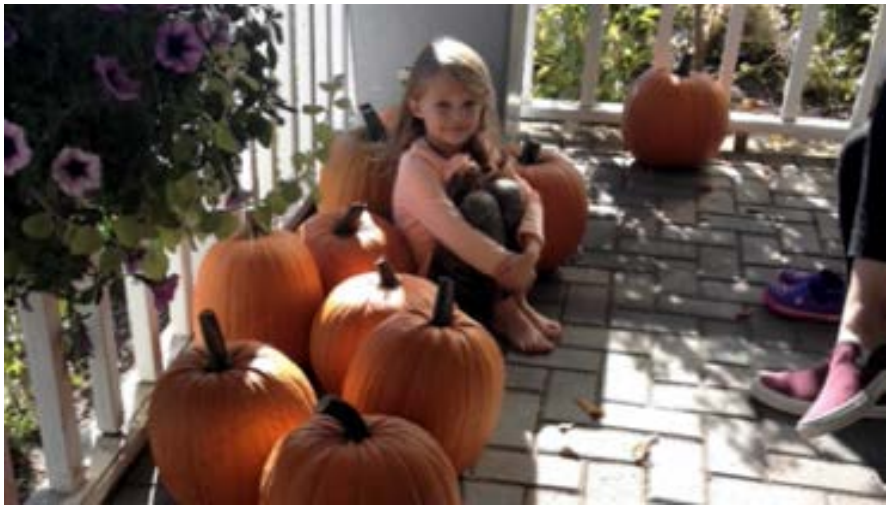
The experience of poverty and family violence for children of First Nations in Canada

Collective Impact Summit, Vancouver

September – October 2015



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EXECUTIVE SUMMARY

My visit to Canada in 2015 had two parts:

1. Attending the Collective Impact Summit, Vancouver
2. Visiting and meeting with people working with First Nations families – government, non-government, community and First Nations people; one week on Vancouver Island, and two weeks in Nova Scotia, Halifax and Cape Breton

I wanted to learn about the issues of poverty and family violence for children of First Nations, and to observe different structures and ways of working in response to these issues. This did require a steep learning curve on historical and legal issues in the Canadian setting, particularly the impact of Residential Schools, the place of Treaty and the implications of the Indian Act. I learnt that the population of around 4.3% First Nations, spread across 600 recognised governments or bands (2011 census) was disproportionately represented in statistics of failure, and that the policies of assimilation in Canada have been dramatic.

I did not find one model or structure of providing services which held the answer. The inherent restrictions in the Indian Act are still to be addressed. The complexities of arrangements for those living on reserve or off reserve (and so subject to either federal or provincial jurisdiction) are huge. The sheer number of different groupings and languages adds to the complexity.

In spite of this maze of difficulties, I continued to meet with inspirational leaders with a vision for change. The dream of preserving language and cultural identity is strong, and many are working tirelessly to achieve these goals.

The visit was for me an exercise of ‘compare and contrast’ as inevitably I drew parallels with New Zealand, our reality of having 60% of the children in state care Maori, and our dreams of preserving language and cultural identity.

The model of change captured in the Collective Impact strategy is inspirational, and beginning to work in New Zealand now.

I believe from here that to keep the dialogue across our two countries vibrant and alive will allow for the sharing of dreams, vision, encouragement and support. A challenge was put to me that our two Governor Generals should meet to share ideas and strategies for change. This would indeed be a measure of success, and truly meet the objectives of the Winston Churchill Memorial Trust.

INTRODUCTION

What did I take with me ?

My professional background has been in the social services, always Otago based, with a focus on children living in high risk situations. I worked 23 years for Child Youth & Family, two years for Otakou Runaka, and 13 years as Director of the Anglican Family Care Centre.

My own Ngai Tahu values are best captured by Kukupa Tirikatene, in Te Whariki –

The Tapestry of Understanding

The tapestry of understanding cannot be woven by one strand alone.

It takes the working together of weavers to complete such a tapestry.

When it is completed let us look at the good that comes from it.

In time take a look at those drop stitches for there is a message there also.

