

Aboriginal Early Years

August 2004

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Preamble

Project Parameters

United Way serving Kingston, Frontenac, Lennox & Addington will partner with the local Aboriginal Friendship Centre and work closely with them to identify issues, gaps and needs for children 0-6 years in Aboriginal communities

We believe, through this partnership, we will be able to identify some local issues and offer some solutions to strengthen supports for children 0-6 years, their parents and caregivers.

Activity

A series of consultations with key stakeholders, including the Katarokwi Native Friendship Centre, parents of young children, traditional Aboriginal leaders, caregivers and community groups, including police, teachers, social workers, who support social service programs.
Review and analysis of data available.

Through evidence, both statistical and anecdotal, we will identify the key issues that young children and their families face in our communities.

From this, there will be some suggested solutions to address identify gaps in service.
Using the services of a local consultant, who has worked closely with our United Way to design our capacity building model, we will generate a report that can be shared with other communities.
The United Way hopes to be able to start to work closely with the community and build capacity within Aboriginal communities.

Report

At the end of the year, we will have a report that will outline Key findings and results from focus groups and consultations Challenges and issues faced by Aboriginal communities
Recommendations as a result of this yearlong exercise.

Introduction

We are pleased to present our report on Aboriginal Early Years Capacity. From our consultations and discussions we have learned our Aboriginal community has the capacity to meet the needs of parents and families with children in the age range of 0 to 6 years. However, it is also clear that more help is needed and this help can be found within the greater community. The Aboriginal community has some distinct aspects and challenges. They currently offer programs to reflect this but they also share many challenges with our broader community. It is here that further collaboration and inclusion must occur.

It is hoped for those who want to know about the Aboriginal community and challenges around 0 to 6 years, that this report will shed some light and provide some direction as to where and who to reach out to. We hope that a result of this report will be more collaboration with other agencies that can share resources and deliver more service than currently being offered. We hope that this report will be the impetus to the Aboriginal community to establish and build relationships with other service providers that share common challenges.

The authors want to thank everyone who participated and demonstrated wonderful enthusiasm. We sincerely hope this has a positive impact on our community. We also want to thank the United Way serving KFL&A for their support and that too of the United Ways of Ontario for funding the project. This project was not undertaken as a result of a crisis but initiated proactively in order to prevent anything resembling a crisis from happening.

Snap-shot and Summary Observations of Community

1. There is a significant measurable and identifiable Aboriginal community in the catchment area of Kingston, Frontenac, Lennox & Addington with needs; some unique and many common to others. The size of the population is noted under the "statistics" section. The needs of children and parents are noted forthwith. It's an off-reserve community made up of urban and rural constituents. Please see "definitions" section for more information. Even within the Aboriginal community there is much diversity i.e. nations (Cree, Mohawk, Inuit). Each has its own language, culture and traditions. This diversity has led to fragmentation. No central local organization or government that represents all the nations exists. Population fluctuates and is difficult to measure accurately because of the transient nature and identification of race issues. One of the reasons for this group's transient nature is due to Aboriginal individuals who are incarcerated in the local Federal penitentiaries. These Aboriginal inmates have families that make our community their home.
2. Due to this diversity and transient nature of our Aboriginal community, we have not reached out as effectively for many reasons. However, Aboriginal service providers want to build bridges with other community service providers. So-called 'mainstream' service providers are not very familiar with the Aboriginal community and its needs. One of the most important conclusions from this exercise is that many 'mainstream' community service providers share many of the same issues, barriers and challenges as the Aboriginal service providers – there is common ground for everyone to work on. This reconfirms the role of the United Way to unite like-minded with a common focus that might not otherwise meet and network to the benefit of all.
3. There are specific Aboriginal services currently available to parents and children. The largest and most identifiable Aboriginal service provider is the Katarokwi Native Friendship Centre. The organization currently offers five programs specifically targeted toward young children and parents.

