

OUTCOME BASED SERVICE DELIVERY (OBSD) UPDATE

“Kahkiyaw Ayisiyinowak Ka Wahkohot” The First Aboriginal OBSD Phase-in Site

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Edmonton and Area CFSA - Region 6
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The new Outcomes Based Service Delivery (OBSD) phase-in site being launched within Edmonton and Area Child and Family Services Authority (CFSA), Region 6 is an aboriginal service delivery site. The successful agency working with Region 6 is a partnership between Bent Arrow Traditional Healing Society and Boyle Street Community Services, “**Kahkiyaw Ayisiyinowak Ka Wahkohot** (Kahkiyaw) which, in Cree, means: *all people, especially traditional peoples, are related - a culturally driven, family centred and community supported outcomes based delivery model for Aboriginal children, family and youth that aims to achieve individual, family and community balance through *miyo wicehtowin* or the good relationships that are at the core of the Medicine Wheel”.*

The ultimate goal is individual and collective wellness that results when the four National Outcome Matrix domains (safety, wellbeing, permanence and family and community supports) and the four Medicine wheel tenants (know our

truth - “humanness/ iyinewiwin”; respect our truth - “spirituality/ ayamihewatsowin”; feel our truth - passion/“kitimakeyimowin” and see our truth - “reflection/ cikastepekisin”) are fulfilled and in balance.

Culture is core - in that it connects us to our communities and to ourselves. It is the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group and shapes the identities of individuals. Culture for Indigenous Peoples is the foundation of everything. It is expressed in all that we are and do. It is imprinted in our individual and collective memory.

When Bent Arrow and Boyle Street began their formal discussions initiating a new partnership, they attended a sweat together – to make offerings for the partnership and ask for guidance.

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Logically, when Kahkiyaw began discussions with Edmonton and Area CFSA, they also invited the leadership from Region 6, including the OBSD implementation team, to join them in a sweat to again make offerings for the partnership and ask for guidance in their upcoming work together. It was felt that this was an important step to beginning our work together – in both a formal as well as a traditional way.

Cheryl Whiskeyjack, will continue in the role of Executive Director (ED) of the Bent Arrow Traditional Healing Society as well as take on the project management duties required to successfully launch Kahkiyaw. To facilitate the smooth operating of Bent Arrow, Patti Brady has been promoted to the position of Deputy Executive Director, allowing Cheryl, over the next year, to step away from some ED duties to focus upon the development of Kahkiyaw.

The Power of Naming Ceremonies

By **Cheryl Whiskeyjack**, Executive Director of Bent Arrow Traditional Healing Society

In the development of our model for Kahkiyaw we had a discussion on the importance of ceremonies (in particular naming ceremonies) in the development of "identity". A story was told by Boyle Street's ED about the simple act of a naming ceremony that took place with a 40 something year old man from the Boyle Street community. It was profound to see how, probably for the very first time, this man had an identity that was meaningful to him and resulted in him making some positive changes in his life.

We collectively decided that ceremonies were going to be an important component of our model for families that were open to such options.

Not long after, I was able to watch a documentary special that Diane Sawyer produced called "Hidden America", about a group of young people from Little Pine Reservation. It highlighted their strengths and their challenges as they lived and grew up on the reservation. One of the young ladies profiled, had attempted suicide at the age of 11. Part of the community response was to connect her with psychological counseling, psychiatric supports and finally, cultural supports. A part of the cultural intervention included a naming ceremony for this young lady.

While I cannot recall the exact name this young lady was given, I remember it was the name of a weed that

grew wild in that area. It was so incredibly powerful to hear this young lady talk about how the Elders told her that the weed she was named after was a very strong name. The elders explained that this particular weed could survive the strongest winds, the coldest winters, the longest droughts and continue to stand strong. Not unlike this young lady, who would face many challenges in her life but would continue to stand strong also.

It made me connect the dots and affirmed our desire to include the importance of ceremony and culture in the lives of our First Nations children, youth and families.

Excerpts from a letter by Jason Kyle S, a First Nations father, whose children are permanent wards:

"How many children (in care) know what a Sundance ceremony is? And the importance of it and other ceremonies - sweat lodges, pipe, round dance, pow-wow and smudging ceremonies?

This is where we gain our identity from, our culture.

These children need not lose their culture from our (their parents) misgivings.

We must educate child care services with our vast knowledge of our culture. In order to make changes for the future.

