



ᐃᓄᓐᑖᑎᑦᑕ  
Inuuqatigiit

Centre for Inuit Children, Youth and Families

# **STUDENT & VOLUNTEER ORIENTATION MANUAL**

230 & 224 McArthur Avenue  
Ottawa, ON K1L 6P5

613-744-3133

[www.inuuqatigiit.ca](http://www.inuuqatigiit.ca)

## **SECTION 1: Inuuqatigiit – Centre for Inuit Children, Youth and Families**

### **1.1 Welcome:**

First of all, thank you for your interest in participating as a student or volunteer at Inuuqatigiit – Centre for Inuit Children, Youth and Families (formerly known as the Ottawa Inuit Children's Centre). We hope that your time with us is rewarding and fulfilling. Below you will find some information about our agency that should help you get to know us.

### **1.2 Our History:**

Inuuqatigiit (OICC) was established in August 2005 by parents of children enrolled in Tungasuvvingat Inuit Head Start. Tungasuvvingat Inuit Head Start was first established in March 1997 under the umbrella of Tungasuvvingat Inuit. Tungasuvvingat Inuit was the program sponsor until April 2006. In keeping with the parent-driven philosophy and mandate embedded in the *Aboriginal Head Start Principles and Guidelines*, sponsorship of the Head Start was transferred by the Public Health Agency of Canada (renamed Sivummut Head Start) to Inuuqatigiit – Centre for Inuit Children, Youth and Families.

Today, Inuuqatigiit is a multi-service Inuit organization that provides cultural, educational, recreational and social support services to children, youth and families of Ottawa's growing Inuit community. The centre serves as a major hub of early years and youth services for Inuit families in Ottawa.

### **1.3 Our Mandate:**

To serve Inuit children, youth and families.

### **1.4 Our Vision:**

Strong culture, strong families, strong community

### **1.5 Our Mission:**

In partnership with parents and the community, Inuuqatigiit fosters strong and proud Inuit children, youth and families.

### **1.6 Our Objectives:**

To provide Inuit children and youth with a learning environment that will enhance their overall development; to foster positive parenting through support and education; and to promote the retention of the Inuit culture and language.

## **1.7 Our Board of Directors:**

In keeping with the philosophy of a community-driven organization, the by-laws of Inuuqatigiit require that a majority of directors on the Board be parents of children enrolled in programs offered by Inuuqatigiit, and a majority be Inuit. These measures ensure that all Inuuqatigiit programming is relevant to the community it serves. As such, our staff and Board of Directors are aware of issues that Inuit families face in an urban setting. Elections are held at our Annual General Meeting (AGM) each fall. You are more than welcome to attend our AGM if you wish or better yet, help us prepare for the event.

## **1.8 Our Partnerships with Families:**

We are committed to building strength and resiliency within families and within the Inuit community. We believe that families who are healthy and strong are able to raise healthy and strong children. Tapping into the strengths of families from a place of resiliency and capability is a philosophy that permeates all of Inuuqatigiit programs. The staff of Inuuqatigiit supports the belief that it is a parent's right and responsibility to be involved in all aspects of the planning, development, implementation and evaluation of their child's programming.

## **1.9 Our Values:**

Inuit Qaujimaqatigiit are the values that are understood to be “the Inuit way of doing things: the past, present and future knowledge, experience and values of Inuit society”. Inuuqatigiit reflects these values in the way we work.

- i. Pijitsirniq: We recognize that each person has a valuable contribution in serving our community.*
- ii. Pilimmaksarniq: We learn from each other and through experience.*
- iii. Piliriqatigiingniq: We work collaboratively toward common goals.*
- iv. Aajiqatigiingniq: We respect and consider different perspectives when making decisions.*
- v. Qanuqtuurungarniq: We find solutions and use our resources effectively.*
- vi. Avatimik kamattiarniq: We respect and nurture our relationship with the environment.*

## **1.10 Our Core Programs & Services:**

### **1. Sivummut Head Start**

Sivummut Head Start is a licensed culturally-based bilingual (Inuktitut/English) early intervention, half-day preschool program that serves Inuit children between 18 months - 6 years of age. The main goal of this program is to provide a cultural learning environment for Inuit children and their parents, and to give children an educational “head start”.

2. *Tukimut Afterschool Program*

Tukimut Afterschool Program provides a rich variety of afterschool programming to Inuit youth aged 6-13 years living in the Ottawa area. Programming includes cultural activities, recreation, healthy living and homework support. Adjunct activities to Tukimut include art classes, physical fitness programs, Hip Hop classes and camps.

3. *Akwe:go Urban Aboriginal Children's Program*

A new program designed to support urban aboriginal children aged 7-12, addressing the specific needs of the children. This program provides a direct, individualized service approach to address the needs of children requiring additional supports. Needs are identified through an intake process and involve the parent/caregiver at the onset of receiving services. Group activities and individual supports are offered.