New Zealand today has statistics of failure in the rate of non-accidental child harm, abuse, neglect and death. One in five of our children live in poverty. The percentage of Maori children featuring in statistics of failure is high. The Expert Advisory Group on Solutions to Child Poverty wrote in August 2012:

Maori children are proportionally more likely than Pakeha children to be exposed to the impacts and effects of poverty than the average New Zealand child. The rates of severe and persistent poverty amongst Maori children are at least double the rates for Pakeha children (Imlach Gunasekara and Carter, 2012). In 2004-2005 13 percent of Maori children, compared to five percent of non-Maori children, were living in severe poverty (as measured by those living in households with less than 60 percent of the median gross income and also

experiencing material deprivation, where the threshold is a lack of three or more items on the NZiDep scale). Just under one third of Maori children, compared to around 15 percent of other children, were living in persistent poverty (as measured by those in households with less than 60 percent of the median gross income for at least three of four years during 2005-06 to 2008-09).

Our social services, health and education worlds are fractured into silos driven from the highest levels of government. Our funding and contracting for the NGO sector is driven by a competitive tendering world where agencies compete for government funding which is only a contribution to the actual cost of delivering services. We act individually, in silos, in competition with each other.

The Collective Impact model was high on my wish list to find out more about.

The Whanau Ora model of intervention for Maori is also successful, and I wanted to look at different structures of services for indigenous/First Nations people.

The spectrum from full assimilation of indigenous culture into mainstream to emerging autonomous models, by Maori for Maori, was one I was interested to learn more about in a different setting. The loss of language and culture underpins loss of identity, resilience, self-respect and hope. I wanted to see what is happening with strategies to care for and preserve cultural identity.

Our Children Young Persons and their Families Act, 1989, places great emphasis on the place of whanau, hapu and iwi making decisions for their own children and family/whanau, and I was interested to see where the family group conference model might feature.

These were some of my questions:

- Who are the community leaders and in what capacity are they involved in decision-making ?
- Is cultural advice and support available? (Training and awareness of the issues faced by First Nations.)
- What is the best way to ensure this dialogue and support is available to those working at the frontline?
- What is working well? What are the barriers?
- Does a shared decision-making/partnership model exist and operate effectively?
- What are the models of funding – state/philanthropic?
- How are grievances of the past resolved to ensure working towards self-determination for First Nations people?
- What different models and structures of services exist?
- Who are the stakeholders – church, community, indigenous groups?
- In statutory social services, intervening in high risk, family violence situations/child abuse – what are the models of assessing risk, and the interface with statutory child protection services ?

In preparing for the journey, one of my early conversations was with Brian Noble, Dalhousie University. He wrote, on 14 January, 2014:

One story I'm sure you will appreciate is that overnight shelters for homeless people having to send their staff and volunteers home in the morning, have found themselves having to let some of the people they serve go out in the cold. At -20 Celsius, that is a frightening situation. They were given Tim Horton's coffee chits, something of a stop gap, but still a dangerous situation. Under the current pro-big-business conservative Government of Stephen

Harper we have witnessed reduced funding going to the provinces which in turn have been cutting their social service, health and education budgets. The last 8 years under Harper, who has stood against effective recognition of Aboriginal Peoples Constitutional rights in the courts, in public, in parliament, have been devastating for people on the margins of the state here. Having folks like yourself here to witness the situation, to shine a comparative light on the conditions and issues and injustices in this state from the perspective of an Indigenous person from another state, one where Treaty actually has some public momentum and receives political action to some extent, will be welcome.

I was to fully understand the meaning of this during my visit, as inevitably comparisons between New Zealand and Canada were formulating. I left Canada the day following the election, in which Harper lost.

The other important preparation I did was to read the report by the Truth and Reconciliation Commission of Canada, 'Honouring the Truth, Reconciling for the Future' – released in June 2015. The conference I attended in Vancouver was an interesting setting as it was apparent to me that mainstream Canadians were absorbing this aspect of their history, many for the first time.

Definitions – aboriginal people in Canada:

Aboriginal peoples in Canada are the indigenous peoples within the boundaries of present-day Canada. They comprise the First Nations, Inuit and Metis.

As of the 2011 census, Aboriginal peoples in Canada totalled 4.3% of the national population.

First Nations are the various Aboriginal peoples in Canada who are neither Inuit nor Metis. There are currently 634 recognised First Nations governments or bands spread across Canada. The total population is more than 850,000 people.