There are too many first Nations children in care who do not know their identity. "



Parent - Teen Conflict: A Blackfoot Perspective

By **Tanya Pace-Crosschild**, Executive Director , Opokaa'sin, Early Intervention Soc.

Prior to colonization, First Nations people often had well established and intricate networks of support amongst extended family and community to address problems of child rearing.

Many of these practices are still practiced amongst families but are not formally articulated. The absence of communicating these practices have often times, been seen from the outside world, as a void which needs to be filled by white, Eurocentric practices, that often times do not fit First Nations families.

Amongst the Blackfoot people, we have a common practice of 'communal' discipline that involves a network approach. An example of this is when families had difficulties with their teenagers (oftentimes daughters). It was very common practice to send them to stay with maternal aunts who would 'guide' the girls back onto the right

track. This practice would provide some much needed 'space' between a spirited adolescent and her family, thus giving the family reprieve from an otherwise difficult situation.

From an external view, this practice could be, and often is, seen as a family not being engaged or active participants in their teenage daughter's life; when, in fact it is a method by which some 'breathing room' is given to each party.

If we are to truly succeed in OBSD practice methods, we must take time to observe and learn these practices, that Eurocentric practices have discouraged and frowned upon.

(The CBC TV series "**8th Fire: Aboriginal Peoples, Canada and the Way Forward**" is an excellent tool/resource for learning)



We Don't Know What We Don't Know!

By **Sandra Maygard**, AASCF-OBSD Lead

The degree of over-representation of Aboriginal children and families in the child welfare system (approximately 67% in Alberta and over 90% in Manitoba) continues to grow. According to the 2001 census, 199,015 or 6.7% of the total Alberta population identified as Aboriginal (*Alberta Chamber of Resources: Aboriginal Population in Alberta* <http://www.acr-alberta.com>). We know that the Aboriginal population is the fastest growing in the province and unless we change how we work with Aboriginal families and communities, we will see more, not less, children in care over the next few years. An OBSD approach may be a tool to help us reverse the trend.

The membership of the AASCF was ahead of its time in recognizing the

need to "indigenize" (to use Dr. Bob Lonne's term) the service delivery system, to better meet the needs of Aboriginal families. In 1997 the AASCF asked people from Aboriginal communities - First Nations; Metis; those with status and those who were non-status; urban and rural; traditional and non-traditional to become part of the Aboriginal Community Council (ACC) to assist with the development of standards to enhance programming. This very disparate group of people (30-50 in a room together discussing every word and nuance), met quarterly to develop the vision and a number of standards. The vision developed was:

"The traditions, values, beliefs, language and customs of Aboriginal peoples and our com-

munities are respected and included in the supports and services to our children, families and caregivers, so we raise our children as healthy happy and productive individuals". (Aboriginal Community Council, 1998)

The Aboriginal Standards were first introduced into 1998 version of AASCF Standards for Children and Families and are still entrenched in the Canadian Accreditation Council's Standards and Accreditation Process*. The standards supported:

- On-going learning about aboriginal history and culture, with training for all staff on a yearly basis;

The elders were very clear that on-

We Don't Know What We Don't Know! continued

going training applied to everyone (Aboriginal and non-Aboriginal people) working in the system - as it was understood that no matter how learned and practicing someone is, there is always more to learn. Their approach was: **Only those who have more to learn would object to being asked to learn more.**

- Access to aboriginal resource people – elders, as the keepers of knowledge and tradition; and
- Providing positive role models through recruiting and retaining Aboriginal staff. The number of Aboriginal staff should aspire to be in proportion to the number of Aboriginal clients.

Fifteen years later, we (as a sector) are still struggling to meet the intent and outcomes identified in the vision and standards created by the ACC.

To be fair, it is not through ill-will or lack of awareness of the issues - as we all know what the issues are and, in most cases, what the answers are. What is hard, is transferring our knowledge and good will, into strategies and approaches that have meaning for the people we are working with. Most of us, me included, think we have a good understanding and knowledge base, from which to work. What we don't know is what we don't know. Over lunch with Tanya Pace-Crosschild, I learned about the Blackfoot approach to handling parent-teen conflict (see **"Parent Teen Conflict: A Blackfoot Perspective"** on p. 3) and was surprised. I have been in the position of seeing teens in this position as "out-of-control" and parents as

"abdicating their responsibility".
Oops!