4. Not surprisingly, the Aboriginal community believes that helping parents will help the children and vice versa. This community noted that a holistic approach is necessary – focus on one age group is somewhat limiting and should not be done at the exclusion of the other age groups
5. For those wanting to reach out to our Aboriginal community there are many contact points as the authors discovered. Please find lists of participants in the appendix.

Working Definitions

Aboriginal Peoples:

The descendants of the original inhabitants of North America. The Canadian Constitution recognizes three groups of Aboriginal people – Indians, Métis people and Inuit. These are three separate peoples with unique heritages, languages, cultural practices and spiritual beliefs.

Indian:

A term that describes all the Aboriginal people in Canada who are not Inuit or Métis. Indian peoples are one of three groups recognized as Aboriginal in the Constitution Act, 1982, the act specifies that Aboriginal people in Canada consists of Indians, Inuit and Métis people. In addition, there are three legal definitions that apply to Indians in Canada: Status Indians, Non-Status Indians, and Treaty Indians.

Métis

People of mixed First Nation and European ancestry who identify themselves as Métis people, as distinct from First Nations people, Inuit or non- Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway and Cree.

Inuit

An Aboriginal people in northern Canada, who live above the tree line in Nunavut, the Northwest Territories, Northern Quebec and Labrador. The word means “people” in the Inuit language – Inuktitut. The singular of Inuit is Inuk.

Status Indian

An Indian person who is registered under the Indian Act. The Act sets out the requirements for determining who is a Status Indian.

Non-Status Indian

An Indian person who is not registered as an Indian under the Indian Act. This may be because his or her ancestors were never registered, or because he or she lost Indian status under former provisions of the Indian Act.

First Nation

A term that came into common usage in the 1970’s to replace the word “Indian,” which many people found offensive. Although the term First Nation is widely used, no legal definition of it exists. Among its uses, the term “First Nations peoples” refers to the Indian people in Canada, both Status and Non-Status. Many Indian people have also adopted the term: “First Nation” to replace the word “band” in the name of their community.

Aboriginal Population

The 2001 Census provides data that are based on the definitions of ethnic origin (ancestry), Aboriginal Identity, Registered Indian, and Band membership. The January 21, 2003 release uses mostly the Aboriginal Identity concept to provide a demographic profile of the Aboriginal population.

Aboriginal Ancestry/Origin refers to those persons who reported at least one Aboriginal origin (North American Indian, Métis or Inuit) on the ethnic origin question in the Census. The question asks about the ethnic or cultural group(s) to which the respondent's ancestors belong.

Aboriginal Identity refers to those persons who reported identifying with at least one Aboriginal group, i.e. North American Indian, Métis or Inuit. Also included are individuals who did not report an Aboriginal identity but did report themselves as a Registered or Treaty Indian, and/or Band or First Nations membership.

Registered, status or treaty Indian refers to those who reported they were registered under the *Indian Act* of Canada. Treaty Indians are persons who are registered under the *Indian Act* of Canada and can prove descent from a Band that signed a treaty. The term "treaty Indian" is more widely used in the Prairie provinces.

Member of an Indian Band or First Nation refers to those persons who reported being a member of an Indian band or a First Nation of Canada.

Census Data

The counts from the 2001 Census for Canada using the different definitions:

Aboriginal Origin:	1,319,890
Aboriginal Identity:	976,305
Registered Indian:	558,175
Band Membership:	554,860

Total:	3,409,230

Area of Residence

There are four geographic areas used to classify areas of residence and show where the Aboriginal population is residing. They are:

- **On Reserve** includes all people living in any of the seven census subdivisions (CSD's) or communities affiliated with First Nations or Indian Bands according to criteria established by Indian and Northern Affairs Canada. The CSD's are as follows: Indian Reserve (R), Indian Settlement (S-E), Indian Government District (IGD), Terres réservées (TR), Nisga'a Village (NVL), Nisga'a Land (NL), and Teslin Land (TL). It also includes additional CSDs of various other types that are generally northern communities in Saskatchewan, the Northwest Territories and the Yukon Territory, which have large concentrations of Registered Indians.