Cowichan Tribes is the band government of the Cowichan, a group of Coast Salish peoples who live in the Cowichan Valley region on Vancouver Island. With over 3,800 registered members, it is the single largest First Nations band in British Columbia.

The **Mi'kmaq** are a First Nations band, indigenous to Canada's Maritime Provinces and the Gaspe Peninsula of Quebec. They call this region Mi'kma'ki. Others today live in Newfoundland and the north-eastern region of Maine. The nation has a population of about 40,000 (plus about 25,000 in the Qalipu First Nation in Newfoundland), of whom nearly 11,000 speak Mi'kmaq, an Eastern Algonquian language. Once written in Mi'kmaq hieroglyphic writing, it is now written using most letters of the standard Latin alphabet.

I spent one week with Cowichan, and two weeks in Halifax/Cape Breton with Mi'kmaq, and my choices were determined by the presence of family on West Coast (Vancouver Island) and East Coast (Nova Scotia).

What did I find?

The history of aboriginal peoples, particularly as addressed in the Truth and Reconciliation Commission's Report, has an enormity in its implications for the present day.

L. Jane McMillan describes this in her report "Addressing Mi'kmaq Family Violence" (p. 60):

Aboriginal populations in Canada were supposed to disappear. The machine of colonization, the projects, policies and programmes were largely predicated on this assumption. Law was the cutting edge of colonization, through treaties, centralization, reservations, land script,

residential schools and the Indian Act, a rapidly imposed system of administration and assimilation affected every facet of the lives of Aboriginal people and resulted in the disruption of cultural fabrics woven over thousands of years. The threads were pulled apart, the patterns distorted and in some cases destroyed. The so-called benevolent administration of Aboriginal peoples legislated discrimination from pre-confederation to its consolidation in the Indian Act 1876 and onward. Consider for a moment the violence, the assault on identity that occurred through the criminalization of livelihoods, belief systems and kinship networks. Laws were imposed by outsiders that restricted mobility, diminished food security, interrupted cultural safety, outlawed ceremony, eroded knowledge systems, erased life and liberty and tore families apart. Aboriginal peoples were being systemically erased from society, their presence denied, the extraordinary diversity, resilience and richness of their cultures muted and exoticized in the place of Canadian history and in the education of generations to come.

The **Indian Act** has a convoluted history, as federal legislation that provides the basic legal status and entitlements of Canada's Aboriginal peoples. The Act deals with such things as the legal definition of who may claim Indian status in Canada, the rights and duties which accompany that status, the structure of Canada's reserve system and the nature of Aboriginal self-government. First passed in 1876, there have been many amendments and revisions.

Marybeth Doucette, of Membertou, wrote to me on 19 September, 2015:

Forgive me if I'm telling you information you already know. Social services in Canada are delivered differently to indigenous people and there are pro's and con's to that approach. The structure stems from the Indian Act which makes "Indians" the sole "responsibility" of the Federal Government. While anyone who is not "Indian" can apply to their provincial government like all other Canadian citizens, anyone who lives on reserve land (specially

designated federal Crown land) and is a “registered Indian” receives social funds from the local social services department of their reserve.

Since this isn’t my area of expertise I can’t explain things in much more detail other than to say that this system doesn’t really work and even though it’s managed by the federal Government, it’s not managed consistently from one province to the next. There are also exceptions to the rule in cases relating to Metis, off-reserve status Indians, and non-registered Aboriginals, and Inuit. In bigger cities, most provincial capitals, there are Native Friendship Centres, that also engage with social clients to some extent.

Naiomi W. Metallic, in her lecture “Aboqonmadultinech (Let us help one another)”, 5 October, 2015, quotes James Anaya, Special Rapporteur on the Rights of Indigenous Peoples (2014) – “The human rights problems faced by indigenous peoples in Canada … have reached crisis proportions in many respects … (t)he most jarring manifestation of these human rights problems is the distressing socio-economic conditions of indigenous peoples in a highly developed country”.