While I have many facts about various Aboriginal cultures and traditions, what I am not well grounded in is the "world view" and how it is played out in day-to-day situations. When confronted with a situation, we naturally revert to what it is we know and act from that premise – which, when looking at it from another cultural lens, maybe (and often is) wrong. Cultural learning is often fraught with mistakes and bad assumptions i.e. Mongolian spots being mistaken for bruising, the act of not looking someone in the eye, when speaking together, being interpreted as avoidance not as a sign of respect. It is the "world view" that provides the context and meaning for the traditions, rituals and day-to-day actions. Learning a different "world view" and the importance of respecting and acting upon the traditions (asking an elder to open a meeting or event or making an offering) is not ingrained in our consciousness and/or part of our reality.

When Dr. Bob Lonne was presenting at the **Learning Our Way** symposium and the agency workshops, his first slide was an acknowledgement of our meeting on Aboriginal land and throughout his presentations stressed the need for all of us to learn and to work diligently to consciously indigenize our practice.

In his paper, **"Albertan Child Welfare: Opportunities for Better Processes and Outcomes"**, which will be part of the AASCF Journal to be published in spring 2012, Dr. Lonne states:

"To my mind, indigenizing child welfare systems involves embedding Aboriginal world views, cultural practices (i.e. ceremony), spirituality and relational approaches into all levels of statutory and sector organizations, as well as linking these systems with communities in ways that build and strengthen community leadership and capacity. The negative discourses about Indigenous communities needs to be confronted and language used that recognises and respects the many strengths evident, the capacity to survive significant disadvantage and social exclusion, and to work in collaborative ways to provide protection for children at risk of harm whilst remaining in partnership with parents. The size of this reform area should be viewed realistically, with timeframes for programs and services to be configured commensurate with the degree of difficulty experienced. I acknowledge that the federal/provincial responsibilities are problematic, but these issues can also be worked around when people and organizations collaboratively embrace a shared vision, principles and processes for a system reform agenda. Building a system that is characterized by culturally safe policies and practice should be the goal we set for ourselves."

We have a lot of work to do in this area and all of us have more to learn. We are lucky, in that there are so many Aboriginal people working alongside us (who are non-Aboriginal) willing to teach, answer our questions and, if we are very lucky, correct us when we misstep. (* In 2004 Canadian Accreditation Council separated from AASCF - assuming responsibility for standards and accreditation process.)



Dr. Bill Madsen presented a workshop in Edmonton February 24, 2012 entitled:

Safety-Organized Practice: Promoting Safety, Permanency and Well-Being

Family-Centered Services Project: www.family-centered-services.org,
madsen1@comcast.net



The power point presentation is available on AASCF Website :

[www.aascf.com/ManagementResources/Outcome Based Service Delivery/Forums Presentations](http://www.aascf.com/ManagementResources/OutcomeBasedServiceDelivery/ForumsPresentations)

Dr. Bill Madsen was back in Edmonton the week of Feb 20-24 meeting with ministry staff, CFSA supervisors and agency staff. He will again be in Alberta early in March to meet with CFSA staff from some of the southern regions.

Over the last years, Dr. Madsen has made a huge impression, in many Alberta circles, through his ideas, meetings and workshops for agency, ministry and CFSA staff. Last September he offered: ***An Overview of the Signs of Safety: A Practice Framework*** for front-line, middle and senior management within agencies and CFSA's and ***Successful Implementation of New Practice Approaches: Organizational Readiness and Organizational Culture*** for senior management within agencies and ministry. The focus of his work, this visit was on **Safety-Organized Practice: Promoting Safety, Permanency and Well-Being**.

Over the years, many different practice models have been developed and refined. Dr. Madsen makes the analogy of each being a "slice of the pie" and it is from the whole that we need to draw upon - as different situations require a different approach and tools.

Safety-organized practice draws from:

- Signs of Safety
- Collaborative Helping
- Appreciative Inquiry
- Motivational Interviewing
- Narrative and Solution-Focused Therapies

Dr. Madsen presented a number of easily used tools for practitioners to incorporate into their practice :

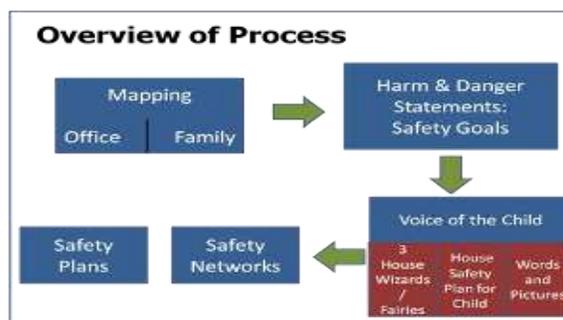
- Safety Maps - 3 questions from Signs of Safety; Collaborative Helping Map and the Integration of both;
- The differences between harm, danger and complicating factors;
- Questions to: elicit concerns, what is working

well, what needs to happen and getting to know the people in the network;

- Separating acts of protection from personal strengths, that are important, but do not directly address danger;
- Creating and sharing clear, factual harm and danger statements;
- Expanding the safety network to involve people in the safety plan; and
- Including children's voices in the assessment and planning.

