

Community Healing and Intervention Program Newsletter: Čupnakutnamu (Autumn) 2002

Ki'su'k Kyukyit! Welcome to the Čupnakutnamu (Autumn) 2002 Community Healing and Intervention Program (CHIP) newsletter.

The relaxing days of summer have come to an end, and it is back to the hustle and bustle of the school year and community activities.

This edition of the CHIP newsletter will highlight some resources and activities regarding individuals, families and communities who are affected by prenatal exposure to alcohol.



Did you know?

- Did you know that Boardmaker is a computer program used to make visual reminders (e.g. cues for chores)?
- To find Boardmaker, ask a speech-language pathologist or a special education teacher

NEW FAS Documentary!

FAS:

When the Children Grow Up

- ❖ Knowledge Network
- ❖ September 30, 2002
- ❖ 8:00 p.m. Mountain Time
- ❖ 45 minute documentary profiling adults living with FAS
- ❖ Leaders in the field of FAS:
 - ❖ Jan Lutke (FAS/E Support Network of B.C.)
 - ❖ Dr. Christine Looock (Children's and Women's Health Centre, Vancouver)
 - ❖ Professor Ann Streissguth (Fetal Alcohol and Drug Unit, University of Washington)
- ❖ 15-minute in-studio discussion highlighting the resources available in British Columbia

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NEW FAS Webcast!

The 3rd Annual Fetal Alcohol Canadian Expertise (FACE) Research Roundtable

- The 3rd annual Fetal Alcohol Canadian Expertise (FACE) Research Roundtable met on September 9, 2002 in Vancouver
- The webcast of the meeting will be available online from Monday September 30, 2002 to March 30, 2003
- Webcast includes:
 - Online video presentation
 - Downloads of all Power Point presentations
 - Links, articles, contact info.

- To access the webcast, go to www.knowtv.com
- Computer requirements:
 - Mac or PC
 - Minimum 56 kbps connection, cable or DSL is best
 - Download and install the FREE QuickTime player from:
www.apple.com/quicktime/download/
 - Internet Explorer (Version 5 or above) or Netscape Navigator

Traditional Parenting by Jason Louie, CHIP Community Support Worker

In 1995, I had an opportunity to interview two elders from Lower Kootenay. Our topic was "Traditional Parenting" of the Yaqan Nukiy people. I interviewed Mr. Thomas White and my grandmother Isobel Louie. Mr. Bob Jacobs acted as our translator as Thomas and Isobel spoke Ktunaxa the majority of the time. This story is very dear to me because Thomas and Bobby are no longer with us today. Both were

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very knowledgeable in the history of our people.

Today, it is a difficult task to be a parent in a world that has certain "standards." So many single parents in our Nation have many barriers to overcome. Even in a family that has two parents, parenting is still difficult. It would be helpful to have a "hand book" to parenting. But we don't. What we do have is a link to the past through our elders whose numbers are dropping every year. We have their stories that may help parents to cope today.

During our interview, I asked "How did parents discipline their children?" The response was said in a manner that was immediate. Thomas responded by saying "My folks threw me out for the night." If a child was misbehaving or not listening to their parents, or being disobedient in any way, their punishment was being sent outside at night. There is also a "spiritual" aspect to this that I do not wish to go into detail about. Thomas said with a grin "It didn't matter if you were crying or said sorry; by then it was too late." He went on to say, " I had a lot to think about when I was out there."

Thinking about this parenting technique today, it must have had a positive

effect on a child's upbringing. I look at some elders' mannerisms and the way that they present themselves today. They are gentle yet firm, quiet yet they have a voice, bold yet sensitive. It is beautiful.

Should this technique be applied today? What would the Ministry of Social Services say to this? They would say it was abuse. Today, there is a desperate need for the Ministry, as well as our own people, to know our traditions.

