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Length:

6:45 min

Video URL:

https://vimeo.com/217252752

00:00

(Video begins)

(IECSS Indigenous Logo appears on screen)

00:04

[Drumming track #1 begins]

Text: The Inclusive Early Childhood Service System Project (IECSS) seeks to understand early childhood, disability and care services through family experience.

(Photo of landscape from the District of Timiskaming)

We spoke with families in urban and rural communities in:

The County of Wellington

The District of Timiskaming

The City of Toronto

The City of Hamilton

Constance Lake First Nation.

(Photo of members of the Temiskaming Elders Council)

In this video, we share the perspectives of Indigenous families in the study with interpretation from the Temiskaming Elders Council.

00:28

(Image fades to black and music volume decreases)

Title: Indigenous Understanding of Disability

00:33

(Screen fades to white and music volume increases)

Text: The cultural concept of “disability” as it is defined in western medicine is inconsistent with Indigenous ways of knowing.

(Photo of Indigenous languages mural at Native Child and Family Services Toronto)

Many Indigenous languages have no word for the term disability.

Developmental differences are seen as part of what makes that individual unique.

(Photo of man holding a baby in a regalia)

Many Indigenous communities consider children gifts from the Creator.

(Image of a child playing in corn)

Every child has a purpose, has value, and belongs within the community.

01:02

(Photo of a young girl in a red dress)

[Elder Marcia Brown Martel speaking]

>> We have a little one in our community and she is innocent and beautiful

>> and you cannot have any other sense around her except for one of peace - and love.

(Image of Elder Mario and a baby)

>> It’s just an awesome feeling to be in her presence.

(Image of Melissa sitting down on a chair holding a baby)

01:27

(Image fades to white)

Text: Differences in how children’s abilities are understood in Indigenous and non-Indigenous services make diagnosis and labelling limiting and confusing for parents.

01:36

(Photo of Temiskaming Native Women’s Support Group crest painted on a wall)

[Elder Marcia Brown Martel speaking]

>> One of the concerns that I have noticed over the years is that the acceptability from our parents to accept the diagnosis

(Photo of a Hospital sign in Hamilton, Ontario)

that may be incorrect and they know it … but they don’t care because

(Photo of a wooden ramp leading up to a building entrance in the District of Timiskaming)

it accesses services and funds that they otherwise wouldn’t be able to access.

01:57

Image fades to black and music fades)

[Marcia and Melissa Drumming track 2 begins]

Title: Community, Family, and Culture

02:03

[Video footage of Elder Marcia and Melissa drumming and singing]

02:07

(Photo of a moose glass décor at Native Child and Family Services)

Text: Indigenous families tend to be more comfortable accessing Indigenous services and express mistrust in non-Indigenous health, developmental, and school services.

(Photo of a moccasin display)

Families told us they prefer their children remain in child care spaces that are Indigenous-led rather than going into elementary schools.

(Photo of a classroom at Temiskaming Native Women’s Support Group)

Removing an Indigenous child from the care and support of their community can interrupt the child’s learning experience and negatively impact development.

(Photo of Hamilton’s landscape with water in the foreground and buildings in the background)

Our findings indicate that services for children with disabilities often require children and their families to go outside their community. This may mean a geographic, cultural, or social community.

(Photo of the Long House at Native Child and Family Services)

The Family Support model reflects Indigenous approaches to supporting children with diverse abilities. Most early childhood disability programs have a limited focus on interventions with individual children rather than the whole family.

(Photo of a playground in the District of Timiskaming)

Families ensure that children have a place to belong, even as they seek out therapies, medical services, and school.

02:54

(Video footage of Elder Marilyn drumming)

[Elder Marilyn Chevrier-Willis speaking]

>> It’s very important that you have the grandparents

(Photo of families on the land)

>> and the parents with you, around,

(Black and white photo of baby)

>> helping each other, sharing each other,

(Photo of another baby)

>> because [to] everyone that child is a gift.

03:16

(Image fades to black and music fades)

Title: Access to Services

[Drumming track #1 begins]

03:23

(Video footage of a bulletin board with the words, “Every child is an artist”)

[Elder Marcia Brown Martel speaking]>> The parent’s I’ve met are extremely adaptive to what it is the needs of the child are.

