous Peoples coming to an honest understanding of our shared history
2. Programs based on:
  - The community's priorities and needs
  - Culturally-based, drawing from Indigenous knowledge holders and program creators
  - Working towards scalability and sustainability to ensure long-term impact on children and their families
3. Advocacy: SCC will support community-led advocacy efforts to positively impact Indigenous children, including leveraging our international experience and child-focused expertise to advocate for changes on how policy responds to social, economic and environmental concerns

**Outcome: healing and revitalization of cultural teachings and languages**

### In the east starting with the VISION

As a rights-based organization, SCC believes that all children have the inherent right to come into the world in a good way. Wi-Mino-Kisikat's vision is to ensure every child will be supported to fulfill their sacred purpose and gifts.

There are many Indigenous teachings that remind us that all of our decisions as adults will have implications for the future generations of children. The teachings also remind us that the Spirit of each Child comes into this world with everything that it will need to fulfill their purpose. It is our job to support that child and it is a shared responsibility.

In each of our relationships we hold rights and responsibilities. Indigenous child rights are embodied in the UN - Convention on the Rights of the Child and its Declaration on the Rights of Indigenous Peoples.

**Outcome: strong and resilient communities**

### In the south we develop KNOWLEDGE THROUGH RELATIONSHIPS

Save the Children recognizes that Indigenous Peoples have a worldview that is based on language, traditions and teachings in relationship to the land. Indigenous pedagogy and methodologies will inform the basis of the work in partnership with Indigenous communities. This requires that SCC have the capacity both in headquarters and in communities to harmonize relationships between two worldviews - Indigenous ways of knowing and traditional knowledge, and Western research and contemporary practices.

Save the Children will actively seek knowledge and understanding from an Indigenous worldview as it relates to stewardship of the land. SCC will work in partnership with Indigenous communities to address the ongoing impacts of climate change and resource extraction on Indigenous children, families and communities.

**Outcome: restored relationships to the land and environmental sustainability**



## Cultural Safety

Save the Children acknowledges that it is through culturally safe relationships and partnerships with Indigenous Peoples that change happens. Cultural safety moves beyond cultural sensitivity and cultural competence (i.e. having skills and knowledge about the culture of "the other"), in that it analyzes power imbalances in society, as well as political ideals of self-determination and de-colonization.<sup>10</sup>

It requires all peoples to examine their own history and lived experience reflecting how their approaches in engaging with Indigenous Peoples and communities impact these relationships. Through open dialogue and critical analysis, an exploration of how cultural safety and the resulting trust can play a role in wider social and economic development within Indigenous communities in Canada and within an international context is crucial understanding for:

- Save the Children board and staff
- Partners
- Funders
- Community

<sup>10</sup> Anishnawbe Health Toronto. (2011). Aboriginal Cultural Safety Initiative. Retrieved from <http://www.aht.ca/aboriginal-culture-safety>

## Using the Framework in community engagement

*Reconciliation is about forging and maintaining respectful relationships. There are no shortcuts.*  
Justice Murray Sinclair, Chair of the Truth and Reconciliation Commission of Canada

The establishment of relationships is the building block for all community development. Engagement recognizes relationships that have been formed in the past were through colonization. In some communities this will require working through distrust and scepticism. In establishing relationships we will use language and tools that reflect Indigenous culture.

When Save the Children starts a relationship with a community they will begin through a culturally safe engagement. In that engagement process, we will support the community to identify the vision they have to respond to the specific needs of their children and youth.

Indigenous knowledge is contained within the breath and richness of languages, worldviews, teachings and experiences. A community development model will be used when working with the community that ensures each program recognizes the community's capacity at that time.

Save the Children is committed to bringing about measurable outcomes both within our organization and in the communities in which we work. We will track and review progress against this Framework, and will share learnings and celebrate achievements on our journey of partnership and reconciliation.

## Program Priorities (2016-2018)

Focus Area	Description	Global Thematic Area
<b>Emergency Preparedness, Response and Recovery</b>	The goal of the program is to support the capacity of First Nation communities with emergency preparedness and response, focusing on the unique needs of children during disaster, using a model that builds on Indigenous knowledge and approaches.	Humanitarian
<b>Youth Peer Helper (Ongoing)</b>	The program aims to empower youth with decision-making, communication and personal skills development and knowledge to become confident 'peer helpers'. Peer helpers serve as an important bridge to preventive and clinical mental health services as it relates to the high incidence of suicide in First Nation communities.	Child Protection
<b>The Birthing Experience (New)</b>	The program will be developed based on Indigenous knowledge and traditional practices. Advocacy for choice of birthplace for all Indigenous communities in Canada consistent with the UN Declaration on the Rights of Indigenous Peoples is a key component.	Health and Nutrition
<b>Prevention of Sexual Exploitation of Indigenous Girls (New)</b>	Save the Children will work with Indigenous partners to advance policies and funding to Indigenous-led, culturally-based responses to the crisis of sexual exploitation/trafficking of Indigenous girls.	Child Protection
<b>Adolescent Skills for Successful Transitions (New)</b>	The goal of the program will be to support skills-building and livelihood opportunities for Indigenous youth to make the transition to safe and decent livelihoods.	Child Poverty