- **Rural non-reserve areas** include remote and wilderness areas and agricultural lands, as well as small towns, villages and other populated places with a population of less than 1,000 and a density of less than 400 population per square kilometer, but excludes reserves as defined above.
- **Urban Census metropolitan area (CMA)** is a large urban area and has a population of at least 100,000.
- **Urban non-census metropolitan areas (non CMA)** are smaller urban areas with a population of less than 100,000. ⁱ

Aboriginal Identity Population - Community Profile Highlights for KFL&A

2001 Census Data – Statistics Canada

<u>KFL&A</u>	Aboriginal Identity population	Total population	Land Area (Sq km)	Total urban population	Total rural population
<u>Total</u>	3,070	178,067	6,449.80	115,918	62,149

Breakdown:

<u>Frontenac County</u>	Aboriginal Identity population	Total population	Land Area (Sq km)	Total urban population	Total rural population
City of Kingston	1,765	114,195	450.39	101,514	12,681
<u>Frontenac Islands</u>	330	1,638	174.99		1,638
South Frontenac	235	16,415	941.29		16,415
Central Frontenac	330	4,557	970.18		4,557
North Frontenac	35	1,801	1,135.92		1,801
<i>Total</i>	<i>2,400</i>	<i>138,606</i>	<i>3,672.77</i>	<i>101,514</i>	<i>37,092</i>

<u>Lennox & Addington County</u>	Aboriginal Identity population	Total population	Land Area (Sq km)	Total urban population	Total rural population
Greater Napanee	330	15,132	459.71	7,760	7,372
Addington Highlands	50	2,402	1,288.85		2,402
Loyalist Township	170	14,590	340.15	6,644	7,946
Stone Mills	120	7,337	688.33		7,337
<i>Total</i>	<i>670</i>	<i>39,461</i>	<i>2,777.03</i>	<i>14,404</i>	<i>25,057</i>

Additional Characteristics of Aboriginal Identity Population for KFL&A

North American Indian Status:	2,155
Métis single response:	710
Inuit single response:	45
Multiple Aboriginal responses:	10
Aboriginal responses not included elsewhere:	150

Total:	3,070

Age Characteristics of Aboriginal Identity Population

Age	Total	Male	Female
Total all persons	3,070	1,630	1,440
0-4 years	275	160	120
5-14 years	600	345	260
15-19 years	270	165	115
20-24 years	280	155	125
25-44 years	955	445	505
45-54 years	320	165	160
55-64 years	215	135	80
65-74 years	115	55	65
75-84 years	30	10	25
85 and over	0	0	0
<i>Median Age</i>	<i>28.1</i>	<i>24.8</i>	<i>30.0</i>
<i>% 15 years and over</i>	<i>71.3%</i>	<i>69%</i>	<i>74.3%</i>

- In KFL&A, approximately 9% of the total Aboriginal Identity Population is made up of children ages 0-4 years.
- An additional 20% of the total Aboriginal Identity Population is made up of children 5-14 years in KFL&A.

These figures are comparable for Ontario.

Circle of Sharing – The First Session

Identified Needs Including Ways to Address each Need

Participants (Appendix A) were asked to identify top needs in the Aboriginal Community revolving around the "Early Years". Once the needs were short-listed, the participants were asked to provide some suggestions that would begin to address these needs. The following are the ideas that were harvested. They have not been edited and remain in their original form.