(Photo of the Keepers of the Circle building with a teepee in front)

>> And if it’s a physical need, if it’s an emotional ‘I need counselling’, they find the service, but it may not be the professional service that

(Photo of the McMaster Children’s Hospital in Hamilton, Ontario)

>> someone within the southern parts of Ontario would actually receive.

03:48

(Photo of a road in Northern Ontario)

Text: Our study found that families must do a lot of work in order to access services.

(Panning video footage of a lake in the District of Timiskaming)

This means interacting with multiple professionals, travelling, taking time, securing funding, and chasing documentation to qualify for service.

(Panning video footage of drums hung on a wall)

The resources families use to interact with services detract from the time they can spend with family and in their community.

04:11

(Photo of a classroom with toys)

[Elder Marcia Brown Martel speaking]

>> They just don’t have time.

(Photo of a pow-wow event)

>> People do not have time to do both cultural interactions,

(Video footage of a classroom in the District of Timiskaming)

>> cultural learning and traditional understanding as they raise their children.

(Photo of a playground)

>> The priority becomes the physical needs of the child.

(Photo of a road in Hamilton, Ontario)

>> And that sometimes overtakes that time in a day

(Photo of a library)

>> to be able to come to an office and spend some time

(Photo of a display with animals labeled with words: Honesty; Humility; Wisdom, and; Bravery)

>> learning about drumming learning about cultural things.

04:50

(Screen fades to white)

Text: Access to services is determined by availability, waitlists, cost, and different practice philosophies. All families need support that is appropriate for their children.

(Photo of books on a shelf)

Families may need to choose between Indigenous services and disability services. Some Indigenous services are not disability accessible, and some disability services are not culturally safe. All services should be accessible, inclusive, and culturally safe.

(Photo of a road in the Northern Ontario landscape)

Early intervention is widely regarded as essential to promoting development for children with disabilities.

(Photo of Temiskaming Lake)

For families raising their children in traditional ways, intervening early in development may be inconsistent with their worldview.

05:29

(Photo of flags hung on the wall at Native Child and Family Services)

[Elder Marilyn Chevrier-Willis speaking]

>> Identity is very important. Identity to know where we belong in life.

(Photo of a pregnant woman)

>> It’s very important, our culture, to know the history, and everything of our ancestors.

05:43

(Screen fades to white)

Text: A better understanding of cultural perspectives of child development would lead to greater access for all families.

05:52

(Photo of a family at a lake)

[Lynn Cormier speaking]>> With a little guidance and going back to our roots, and our culture,

(Photo of a woman performing a ceremony in nature)

>> and through our Elders, that will help us grow and continue to help our people that truly do need it.”

(Screen fades to black and music fades out)

06:06

(White screen fades in with text)

[Marcia and Melissa Drumming track 2 begins]

ACKNOWLEDGEMENTS

Thank you to:

The Temiskaming Elders Council:

Marie Boucher

Mario Batisse

Marilyn Chevrier-Willis

Marcia Brown Martel

Tom Wabie

Lilianne Ethier

And Roberta Oshkawbewisens

(Next screen)

(Logo of Temiskaming Native Women’s Support Group)

Thank you to:

Temiskaming Native Women’s Support Group

And

Ann Batisse

Arlene Haché

Lynne Cormier

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Stephanie McLaren

(Next screen)

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Amber Holmes

Penelope Smith

Yvonne Bomberry

(Next screen)

Thank you to:

(Logo - Niwasa Aboriginal Education Programs)

(Logo - Native Child and Family Services of Toronto)

(Next screen)

The IECSS Project team are:

Principal Investigator: Kathryn Underwood

Co-Investigators: Elaine Frankel, Magdalena Janus, Martha Friendly, Arlene Haché, Donna Lero, Kathy Brophy

Collaborators: Karen Spalding, Melanie Panitch, Kathryn Church, Henry Parada, and Tricia van Rhijn, Wendy Freeman

(Logo – Social Sciences and Humanities Research Council (SSRHC))

(Logo – Wellington County) (Logo – Ryerson University)

(Logo – District of Timiskaming Best Start Network)

(Next screen)

(Screen fades to black)

www.InclusiveEarlyChildhood.ca

(Music track ends – Women cheering and laughing)