Biography

Dr. William (Bill) Madsen, Ph.D., is the Founder and Director of the Family Centered Services Project (FCSP) in Massachusetts, an organization dedicated to inspiring, supporting and enhancing agencies' ability to develop new frameworks to put families at the center of collaborative, strength-based, culturally responsive services - through training, organizational consultation, ongoing coaching and technical assistance. He has authored "**Collaborative Therapy with Multi-Stressed Families**"; (2nd Edition), numerous articles and is currently working on a book entitled, "**Helping: Towards More Supportive Services**".



Resources:

Sonja Parker of Aspirations Consultancy
www.aspirationsconsultancy.com

Family-Centered Services Project:
www.family-centered-services.org.

Signs of Safety: www.signsofsafety.net

Upcoming Events

CALL FOR SUBMISSIONS: Accepting Submissions for the **5th edition of the AASCF Journal**

AASCF Leadership Bursary - Application Deadline April 2012

[The Alberta Association of Services for Children and Families Leadership Bursary Supported by Alberta Human Services](#)

Upcoming opportunities to learn more about OBSD include:

- **AASCF Journal: Special OBSD Edition** to be published in spring 2012 - with papers written by the facilitators/presenters from the *Learning Our Way Symposium* November 2011

- **“Lessons We Are Learning from OBSD Implementation”** a workshop at the Alberta College of Social Workers 2012 Conference: ***Celebrating the Person and the Professional*** , will be presented by:
 - Larry Gazzola**, Manager, Quality Assurance, Collaborative Policy and Analysis, Department of Human Services;
 - Lisa McDonald**, Project Manager, Outcome Based Service Delivery, Quality Assurance Services and Supports, Human Services Edmonton and Area CFSA—Region 6 and
 - Sandra Maygard**, AASCF –OBSD Lead

Saturday March 24, 2012, Shaw Conference Centre in Edmonton

- **Leading a Signs of Safety Organization: A Day for Agency Leaders with Andrew Turnell, Terry Murphy and Dan Koziolk;** Implementing the Signs of Safety (SOS) comprehensively within a child protection organization depends on significant investment from agency leadership.
 - April 12, 2012,
 - Oak Ridge Conference Center, Chaska, Minnesota, USA
 - Registration Fee: \$AU 260.00 (Approx. \$US 275.00)
 - Enquiries: registrations@signsofsafety.net

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Upcoming Events

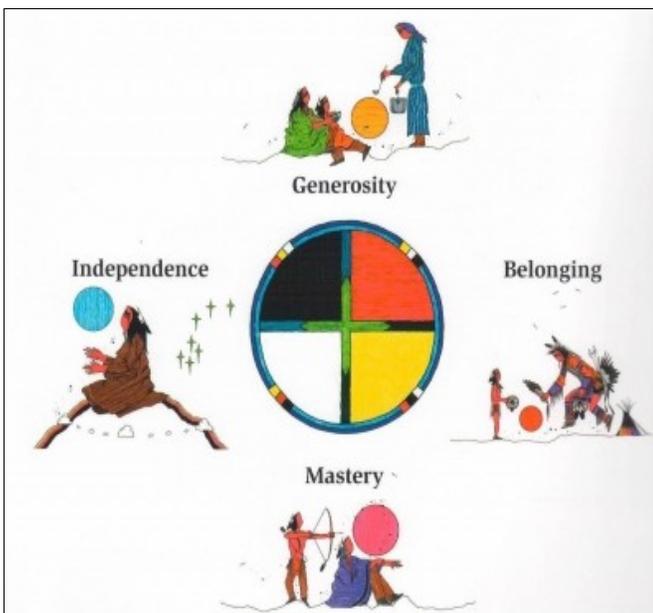


Dr. William Bell,
CEO and President of the Casey Family Programs
Casey Foundation
will be keynote speaker at:
Prairie Child Welfare Consortium Conference,
Reinvesting in Families: Securing a Brighter Future,
May 28-30, 2012
Radisson Hotel Edmonton South , Edmonton Alberta

Conference content and registration: www.research4children.com and
click onto [Events/Prairie Child Welfare Consortium Conference](#)

The AASCF will be sponsoring presentations by Dr. Bell in Edmonton and Calgary on May 31 and June 1, 2012. Details as to time, place and content will be sent out closer to the dates.