1. There is a need to increase accessible transportation.

Organize car pools with gas subsidy (for clients, volunteers, elders) {#50}

Find more money - funding

Get more volunteers

Networking with other agencies to share resources i.e. vehicles, volunteers, practices, protocols {#51}

Meeting developed with service agencies and providers that have transportation dollars (any amount) to discuss each of their protocol for accessing. Ex. do you access it through agency, programming, who has priority, only if "isolated"? Clarification is needed. Once clarity is established, we can provide opportunities for families in specific areas to access programs. If dollars are lacking in one area, then we can wraparound the need for transportation to ensure accessibility. {#56}

2. There is a need to teach life skills to parents and children.

Elder recognition, and providing the resources/networking for them to be honoured, productive members on the community, without overtaxing them. {#43}

Nutritional education with availability to healthier diet ideas and programs {#40}

Create database to access various elders - and advertise the availability of it

Network with other Aboriginal agencies in regards to elders, employment training, community support services, and educational opportunities - add to the database {#53}

Parenting classes for: newly single parents, newly adoptive parents, or relatives who became guardians. {#54}

Ontario Works caseworkers, who make assessments, need to have proper training and skills to make appropriate referrals and placements. {#58}

Life skills staff training made available to community agencies. {#62}

Have a community forum for Ontario Works managers and case managers together with workers from other community agencies to share knowledge of what people who need assistance are living through. {#68}

3. There is a need to provide cultural programs in rural areas.

A traveling library van: vehicle and volunteer driver that has books and material on traditions and cultures, that can drive around to people in rural areas loaning out this material {#59}

Start up an Aboriginal Head start Daycare in the middle section of the rural area. Transportation is provided to all Headstart program. {#66}

Establish playgroups specific to Aboriginal content, where families could have access to resources and support. {#69}

4. There is a need for improved contact with our culture *i.e. language, music.*

Language - the learning and the teaching of different languages. More specific to the Aboriginal because of the generations that have lost touch with their own cannot pass it on to their own children. We are off reserve; therefore, we have our own melting pot, therefore more languages. You need to teach the parents and the children at the same time. Children tend to learn better than adults; so then they can help to teach the parents. {#36}

Cultural Teachings: for better language (history and self-expression), increased self-esteem, leading to possible better/more employment opportunities and continued support for this. {#15}

Need for language/culture/education/child care for children {#11}

5. There is a need to improve relations with 'mainstream' community resources and services.

Mandated services should inform the Aboriginal services for any programs relative to the families in crisis. {#47}

Establishing an "outreach" or "intake" protocol for people who visit Kingston on a short term basis (ex Hospital patients or families visiting prisons) {#38}

Protocol development needs to be a priority. If there are Aboriginal organizations and services in the community or area, all mainstream agencies should make it priority to initiate and follow through with protocol to ensure Aboriginal families can access Aboriginal services. Protocol development should also include Aboriginal workers to take part in mainstream agency training, team meetings, and workshops. {#67}

Meet with other agencies on a regular basis to ensure that the communication links are being solidified and continued.

Establish protocols supported by policies and procedures for community partners. {#72}

Have on-going meetings to discuss any issues that need to be addressed by all parties. {#85}

6. There is a need to be inclusive.

Sensitivity training/educational programs for children in schools, i.e. puppet shows, plays etc that teach about difference and accepting and including people regardless of who they are Same for service providers in the workplace (seminars).

7. There is a need for Learning programs to help children after assessment.

More in class support, after school programs with-in the community and make them proactive and individually productive, cultural peer support tutors, have community members take initiative in developing an educational support program. {#60}

Summer camps for children that focus on literacy learning for minimal or no fee. Many parents cannot afford a service such as this and their children need help to maintain the learning they have accumulated over the school year. This should not be a subsidy issue; the programs need to be FREE. {#78}

Additional one to one tutoring for children who have difficulty. {#80}

Develop a reading circle with Frontier College at the Native Friendship Centre. {#83}

Needs to be more links between schools and parents in regard to the learning plans for children. Parents need to be made welcome as their child's first and most important teacher {#88}

8. There is a need for preventive and ongoing supports for children, their families and caregivers.

Direct programming: prevention methods with parents/ care givers who deal with literacy issues; to assist the adult with recourses or referral to ensure the whole family has their needs met.