Naiomi W. Metallic highlights these statistics in her lecture:

- 1 in 4 of every First Nations child lives in poverty
- 33.6% of on-reserve First Nations peoples received social assistance compared to just over 5% of the Canadian population
- There are 3 x more First Nations children in foster care than there were in residential schools
- First Nations children, on average, received 22% less funding for child welfare services than other Canadian children
- High school graduation rates for First Nations youth are half the Canadian rate

- Canada spent $6,500 per student on reserve vs $10,500 per student spent by the provinces
- Severe housing crisis: at least 20,000 to 35,000 new units needed to meet the current demand
- 41.5% of homes on reserve required major repair (compared with 7% off- reserve)
- Overcrowding is 6x higher than off-reserve
- Overrepresented in Canadian prisons, and also represented as victims of crime

Marybeth Doucette (19 September, 2015) did describe a glimmer of hope amongst all of this:

One other interesting example that I have recently had the good fortune to learn about and visit is in Saskatchewan. Lac La Ronge Indian Child and Family Services Agency Inc (*www.icfs.ca*). They are unique because they started out as a department of the Lac La Ronge Indian Band, but with significant autonomy from the Band Government. They have done such an amazing job over the years that they have become a delivery agent for provincial funds for all local services in the general surrounding area too. It's the first time I've ever heard of that kind of relationship in Canada.

KEY LEARNINGS

I discovered a common experience in issues for children of First Nations who experience poverty and family violence.

These issues have evolved separately on opposite sides of the world but they are indeed universal – we share the same experience.

I observed the power of the individual to make change, through having a vision and belief in what you are doing. It was a privilege to meet with those immersed in working for change.

I saw hope and resilience, and the great courage of survivors of abuse.

The universal theme of holding on to language and cultural practices resonated for me.

The importance of cultural competency for practitioners is the same in both countries.

Suspicion between community groups and child protection services was apparent, even if those child protection services were run by First Nations.

No one structure holds the answer, even though in New Zealand we hold fast to a ‘by Maori for Maori’ model.

The need for community connections and communications – talking it out – and working as closely as possible to the source of the issue – is effective as a strategy.

The enormous value of exchange, dialogue, support awareness and reciprocity are the strategies to work effectively for change, as I observed them, rather than searching for any one model or structure.

I found the Collective Impact model of change inspirational.

What was the overall value of this experience?

The preparation phase was important, and required:

- Focus on the topic
- A need to question and critique ideas forming
- An element of expediency – taking the first step
- Asking strangers for help (going out of comfort zone)
- An ability to make connections, formulate questions succinctly

- Warmth, welcome, quick rapport and trust (with likeminded people, grappling with universal themes)

The experience itself had two parts – the formal structured Collective Impact Summit, and the more informal experiences in diverse settings – academic, lectures, talks, films, visits to homes of elders, invited to join groups, explore the place, on reserve.

Meeting with government officials, reading formal documents, reports, research papers, speaking to students.

Meetings with those directly involved in delivering services – health centres, community, refuge, on reserve.

Cultural dimension – experience of 'brushing down' 'smudging'.

Visit to Museum of Anthropology, BC.

Returning home, the task was to collate the experience and form some analysis of the themes. The power of the Collective Impact model is huge and compelling. The resurgence of cultural identity in the aftermath of the trauma of residential schools is strong. The commonality and differences between New Zealand and Canada, based on our different Treaty structures, have determined a different history but in spite of that, universal themes and experiences for First Nations/indigenous people.

Now back in New Zealand, there is talking to do, connections to make. We experience a deep discontent in our NGO environment of competition and individualistic approaches to making change. There were learnings for me on many levels – cultural, spiritual, historical and social. The experience has allowed for a renewed energy and courage to try different approaches, indeed may require a brain transplant to survive in this environment of division.

Highlights of the experience

- A rich variety of opportunities to meet with people from academic, government, non-government and community perspectives, and most especially the chance to meet with Cowichan and Mi'kmaq people.
- The privilege of experiencing 'brushing down' and 'smudging' ceremonies.
- The generous hospitality and support of friends and family on West and East Coasts of Canada, and the welcome from all I met, freely sharing their experiences, thoughts, challenges and successes.
- The opportunity to immerse in formal, structured learning at the Collective Impact Summit, hosted by Tamarack Institute. This allowed exposure to a learning community of 240 people from around the world, grappling with Collective Impact version 3, and the learnings so far from the practical application of this model of change. I did contribute as part of an international panel, speaking about the NZ situation which is so fragmented and divided.
- I learnt of the reality of social issues facing First Nations people, from reading, lectures, film and conversations.
- Just being there, the beauty of this vast country, the diversity of culture, the complexity of issues derived from history and legal structures for First Nations people, all so poorly recognised in Canada today was compelling.
- The impact of the Residential Schools and their aftermath in the destruction of cultural identity.
- The chance to meet with those working so hard in academic settings to address social issues, and the inspirational way they are deeply connected to the injustice of the past as it manifests itself today. This included meeting with a group of students at St Francis Xavier University.