<b>Demographics</b>	
<b>Key Beneficiary Groups</b>	First Nations, Inuit, Métis, newborns, girls and boys, adolescents/youth
<b>Which Contexts</b>	First Nations and Métis (remote and rural) Urban Indigenous Communities
<b>Geographies</b>	Ontario; Alberta Expansion to two other provinces (TBD)

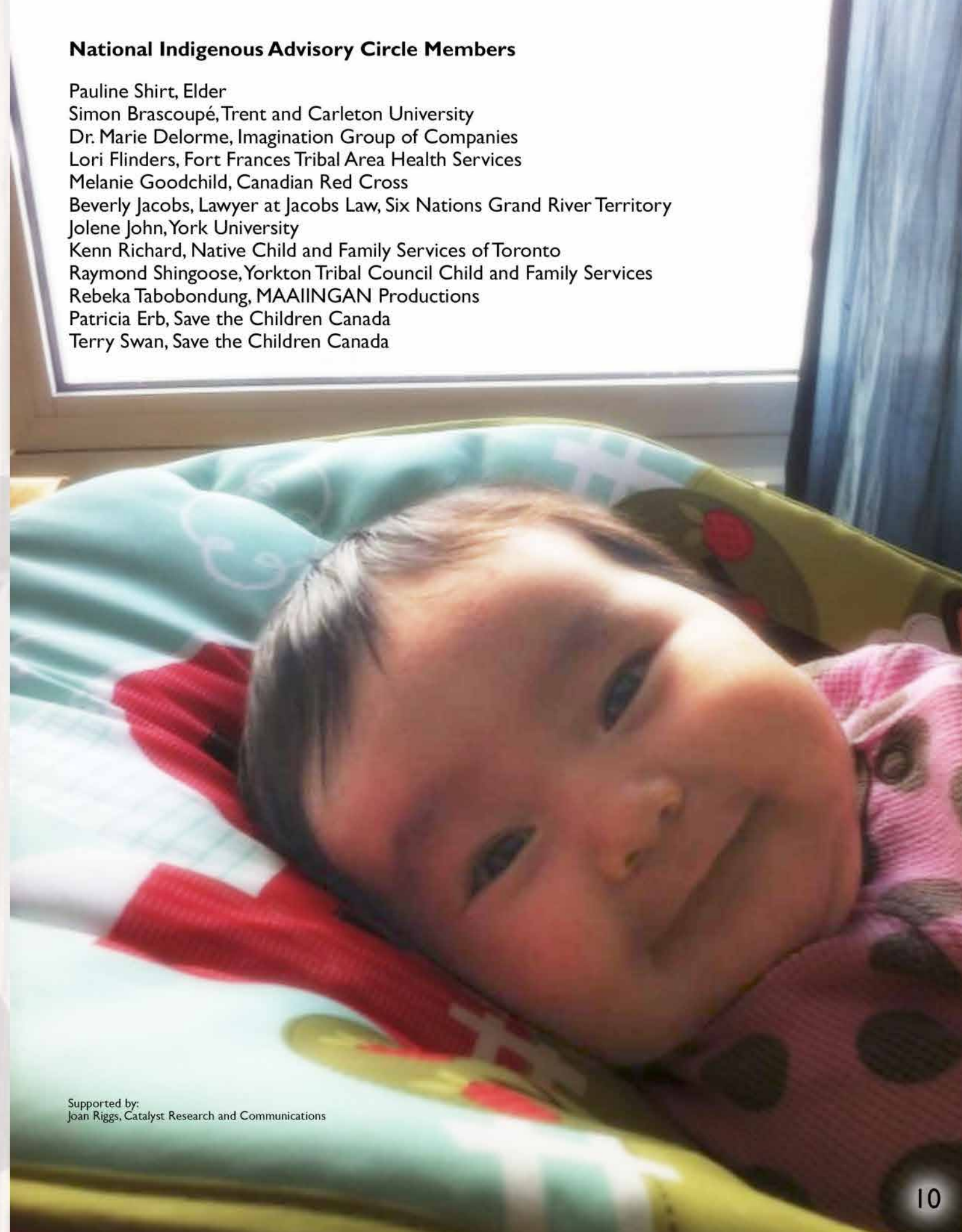


# Framework Summary

Key Areas	Strategies	Performance Measures
<b>1. Vision</b> Strong and resilient communities	1.1 Ensure shared responsibility for children to fulfill their sacred purpose and gifts. 1.2 Educate on the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the Convention on the Rights of the Child (CRC).	1. Percent of children and community members that are knowledgeable on their rights under CRC and UNDRIP. 2. Number of Save the Children Board of Directors, staff and relevant stakeholders knowledgeable and able to integrate key articles of CRC and UNDRIP to realize vision.
<b>2. Knowledge</b> Restored relationships to the land and environmental sustainability	2.1 Relationships between Save the Children and Indigenous communities are based on trust, respect, and rights of Indigenous Peoples' traditions and values. 2.2 Educate on community engagement strategies and protocols. 2.3 Educate on Indigenous knowledge systems to inform community development approaches. 2.4 National Indigenous Advisory Circle and Elders actively engaged in development and oversight of Wi-Mino-Kisikat Relationship Framework.	3. Number of Indigenous children and youth increase Traditional Knowledge, language and practices. 4. Number of corporate partners actively engaged in Children's Rights and Business Principles framework. <sup>11</sup> 5. Number of working groups established to facilitate knowledge sharing between worldviews.
<b>3. Action</b> Healing and revitalization of cultural teachings and languages	3.1 Work towards meaningful reconciliation based on Indigenous Peoples and non-Indigenous Peoples coming to an honest understanding of our shared history. 3.2 Build programs based on community needs. 3.3 Ensure programs are community-driven and implemented. 3.4 Support community-led advocacy efforts.	6. Number of intercultural education workshops held with partners and relevant stakeholders. 7. Number of advocacy initiatives undertaken with communities and child rights organizations. 8. Number of programs designed based on needs for children and youth. 9. Number of partnerships developed and maintained. 10. Number of new Memoranda of Understanding established. 11. Acceptable levels of funding acquired to implement programs. 12. Number of programs that become Save the Children's Signature Programs.