We need more programming for the children in our community that have been in the community for along time and still needs help beyond the age of 0to6 its good to focus on the ages 0to6 but I find being in the community as a member and client there are needs for older children as well as the younger as the children grow they can become lost because of no groups available for them sometimes the problems become worse with no guidance {#18}

Some programs do exist. Advertise the availability of the program. Work with the schools, daycares, and nursery schools to let clients know of the opportunities available.

Be ready to expand the programs to incorporate the entire family and have funding for this. {#65}

9. There is a need for simpler, easier access to health and dental care along with other services.

Have a nurse practitioner visit cultural centers or visit homes on needs basis, have dental screening for all ages monthly. {#52}

Mobile health/dental unit that would access rural and hard to reach clients {#81}

10. There is a need to diversify our funding sources.

Hire a fundraiser to find funding & create proposals and present them - \$\$\$ {#57}

11. There is a need for social workers to better understand our community.

Recruit healthy Aboriginal families to act as foster parents in the community. {#61}

Raising public awareness of the need for cultural sensitivity in placing foster and adoptive children, form a mandate giving the aboriginal community a voice in directing placement. {#73}

Needs to be first nations representation at Children's Aid. At the federal and provincial ministry, level their needs to be collaboration between first nations and ministries to coordinate mandates for first nations children. Children's aid needs to develop protocol for first nations involvement. First Nation's organizations need to develop a protocol for involvement with Children's Aid. There needs to be active recruitment of aboriginal homes/families for placements. {#87}

12. There is a need to keep in good condition the family connections from womb to tomb.

Improve communication with reserves {#70}

Improve communication with other Aboriginal organizations {#71}

Support programs for teaching the Medicine Wheel approach to maintain family connection {#84}

13. There is a need to improve cultural sensitivity amongst the communities' service providers.

In accordance with Maslow's hierarchy of needs theory, we have categorized the ideas into three categories of needs. They are 1) Physical needs, 2) Personal needs, and 3) Service needs. We believe that in order to create and meet the service needs of the community, we first have to meet and/or assure the physical and personal needs of the community members. {#79}

Observed Theme Areas: Culture; Parenting; (Hard) Services

Session Two

Observations, Comments and Recommendations from 'Mainstream' Service Providers

In a follow-up session a group of 'mainstream' service providers (Appendix B) were asked to provide thoughts, observations and comments about the needs identified during the first circle of sharing. Here are their ideas:

- Transportation is a very high need in rural areas especially
- If you need transportation you probably have other difficulties so it is a symptom of social isolation, lack of resources etc.
- Coming back to families with small children, transportation is a barrier
- Sustainability
- Front-line workers need more knowledge about the Aboriginal culture, language, etc. need to be more sensitive to the issues and be able to respond more appropriately
- Need for training (i.e. cultural sensitivity) for those who work with Aboriginal Peoples
- Having people who are caring, understanding and want to help others – more than Aboriginal sensitivity
- About healthy families
- Need to let children know who they are and where they come from
- More than half of these needs are common with the community as a whole
- Need to understand the communities within the Aboriginal community
- To be inclusive and understand the links within
- How to quantify – ask Mike
- Life skills – understand deficiency – acknowledge there is a deficiency - what is the root
- Being aware that there is an Aboriginal community and to include them at the discussion tables
- More recreational activities – more positive activities – community in general
- Financial barriers to accessing existing recreation programs – playgroups, soccer, mom and tot
- Why not linking in to these programs
 - Barriers to access
 - Also lack of motivation and direction from parents to help them get there
 - Stress of parenting and parenting skills

Barriers to Meeting the Needs

The groups of service providers were then asked to identify the barriers to meeting the needs. The barriers were categorized as '**G**' for **general** meaning other communities and group has similar barriers, and '**A**' for **Aboriginal** meaning they were specific to the Aboriginal community. They are not in any order of importance.