- Numerous connections between NZ and Canada emerged. Elder Larry (Musqueam) spoke in Vancouver of working with Maori on the transfer of artefacts. I heard of Mike Doolan visiting Cape Breton to set up the family group conference model. I met with Albert Marshall of Eskasoni, who together with his wife developed the model of 'two-eyed seeing' and presented this at a conference in New Zealand (2005).
- A social worker at Eskasoni described to me her dream job – working for mainstream health, but based in a health centre on reserve.
- I met with staff at Paqtnkek who described their research on family violence and sexual violence, and the challenges of dealing with these issues on reserve while working with their own people.
- The British Columbia Domestic Violence Plan is an exciting model achieving success through connecting all services working on issues of family violence in the province.
- Staff working with children in care in British Columbia are facing the challenge of providing adequate support for those young people, particularly First Nations, who are 'aging out of care'.
- I met with mandated Child and Family Services in Duncan, Vancouver Island and Eskasoni, Cape Breton. I encountered some degree of criticism of these agencies, set up for First Nations living on reserve – allegations of corruption, children staying in care longer, social workers removing children from their families. I did not have the time to explore this further, but the limitations of the Indian Act and the complex set of arrangements for children of First Nations under this legislation appear to be a significant barrier.
- I heard the family group conference model described at Pictou Landing Health Centre.

- Examples of resurgence of cultural identity were evident, perhaps stronger in Cowichan. Musqueam people took us on a tour of their reserve and gave a display of drumming and dancing, which, it was said, would not have happened 10 years ago. The University of British Columbia Museum of Anthropology was very powerful in its displays, but the covering of artefacts with sheets was a reminder that these were not for all to see.
- A strong revival of language was evident in Cowichan and Mi'kmaw, particularly on Membertou reserve.
- The personal commitment and tireless work of elders was evident, teaching language and other skills to younger generations.
- I was given the challenge to bring New Zealand's story of treaty partnership to Canada, possibly by way of conversation between of Governor Generals, in order to highlight the treaty injustices in Canada

Leaders of Change – some examples:

Mary Ellen Turpel-Lafond

A Canadian lawyer, judge, and legislative advocate for children's rights. She was appointed in 2006 as British Columbia's first Representative for Children and Youth, an independent position reporting to the Legislative Assembly. She was re-appointed to a second 5-year term in 2011. Turpel-Lafond was earlier the first Treaty Indian to be appointed to the judicial bench of the Provincial Court of Saskatchewan.

Our scheduled meeting did not take place, as the week I arrived in Vancouver Island an outcry erupted relating to the death by suicide of a young man placed in an apartment by social services. The outcry, led by Mary Ellen in the media, related to the perceived inappropriateness of the placement for the young man, and the failure of social services to

provide suitable care and oversight. This incident reverberated throughout the time I was in Vancouver at the conference, as the desperation of those working in social services was apparent, in their struggle to find suitable supports for young people 'aging out of care'. I experienced the stridency of the blame being apportioned by the Representative for Children and Youth on the social services, and the very adversarial position she took. It seemed a long way from the shared decision-making we are beginning to experience in New Zealand, where iwi leaders together with social services are appreciating the need to work together to find solutions to these challenges. The incident encapsulated the tensions and difficulties of finding suitable care for young people without family support.

Donald Marshall Jr.