The Casey Foundation provides expertise and support to state, local and tribal child welfare agencies, assisting efforts that better the lives of children in foster care; builds public and political will to improve the child welfare system and ultimately prevent the need for foster care and provides high-quality foster care, kinship care and transition services for children and families while developing innovative practices that can be inherited by public agencies. www.casey.org



Circle of Courage
Medicine Wheel
by
Lakota artist
George Blue Bird

Resources

Television:

"8th Fire" - Aboriginal Peoples, Canada and the Way Forward" -

CBC TV 2011– aired January 12, 2012 - 8TH FIRE is a provocative, high-energy journey through Aboriginal country showing you why we need to fix Canada's 500 year-old relationship with Indigenous peoples; a relationship mired in colonialism, conflict and denial. 8TH FIRE propels you past prejudice, stereotypes and misunderstandings, to encounters with an impressive new generation of Aboriginal Canadians who are reclaiming both their culture and their confidence

<http://www.cbc.ca/doczone/8thfire/2011/11/tv-series-8th-fire.html>

EPISODE 1: **Indigenous in the City** - Meet the rich kaleidoscope of Aboriginal people who are fast joining the country's urban middle class and bringing their culture with them.

<http://www.cbc.ca/doczone/8thfire/2011/11/indigenous-in-the-city.html>

EPISODE 2: **It's Time!** - Memorable people and stories from across the country illustrate why there's an economic, demographic and moral imperative to fix Canada's troubled 500-year relationship with Aboriginals. <http://www.cbc.ca/doczone/8thfire/2011/11/its-time.html>

EPISODE 3: **Whose Land Is It Anyway?** - An evocative look at the role that land plays in the conflicted relationship with Aboriginal peoples and the rest of Canada.

<http://www.cbc.ca/doczone/8thfire/2011/11/whose-land-is-it-anyway.html>

EPISODE 4: **At the Crossroads** - How the Aboriginal community's feisty and self-confident youth; the "Seventh Generation" who are taking new pride in their heritage and pointing the way forward to a new relationship.

<http://www.cbc.ca/doczone/8thfire/2011/11/at-the-crossroads.html>

"Hidden America" by Diane Sawyer ; ABC TV—20/20

Part 1: Robert lives in a crumbling trailer but has Oval Office dreams

<http://abcnews.go.com/2020/video/hidden-america-children-plains-robert-crumbling-trailer-dreams-2020-14742304>

Part 2: Girl Fears for Mother's Safety

<http://abcnews.go.com/2020/video/girl-fears-mothers-safety-14736664>

Part 3: Alaina wants to be a star, will an unplanned pregnancy stop her?

<http://abcnews.go.com/2020/video/hidden-america-changing-dreams-unplanned-pregnancy-alaina-star-2020-14742371?tab=9482930§ion=1206863&playlist=15431000>

Radio:

"Aging out of the foster care system" CBC Radio; The Current ; Thursday January 19, 2012

For an estimated 85-thousand children and youth across Canada home is an elusive concept and parents come in the form of children's aid or state guardians. And when those kids hit adulthood they are on their own: Youth forced by their age to leave care are over-represented in the justice system, mental health and in shelters. Today, we hear from young people trying to change the odds for the kids coming up after them <http://www.cbc.ca/thecurrent/episode/2012/01/19/aging-out-of-the-foster-care-system/>

"Whitehorse Town Hall: Fathers without Fathers - Aboriginal Men in Canada" ; CBC Radio; The Current, Thursday January 12, 2012

"The percentage of Aboriginal children being raised by a single parent -- usually the mother -- is double the percentage of other Canadian children. One in 5 First Nations women over the age of 15 is a single mom. And if statistics don't change, a growing number of Aboriginal boys will typically become absent dads themselves" <http://www.cbc.ca/thecurrent/episode/2012/01/12/fathers-without-fathers---aboriginal-men-in-canada/>

Other Aboriginal Resources:

Aboriginal Canada Portal is a window into First Nations, Métis and Inuit online resources and government programs and services: <http://www.aboriginalcanada.gc.ca>.