G – lack of time, planning, need for volunteers to organize and implement, even day-to-day there are more demands and time-lines are very short

G – lack of resources, time, money, flexibility, coordination of services / programs and activities

G – government and systemic barriers

G – lack of awareness of services

G – corporate support (i.e.) bringing in workshops for employees

G – outreach and opportunities to go and visit organizations and learn about them

A – goes to a reserve – Aboriginal cultural workshops for non-Aboriginal people

G – mandates – people with a lot of needs tend to fall through cracks

G – rural area – distance, isolation etc

G – training

G – because we have been inclusive may not know of distinct needs

A – Community Leadership – who are the Elders

Goes both ways – how can mainstream connect with Aboriginal – but also how can Aboriginal community connect with mainstream

Not many qualified Aboriginal staff within mainstream organizations – more than ticking the box

Own level of personal education, visibility of Aboriginal community

G – Lack of responsibility vs. personal rights

A – Notion that Aboriginal community as "out there" when they are "in here" too – inclusion – identification may segment and marginalize

Working with the communities vs. bringing them the answers. Find out what has been done and introducing supporting programs that dovetail

G – all the same barriers; poverty, etc (long list)

A – higher poverty, higher unemployment etc. within Aboriginal community

Racism is a barrier; may or may not be prevalent but see it and feel it

Best way to understand a culture is to immerse yourself in it for a period of time – may be negative things seen but get a better understanding

Solutions / Opportunities for Improvement

Finally, this group was asked for some possible solutions. The following are the top ideas presented. They are not distinguished by specific need although upon further examination each idea could find home underneath one or more identified needs. They are not in ranked order.

- Mobile unit and include literacy, speech and language pathology, baby well-being visits
 - Use facilities within jurisdictions
 - Depending of availability of finances
 - Shared costs for maintenance
- Brown bag lunches – open houses within Aboriginal comm..
- Have gov't link and bridge services at their level
- Human needs can't be divided into narrow mandates
 - Expand ability to meet needs – budget line

- Clearer definition of Government mandates (i.e.) ministry of citizenship and minister of the child
- Meeting of the two – identify Aboriginal leaders, service providers etc – create awareness and tell us what they want need – and opportunities within mainstream
- More interactive learning opportunities – non traditional ways (i.e.) food, fun,
- ID list that can be accessed of people who will go to Aboriginal family's home as volunteers and spend time with kids – need to have the skills and are a fit with the home
- Lobby for more Aboriginal Healthy Babies Healthy Families workers – expanded
- Invitations and open door policies on both sides
- Aboriginal status being considered for employment
- Cultural programming (with and for)
- Look through the eyes of the child – may not know what they like because have never experienced – provide exposure
- Training module

Summary of Findings

According to the 2001 Canadian Census, approximately 30% the Aboriginal Identified population is aged 0 to 14 of which 10% is aged 0 to 4. According to Statistics Canada this is comparable to other Canadian communities.

The Aboriginal community is characterized as an off-reserve with much diversity of nations i.e. Cree, Mohawk, Inuit. This diversity is due to in some part to Aboriginal population found in our local penitentiaries and the families of the incarcerated.

Participants in our study identified some unique need to their community but also recognized that they share some of the same needs as the 'broader' community. Below are the top 5 needs identifies:

1. There is a need to increase accessible transportation
2. There is a need to teach life skills to parents and children
3. There is a need to provide cultural programs in rural areas
4. There is a need for improved contact with our culture *i.e. language, music*
5. There is a need to improve relations with 'mainstream' community resources and services

Currently, the largest provider of Aboriginal focused on providing parent and children programs is the Katarokwi Native Friendship Centre.

There is no central, local governmental organization representing all of the nations. The obvious point for initiating contact is the Katarokwi Native Friendship Centre however there are a number of other stakeholders in our community where contact can and should be made. Please see attached list of participants.