Donald Marshall (1953 – 2009) was a Mi'kmaq man who was wrongly convicted of murder. The case inspired a number of questions about the fairness of the Canadian justice system, especially given that Marshall was an Aboriginal. The CBC said "The name Donald Marshall is almost synonymous with 'wrongful conviction' and the fight for native justice in Canada". His father, Donald Marshall, Sr., was grand chief of the Mi'kmaq Nation at this time. Marshall received compensation for the wrongful conviction. He was later involved in a landmark Supreme Court of Canada case regarding native fishing rights.
The impact of the Donald Marshall story was referred to in many places during my visit to Nova Scotia and Cape Breton.

Albert Marshall

I was very fortunate to meet Mi'kmaw Elder Albert Marshall, at Membertou. He talked to me about the concept of Two-Eyed Seeing (Etuaptmumk). This refers to learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other

eye with the strengths of Western knowledges and ways of knowing … and learning to use both these eyes together, for the benefit of all.

Elder Albert indicates that Etuaptmumk – Two-Eyed Seeing is the gift of multiple perspective treasured by many Aboriginal peoples.

This way of looking at different cultural perspectives is an interesting and different approach.

How will these learnings be shared?

The Collective Impact model:

I have presented this to Board and senior staff at my workplace, Anglican Family Care Centre, Dunedin. I have also discussed it with colleagues in government and NGOs. The model of change is underpinning significant reforms in the social service sector being implemented now, as we navigate the government's reform of Child Youth and Family and roll out of their Community Investment strategy. The principles of collective impact give impetus to the urgent need to forge new relationships between the social service and health sectors.

This may require a 'brain transplant' for myself as the inherent tensions between leading a social service under the current competitive funding model and the desire to work collectively to achieve results are very real. The leadership style of our Board and management will need some review and redirection, as we shift from an autocratic, individual style to a more collective approach.

The world of services to First Nations people:

The learnings from this experience have reinforced my commitment to working for the preservation of cultural identity, amongst my own Motoitoi whanau, for Ngai Tahu whanau, and for whanau who seek supports from the social services.

In the social service sector, the need to have a workforce aware of and sensitive to the issues of cultural competence is fundamental.

The work relating to children in care and those children entering care and protection systems who are Maori must be carried out by staff who have robust connections with iwi, hapu and whanau.

I am working in a personal capacity on a whanau project to make a documentary on our Motoitoi whanau, our history and values, and the stories of our kaumatua. I believe that the completed documentary will be a resource I can take back to Canada, to give inspiration to those working to preserve their own cultural identity and values.

An idea formed while in Vancouver Island to plan for a cultural exchange of Cowichan people to New Zealand, with the theme of 'caring for our culture'. This exchange is being well supported by Puketeraki Runaka and others from our local community, and we are aiming for it to happen in early 2017. A group of drummers and dancers will perform for us and share our Ngai Tahu experience.

The exchange between our two Governor Generals is on the radar.

Where have you shared your learnings?

- A gathering of WCMT Fellows, Dunedin
- My workplace, Board and staff
- Colleagues in the NGO sector
- Care staff at Child Youth and Family
- Ngai Tahu runaka and wider Maori community, in conversation
- Ministry of Social Development colleagues
- School of Social Work, Otago Polytechnic

Still to consider:

Local networks within NGO sector, Strengthening Families, Dunedin Collaborative Against Family Violence, Dunedin Council of Social Services, Funders, Otago Community Trust, Child Poverty Action Group, Local media (once report is finished) – I am in regular dialogue with media over impact of reforms to social service sector, and I believe the Collective Impact model, also the cultural identity concepts, are topical

Projects underway:

Documentary project - captures the notion of preserving cultural identity, to be shared back in Canada with those I have met.

Cultural exchange project, 'Caring for our culture', 2017 – Cowichan- Ngai Tahu

CONCLUSION

I did not find any neat and tidy answers to my questions.

The Collective Impact model is inspirational, but it may take some time before others in our local community are ready for this.

There were many surprises, as I experienced the most intense glimpses into the lives of First Nations people in Canada. Much of the experience was so powerful it is not easy to convey in words.

There is a dark world of post-traumatic stress in the aftermath of the Residential Schools. There are inspirational leaders working for change.

I believe that continuing dialogue and sharing of experience between our two countries will be the way forward for the future.

Appendix A ~ What is Collective Impact?

