Purpose of the Cultural Safety Agreement

Developing a healthy cultural identity

- is the right of every First Nation child;
- is crucial to having a healthy and fulfilling life.

The Cultural Safety Agreement clearly describes how the child’s social worker, First Nation representative, caregiver, family and community will share in the responsibility of developing and preserving the child’s cultural identity and connection with his or her siblings, extended family and community.

General Guidelines

1) The Cultural Safety Agreement should be viewed as a living document that will change and grow over time in order to meet the changing developmental needs of the child.

2) Each person who has involvement in developing and facilitating the Cultural Safety Agreement must be willing to follow through on his/her commitments in order to benefit the cultural growth of the child.

3) Ideally the following persons should be involved in creating the Cultural Safety Agreement:
   - Child
   - Child’s parent (if possible)
   - Child’s social worker
   - First Nation representative
   - Child’s caregiver
   - Family member and/or Elder
4) When the child’s own First Nation is not available to participate, a delegate from another Aboriginal or First Nation organization may be asked to participate in the development of a cultural agreement.

5) Caregivers and First Nations communities should have opportunities to establish a relationship prior to finalizing the Cultural Safety Agreement. A Cultural Safety Agreement meeting will be set to bring the parties together. This will enable all persons involved to discuss the contents of the Cultural Agreement and provide opportunity to ask questions.

6) Caregivers need to be prepared to ensure that the child is able to travel to his or her traditional territory. The parties need to explore and agree on how travel costs will be covered.

7) When making the Cultural Safety Agreement, parties must provide as much detail as possible. Avoid the use of general statements such as “when possible”, “when convenient” or “as deemed appropriate”.

8) Time frames need to be specific, for example “photos of the child will be sent to the grandparents four times per year” (beginning of school, Christmas, birthday, summer) or “child will visit his grandparents four times per year” (spring, summer, winter and fall).

9) Each person who has made a commitment in the Cultural Safety Agreement should sign the agreement.

10) The Cultural Safety Agreement should be reviewed by all parties at least once a year and the expected time for review needs to be stated in the Cultural Safety Agreement. Be sure to identify who will be responsible for initiating the annual review.

11) The parties to the Cultural Safety Agreement must agree to maintain the child’s confidentiality.

12) Because there may be disagreements amongst the parties about the Cultural Safety Agreement, a Conflict Resolution process should be agreed upon by all parties. The Conflict Resolution process stated in the Protocol Agreement between Huu-ay-aht First Nation and USMA may be used for this purpose.

13) Children over age 12 (or younger if they are developmentally capable) should be invited to participate in the development of the Cultural Safety Agreement and he or she should sign the agreement.

14) A family genogram/tree will be created to support the child’s knowledge of family ties.

15) No person involved in the plan will agree to responsibilities that they are not comfortable with.

16) Every person’s culture needs to be respected, upheld and acknowledged.

17) The parties will work together to ensure the child and his or her caregiver(s) are supported to carry out their responsibilities.
### Name of Child:

### Birthdate:

### First Nation:

### CFCS Act Status:

### Is child affiliated with any other First Nation?:

## Responsibilities of the First Nation Community

**Community contact person:**

Telephone #: Email:

This person will be responsible for carrying out tasks on behalf of the First Nation community in order to meet the terms of the Cultural Safety Agreement.

**Alternate person:**

This person will be available to act on behalf of the First Nation if primary contact is unavailable.

**Elder or Chief:**

The First Nation may wish to identify an Elder or Family Head within the child’s First Nation with whom the caregiver(s) may connect. There may also be a person who could act as a mentor or “big brother/sister”.
Responsibilities of the First Nation Community

Describe how the First Nation community will remain involved in the child’s life. Clearly outline what the First Nation will commit to doing and how often.

Describe how the child’s First Nation community may welcome the caregiver(s) into the community and support a sense of belonging.

Describe what kind of materials and resources the First Nation can provide about the child’s community to the caregiver(s) and the time frame agreed upon to provide these materials to the child and the caregiver(s). This may include websites, books, historical information, language CDs, newsletters etc.

Responsibilities of the Caregiver(s)
Describe how the caregiver(s) will integrate the child’s culture into their family home and way of life. The First Nation will be an important resource in educating the caregiver(s) about ways they can do this.

Indicate how the caregiver(s) will be involved with the child’s First Nation community. Be specific in terms of the actions and time lines.

Indicate to what extent the caregiver(s) will travel with the child to the child’s First Nation community. Give specific details of when and how the child will travel to his or her community and how travel costs will be covered.

**Maintaining Relationships with the child’s siblings**

This section should allow for siblings to maintain lifelong relationships with one another. There are situations where siblings are unable to reside in the same home; however, every attempt should be made to ensure that siblings develop strong, meaningful relationships with one another.
Identify the child’s siblings and their locations.

Outline how the child will develop and maintain a relationship with his or her siblings on an ongoing basis. Face Book, Skye, emails, phone contact, face to face visits etc. should be included in this section. Indicate who will be responsible for arranging any planning between siblings. Set concise timelines.

Contact with Birth Parents

This section indicates how the child will maintain a relationship with his or her birth parent(s).

Outline what relationship the child will have with his or her birth parent(s). Include Face Book, Skype, emails, phone contact, face to face visits etc. with specific time schedule and who will facilitate the visits.

Contact with Extended Family

Identify which family members are interested in maintaining ongoing relationships with the child, the relationship to the child and their contact information.
Outline how the child will maintain relationships with the extended family members identified above. Include timelines and who will be responsible to facilitate these visits. Include Facebook, Skype, emails, phone contact, face to face visits etc.

Community Events

Describe any programming or community events that the child can be involved in. State whether the caregiver(s) can also be involved. Will there be a community contact who can attend with the child (and caregiver(s))? Give specific timeframes and how the caregiver(s) will be informed of the events.

First Nation Organizations and Resources

Indicate any other First Nation organizations or resource persons that the child and/or his caregiver(s) will be able to access.
Social Worker, Programs and Resources

Indicate how the child’s Social Worker will support the Cultural Agreement. Are there any programs or resource persons that the child and/or his caregiver(s) will be able to access.

Reviewing the Cultural Safety Agreement

Set a date for the first annual review. Who will be responsible for organizing the review meeting?

Signatories:

Child

___________________________________________ Date __________________________
Caregiver(s)
___________________________________________ Date __________________________

___________________________________________ Date __________________________

Extended Family Member
___________________________________________ Date __________________________

First Nation Representative
___________________________________________ Date __________________________

Social Worker
___________________________________________ Date __________________________

Other person who has made a commitment to assist, preserve and strengthen child’s cultural identity
___________________________________________ Date __________________________

Applicable Human Rights (Indigenous Peoples’ & Childrens’)
UNCIP Article 9
Indigenous peoples and individuals have the right to belong to an indigenous community or nation, in accordance with the traditions and customs of the community or nation concerned. No discrimination of any kind may arise from the exercise of such a right.

UNCIP Article 31

Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

UNCRC Article 8

States Parties undertake to respect the right of the child to preserve his or her identity, including nationality, name and family relations as recognized by law without unlawful interference. Where a child is illegally deprived of some or all of the elements of his or her identity, States Parties shall provide appropriate assistance and protection, with a view to re-establishing speedily his or her identity.