Later in the interview I asked, "Who was responsible for raising children?" We have all heard the saying "It takes a whole community to raise a child." But what does that actually mean? In the event that a husband would pass on, it was the duty of the husband's brother to step in as a parent. This was not an arrangement that was intimate between the widow and the husband's brother, rather it was to carry out the duties of hunting and providing for the family. Someone was always there for the children. It was believed that these young ones were but on loan from the Higher Power and were treated as such. There was a role for everyone: the Chiefs on a hunt, hereditary Chiefs, the ones who gathered berries, those who gathered wood, spiritual leaders. Everyone had a place regardless of their age or gender.

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Today there are a lot of gaps in our native society. At a community function, should we see a child misbehaving, there is a fear to correct that child's behaviour. The fear is that we may anger the parents of these children. Historically, it would be acceptable to correct a misbehaving child. Correcting a child does not mean ridiculing or belittling. It is actually telling the child what they are doing is wrong and explaining why they should not do what they are doing. It was OK to parent when the parents were not around. It was a shared responsibility of the community.

We may never live the way our people lived 100 years ago; however, we could live with many aspects of 100 years ago. I witness children and youth today displaying violent and destructive behaviour to themselves and others. I feel that there are no "bad" kids, just kids that are "misguided" in their path in this life. We can look to the past for some possible answers for the future. Our past is a link to our identity as a man, woman, child, mother and father.

Being a parent is a job for life! There are no holidays that we can take, nor a leave of absence. It's 24 hours a day, seven days a week. Yes, it is draining, frustrating, and even times of breaking down in tears. Can I trust him, her, or them? Sometimes, it is a matter of

taking a healthy risk, letting down our guard and exploring options.

What options are available for parents? They are limited, but here are some ideas: Elders, friends, family, parent support groups, some services through CHIP, Family Violence Worker, Community Support Worker, Social Development Worker, and some services through Ktunaxa/Kinbasket Child and Family Services. These are just some ideas that may be helpful.

In closing, I would like to share with you that the Traditional Parenting video that I mentioned may possibly be available to the Nation at a later date. I will keep everyone posted as to the status of the video. Thank you and I wish you all the best! TAXAS!



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NEW Materials from CHIP!

- ◆ Pamphlet: "Alcohol, Marijuana, Cocaine, & Pregnancy: What you need to know"
- ◆ Fact Sheet: "Alcohol, Marijuana, Cocaine & Pregnancy"
- ◆ The pamphlet and the accompanying fact sheet were both researched and designed by Mary McKenna, CHIP Early Intervention Planner (Invermere)
- ◆ **Frequently Asked Questions (FAQ) Re: Prenatal Exposure to Alcohol**
- ◆ Researched and designed by Sue Bannatyne, CHIP Early Intervention Planner (Fernie)
- ◆ The Frequently Asked Questions resource is nearing completion
- ◆ *Please contact CHIP if you are interested in these new resources (see end of newsletter for how to contact CHIP)*



CHIP would like to **congratulate Jason Louie and John Barnes** for participating in a national research project. The project, commissioned by the Ontario Federation of Indian Friendship Centres, focussed on how Native cultural practices, perspectives and traditions can be applied to working with individuals affected by FAS. Congratulations Jason and John!



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Public Awareness Campaign for the Prevention Of Fetal Alcohol Spectrum Disorder (FASD)

- Lynnette Wray, the CHIP Coordinator, is a member of the advisory committee for B.C.'s public awareness campaign for the prevention of FASD
- The Ministry of Children and Family Development is taking the lead on this project, with Anne Fuller (Provincial FASD Prevention Consultant) as chair
- The plan and materials for the awareness campaign should be ready for display by February, 2003

Fast Facts About CHIP

Mandate: To provide holistic, culturally sensitive support services to Aboriginal children and Aboriginal youth who are affected by prenatal exposure to alcohol and who live in the East Kootenay region

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CHIP would like to thank the following organizations for their on-going support:

- ❖ The Interior Health Authority of British Columbia for funding CHIP
- ❖ The College of the Rockies for housing and maintaining CHIP's collection of FAS/ARND resources

THANK YOU!