John Kania and Mark Kramer of FSG (Foundation Strategy Group) Social Impact Consultants published an article in the Stanford Social Innovation Review, Winter 2011. They said – "Large-scale social change requires broad cross-sector co-ordination, yet the social sector remains focused on the isolated intervention of individual organisations".

Kania and Kramer have written a series of articles on Collective Impact, and since 2011 Liz Weaver, of Tamarack Institute, comments that "Collective Impact is a relatively new framework that has been transforming communities across the globe " ("5 Key Ideas on Collective Impact", 2015).

"The problems our communities face are complex and challenging. We have been lulled into a sense of complacency by trying to find micro-solutions to complex problems" (Liz Weaver).

Collective Impact is a framework for community and systems change. "Systems change" is a shift in the way that a community makes decisions about policies, programmes and the allocation of its resources – and ultimately, in the way it delivers services to its citizens. To undertake systems change, a community must build collaborative bridges among multiple agencies, community members and other stakeholders. To truly transform a community's systems, you need to work towards shifts in all of the following dimensions:

- Joint Governance and shared decision-making
- Cultural Competence
- Service co-ordination and integration

Three pre conditions are required:

1. Influential champions
2. Adequate financial resources
3. A sense of urgency for change

Five core conditions are required:

1. Building a common agenda
2. Engaging in shared measurement
3. Supporting the collaborative work through mutually reinforcing activities
4. Keeping partners and the community engaged through continuous communications
5. Ensuring that the collective effort is supported by a backbone infrastructure

The conversations need to happen across sectors – government, non-government, business and the voice of those who have lived experience of the issue.

Collaboration is effective because:

1. Diversity encourages creativity
2. Multi sector teams are more open to discovery
3. Start by engaging the agencies already working on the issue you want to address
4. Communication is critical
5. When you build a multi-sector team you can worry less about formal consultative processes

Liz Weaver has suggested, in "5 Key Ideas on Collective Impact", 2015 –

1. Use collective impact to work collaboratively with complex issues
2. Attract leadership and expertise from different sectors to focus on the health of the whole
3. To achieve true change, believe and buy into the common agenda
4. Understand how individuals are impacted by the issue and work towards measurable results
5. Focus on short-term shifts as well as policy and systems barriers that are preventing change to occur

There is promise in adopting a collective impact approach but it takes courage for communities to dive deep, go beyond the status quo of programme delivery, and move toward changing community outcomes. Transformative change requires vigour, a focus on results and a commitment to the longer term.

> ***Note:*** *this material has been drawn from articles, conversations and conference material prepared by The Tamarack Institute, and The Collective Impact Summit*

Appendix B ~ Travel Diary

Vancouver Island – 21 – 25 September, 2015

I was very generously looked after by Alex Scheiber (Deputy Director of Child Welfare, Ministry of Children and Family) and family and Dr Stephen Faulkner, Duncan.

- 21 September – introduced to Cowichan elder Ruby Peter and her daughter Bernadette. Ruby is one of a very few remaining native speakers and a spiritual healer.
- Visited Cowichan reserve, churches, cemeteries and long houses.
- 22 September – met Violet George, elder, fluent speaker who has retained her language because she did not go to residential school.
- Attended session run by Ruby and Bernadette with a group of boys and girls (Duncan).
- 23 September – Victoria – met with Lori Pruce and her team (Manager Aboriginal Engagement and Partnerships), Provincial Office Domestic Violence, implementing BC Province Domestic Violence Plan
- Met with Dawn Thomas-Wightman, Deputy Representative for Children and Youth, Office of the Representative for Children and Youth, Victoria, together with Alex Scheiber, Deputy Director of Child Welfare
- 24 September – experience of 'brushing down' with Chuck and Bernadette, children of Ruby Peter.
- 25 September – lunch with Cowichan elders, with Dr Stephen Faulkner.
- Met with Cowichan Child and Family Services personnel
- Visited Duncan Friendship Centre
- 27 September – visited UBC Museum of Anthropology, Vancouver

Collective Impact Summit, Vancouver – 28 September – 2 October 2015

I was offered the opportunity to join a panel of speakers on 'Collective Impact around the World' where I set out the reasons why a 'collective impact' approach is needed in New Zealand, due to the very fragmented nature of our responses to social issues.