Aboriginal Policy Initiative: Strengthening Relationships, the Government of Alberta's Aboriginal Policy Framework: <http://www.child.alberta.ca/home/524.cfm>

Alberta Chamber of Resources: Aboriginal Population in Alberta <http://www.acr-alberta.com/AboriginalProgramsProject/AboriginalPopulationinAlberta/tabid/231/Default.aspx>

First Nations Child and Family Caring Society of Canada - First Nations Child Welfare Research and Knowledge Mobilization: <http://www.fnfcfs.com/research/research-knowledge-mobilization>

First Nations Research Site – On-Line Journal - First Peoples Child & Family Review - A Journal on

Resources —OBSD continued

Innovation and Best Practices in Aboriginal Child Welfare Administration, Research, Policy and Practice: <http://www.fncaringsociety.com/publications/online-journal/archives>

Kiskisik Awaasisak: Remembering the Children – Understanding the Overrepresentation of First

Nations Children in the Child Welfare System; Assembly of First Nations 2011 (citation: Vandne Sinha, Nico Trocme, Barbara Fallon, Bruce MacLaurin, Elizabeth Fast, Shelley Thomas Prokop, et. al. 2011) <http://www.fncfcs.com/sites/default/files/docs/FNCIS-2008-report.pdf>

Reconciliation in Child Welfare: Touchstones of Hope for Indigenous Children, Youth, and Families,

Cindy Blackstock, Terry cross, John George, Ivan Brown, Jocelyn Formsma; co-published by National Indian Child welfare Assoc., 2006 http://www.reconciliationmovement.org/docs/Touchstones_of_Hope.pdf
<http://www.reconciliationmovement.org>

The Urban Aboriginal Peoples Study Environics Institute, Michael Adams, 2011

An extensive new research study that captures the values, experiences and aspirations of Aboriginal peoples living in Vancouver, Edmonton, Calgary, Regina, Saskatoon, Winnipeg, Thunder Bay, Toronto, Montreal, Halifax and Ottawa; Speaking directly with 2,614 First Nations peoples, Métis and Inuit living in these major Canadian cities, as well as 2,501 non-Aboriginal Canadians. Guided by an Advisory Circle, Aboriginal people designed the research themes, methodology, and executed the main survey. <http://uaps.ca/wp-content/uploads>
http://uaps.ca/wp-content/uploads/2010/03/UAPS-Main-Report_Dec.pdf

Unique Considerations for Aboriginal Children and Youth: companion document to **Towards Sustainable**

Child Welfare in Ontario, Commission to Promote Sustainable Child Welfare, 2010 <http://www.sustainingchildwelfare.ca/>
<http://www.sustainingchildwelfare.ca/assets/CPSCW-Unique-Considerations-for-Aboriginal-Children-and-Youth-201006.pdf>

Unsettling the Settler Within, Indian Residential Schools, Truth Telling, and Reconciliation in Canada, by Paulette Regan, (UBC Press, 2010)

a former residential-schools-claims manager, argues that in order to truly participate in the transformative possibilities of reconciliation, non-Aboriginal Canadians must undergo their own process of decolonization. They must relinquish the persistent myth of themselves as peacemakers and acknowledge the destructive legacy of a society that has stubbornly ignored and devalued Indigenous experience. With former students offering their stories as part of the truth and reconciliation processes, Regan advocates for an ethos that learns from the past, making space for an Indigenous historical counter-narrative to avoid perpetuating a colonial relationship between Aboriginal and settler peoples. <http://www.ubcpres.ca/books/pdf/chapters/2010/UnsettlingTheSettlerWithin.pdf>

Other:

Aspirations Consultancy - Sonja Parker - Bringing the Signs of Safety approach and safety-organised practice to child protection professionals, families and organisations: <http://www.aspirationsconsultancy.com>

Family-Centered Services Project: <http://www.family-centered-services.org>,

Signs of Safety: <http://www.signsofsafety.net>

United Nations Convention on the Rights of the Child - A foundational document for good practice and reform, in that it clearly locates the rights of children within a framework that includes a right to:

- being a person in their own right with inalienable personality and personhood;
- having a family environment that involves parental entitlements, and
- a right to grow up in a community, with all the attendant social and cultural beliefs, arrangements and connections that enable us to grow into healthy active citizens.

<http://www2.ohchr.org/english/law/crc.;htm> http://www.unicef.org/crc/index_30160.html