<b>4. Reflection</b> Truth and Reconciliation	4.1 Education and adherence to OCAP™ Principles <sup>12</sup> (Ownership, Control, Access, Possession). 4.2 Indigenous methodologies form the basis for evaluations measuring changes in children, family and community. 4.3 Use of Indigenous languages in documentation and communications. 4.4 Mechanisms in place for ongoing accountability and commitment to the Framework.	13. Number of recommendations achieved from the TRC report. 14. Number of evaluation reports created to inform continuous program improvement. 15. Review progress against the Framework held with National Indigenous Advisory Circle and Save the Children Boards of Directors 1x year. 16. Survey responses measured against the Framework with Indigenous leadership, partners and relevant stakeholders 1x year.
<b>5. Cultural Safety</b>	5.1 Cultural trainings made available to Save the Children staff and partners. 5.2 Ensure cultural protocols are applied in all programs, events, and promotions. 5.3 Build Indigenous staff pool. 5.4 Ensure Indigenous representation on Save the Children Board of Directors. 5.5 Teachings of the understanding of reciprocity as a foundational value of Indigenous world view is practiced.	17. Number of people trained on cultural safety. 18. Mandatory Indigenous 101 training for all new staff. 19. Number of employment opportunities made available to Indigenous Peoples. 20. Indigenous representation on Board of Directors is maintained. 21. Traditional practices of ceremony and give-away including feasting of the bundle of the Wi-Mino-Kisikat Relationship Framework are held 2x year.

## National Indigenous Advisory Circle Members

- Pauline Shirt, Elder
- Simon Brascoupé, Trent and Carleton University
- Dr. Marie Delorme, Imagination Group of Companies
- Lori Flinders, Fort Frances Tribal Area Health Services
- Melanie Goodchild, Canadian Red Cross
- Beverly Jacobs, Lawyer at Jacobs Law, Six Nations Grand River Territory
- Jolene John, York University
- Kenn Richard, Native Child and Family Services of Toronto
- Raymond Shingoose, Yorkton Tribal Council Child and Family Services
- Rebeka Tabobondung, MAAIINGAN Productions
- Patricia Erb, Save the Children Canada
- Terry Swan, Save the Children Canada



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