Nova Scotia – Halifax, Cape Breton 5 October 2015 – 15 October 2015

- 5 October – met with Dr Fred Wien, Dalhousie University, Halifax
- 5 October – met with Associate Professor Brian Noble, Department of Sociology and Social Anthropology, Dalhousie University
- Attended public seminar 'Between Nations: We are all Treaty People".
- 7 October – met with Associate Professor Dr L. Jane McMillan, Canada Research Chair, St Francis Xavier University, Antigonish. Attended movie and public talk.
- 8 October – met with group of anthropology students at SFX.
- Visited Paqtnkek Mi'kmaw Nation Health, met with Director Juliana Julian and Annie Chau, Antigonish Women's Resource Centre, Project Co-ordinator.
- 8 October – met with Bernadette Poirier, Programme Supervisor, Mi'kmaw Family Healing Centre.
- 9 October – met with Mary Beth Doucette, Executive Director Purdy Crawford Chair in Aboriginal Business Study, Cape Breton University, Membertou (MBA).
- Visited Membertou Reserve Heritage Park
- Met with Graham Marshall, Co-ordinator of LOVE, Membertou.

- 9 October – met with Paul Wukitsch, Membertou Community Health Centre, and Albert Marshall, elder, from Eskasoni
- 13 October – met Beth Toomey, health worker, Eskasoni Health Services
- 13 October – met with Philippa Pictou, Director, Pictou Landing Mi'kmaw Community Health Centre, her staff, and personnel from Mi'kmaw Child and Family Children Services
- 15 October – met with Sarah MacLaren and Richard Simon Taylor, LOVE, Halifax.
- Experience of 'smudging' ceremony.

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- Images: art work of Andy Everson

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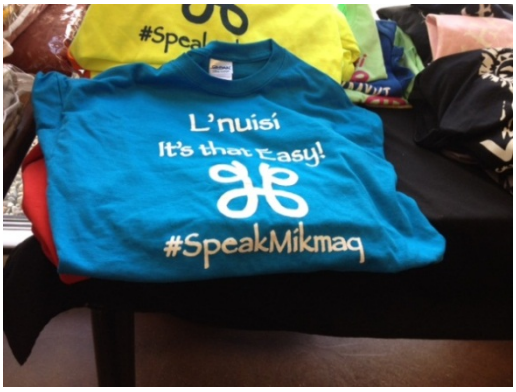
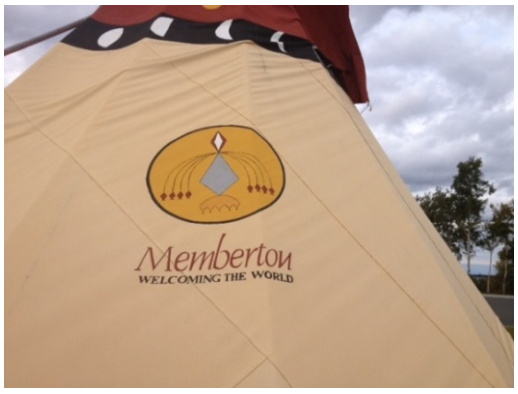
PHOTO GALLERY

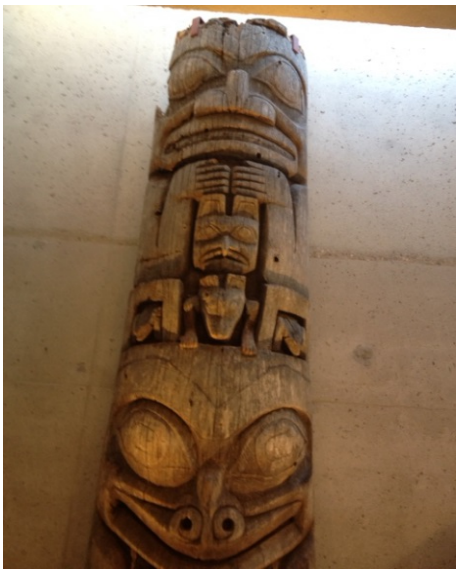
Visiting Cowichan Reserve, Vancover Island, B.C.

A gift of Pounamu (greenstone) for a Cowichan elder.



Membertou Reserve Heritage Park, Sydney, Cape Breton





Haida totem poles at the UBC Museum of Anthropology, Vanover, B.C.