Appendix A

Session One Circle of Sharing Agenda March 11, 2004

FEAST	12:00
Welcome and Purpose	12:30
Introductions	12:45
Sharing and Identifying our Needs	1:00
What is Most Important	
– Identifying the Biggest Gaps and Needs	2:00
BREAK	2:30
Ways to Build Bridges	2:45
Next Steps	3:45
Close and Depart	4:00

Circle of Sharing Participants

Amy Smith	Katarokwi Native Friendship Centre, Aboriginal Healthy Babies
Annie Wapachee	KCAK
Archie Weldon, In House Elder	Four Directions, Queen's University
Brandi Hildebrand	Frontenac Children's Aid Society, Foster Care ResourcesE
Carolyn Bierma	Katarokwi Native Friendship Centre – volunteer from Queen's University
Charlotte Lambert	Volunteer
Colleen Jackson	North Kingston Community Health Centre, Board member
Debbie Nesbitt-Munroe	Early Literacy Specialist, Kingston Literacy
Georgina Riel	Katarokwi Native Friendship Centre Nokomis Early Years Coordinator & Ontario Women V.P. for Natives Association
James Sayeau	Katarokwi Native Friendship Centre – Board member
Jamie Johnston	Katarokwi Native Friendship Centre – Volunteer
Jeanne Hebert	Ontario Native Women's Association, Aboriginal Healthy Babies
Joan Madore	KPAC
Joyce Waddell-Townsend	Children Visiting Prisons – Kingston Inc.
Katherine Brown	St. Lawrence Student Placement at Katarokwi Native Friendship Centre
Kelly Maracle	Katarokwi Native Friendship Centre, PEPS Nokomis Literacy program
Lorell Stevenson	Children's Aid Society
Marcie Webster	Ontario Early Years Centre, Sharbot Lake
Mitch Shewell	Katarokwi Native Friendship Centre, Aboriginal Healing & Wellness
Nancy Bregg	Katarokwi Native Friendship Centre
Natalie Hebert	Ontario Native Women's Association, Aboriginal Healthy Babies
Pat Crawford	Katarokwi Native Friendship Centre
Penni Kernot	Penni-Dawn CYW Special Services 4 Special Children – Private Practice
Sharon Beaudin	Aboriginal Prenatl Nutrition Program, APNP
Stephanie MacBeth	North Kingston Community Health Centre, Good Food Box
Susan Barry	Family Literacy, Kingston Literacy

Appendix B

Session Two "Mainstream" Service Providers May 20, 2004

LUNCH	12:00
Welcome and Purpose	12:30
Introductions	12:45
Introduction to the concept of Community Capacity and its Construction	1:00
Exploring the Identified Needs	1:30
Barriers to Building Capacity and Meeting Needs	2:00
Ways to Build Bridges and Capacity	2:15
BREAK	2:30
Bridges and Capacity continues.....	2:45
Shortlisting Top Ideas	3:15
Next Steps	3:45
Close and Depart	4:00

Participants of Second Session

Malcolm Morris	City of Kingston
Laura Austin	City of Kingston, Ontario Works & Children's Services
Mike Gauthier	Correctional Services of Canada
Susan Beckel	County of Frontenac
Pam Carr	Kingston, Frontenac, Lennox & Addington Health Unit, Healthy Babies Healthy Children
Patricia Warren-Chaplin	Limestone District School Board
Wendy Christopher	North Kingston Community Health Centre and Better Beginnings for Kingston Children
Jim Hill	Pathways for Children & Youth
Jo-anne Munro-Cape	Prince Edward-Lennox & Addington Social Services
Tara Leeder	Prince Edward-Lennox & Addington Social Services, student placement

ⁱDefinitions obtained from: Indian and Northern Affairs Canada and Aboriginal peoples of Canada: A demographic profile - Statistics Canada