4. *Bridging the Gap*

The goal of this program is to increase success of Inuit children/youth attending Ottawa area schools. Program components include home - school liaison, parent support and education, referrals, cultural awareness and education for teachers/school staff and child support.

5. *Tumiralaat Child Care Centre*

Tumiralaat Child Care Centre is a full-day program. It is licensed by the Ministry of Children and Youth Services for 26 children between 18 months and 6 years of age. The program is play based and integrates cultural components throughout activities.

6. *OCDSB Kindergarten*

In partnership with the Ottawa Carleton District School Board we offer a full day Kindergarten classroom in our facility. Inuit children who are four and five attend a blended JK/SK program that integrates culture and language into the Ministry of Education's Kindergarten curriculum.

7. *Uqausivut Language Program*

This project focuses on strategies aimed at the preservation of the Inuktitut language in an urban setting. Project activities include Inuktitut classes for children, youth and adults, an Inuktitut resource library and Inuktitut learning circles for children enrolled in Sivummut Head Start and Tumiralaat Child Care.

8. *EarlyON*

Funded by the Ministry of Education, this program provides drop-in activities to engage young Inuit children – newborns to 6 years – and their parents in fun, culturally-based, hands-on activities that support bonds between parent and child. This includes a pre/post-natal program with a pregnancy circle, Breakfast with Baby, individual supports, healthy meals, outreach/referrals and guest speakers.

## 9. *Family Supports*

Programs that provide wrap around support, safe spaces, and Inuit specific services tailored to the needs of urban families. Inuuqatigiit offers a variety of specialized programs that leverage the wisdom, skills, and ways of Inuit to provide comfort and help to families going through challenges. We take an inclusive, holistic approach with a unique Inuit perspective for all age groups and generations. Programs include: Family Well-Being, Inunnguiniq Parenting Program

## 10. *Katujjiqatigiit Mental Wellness Program*

This important program addresses a gap in mental health services available for Inuit families and youth living in Ottawa. We provide readily accessible, trauma-informed, culturally and linguistically relevant mental health counselling services to youth and families. This includes individual counselling, crisis appointments, a trauma and addiction group for parents, and the Tree of Life program for youth.

## 11. *Tasiuqatigiit Program*

A program that supports Inuit children, youth and their families who are receiving care at the Children's Hospital of Eastern Ontario or who are residing in group homes or homes for the medically fragile. The program supports and welcomes Inuit children and families to the Ottawa Inuit community and ensures that local support organizations are aware of and will encourage referrals to Tasiuqatigiit.

## 12. *Advocacy*

The staff of Inuuqatigiit participate on a variety of committees and networks to ensure that the perspective of Inuit children and families living in an urban setting is at the forefront of key decision making. The breadth of these activities illustrates the potential that Inuuqatigiit offers as a valued contributor during municipal, provincial/territorial, and national discussions that involve Inuit and their children. These activities have provided Inuuqatigiit with the opportunity to educate and to ensure that the voice of the Inuit urban community is heard when programs or policies are being developed.

## SECTION 2: HELPFUL INFORMATION ON INUIT

### 2.1 Aboriginal Peoples in Canada

There are three different groups of Aboriginal people living in Canada. They are First Nations, Métis and Inuit. Each group has a unique history within Canada and distinct traditions, beliefs and cultural practices.

The Assembly of First Nations defines First Nations (“Indians” in the Constitution) as “generally those registered under Canada’s *Indian Act*.” First Nations are a diverse group representing more than 52 nations (such as the Cree, Mohawk, Haida and others) and more than 60 languages.”

Métis are a people of mixed First Nation and European ancestry who self identify themselves as Métis, as distinct from First Nations people, Inuit or non-Aboriginal people. The Métis have a unique culture that draws on their diverse ancestral origins, such as Scottish, French, Ojibway and Cree.

Inuit (meaning people in Inuktitut) were previously known as Eskimos. This term is no longer appropriate as Inuit find it distasteful. Inuit are indigenous to Canada’s Arctic regions. Although Inuit are a federal responsibility, they are not a part of the Indian Act. Inuit pay taxes and do not live on reserves.

Although similar values are shared amongst the groups, it is important to recognize the distinctness of each culture. It is also important to note that within each indigenous group, many differences exist including traditions, ceremonies, language, and diet.

### 2.2 Where do Inuit live?

Inuit historically lived, and continue to live, in Nunavut, Northwest Territories, Northern Quebec and Northern Labrador. These four regions in the Arctic are referred to as Inuit Nunaat which is a term that means Inuit homeland. Within the homeland there are 53 communities spread out across the Arctic. The land mass of Inuit Nunaat covers approximately 40% of Canada. An estimated 17% of Inuit live in urban centres and 5% in rural areas outside Inuit Nunaat. Ottawa has the largest urban Inuit population in all of Canada with an estimated 2000 Inuit.

### 2.3 Culture & Language

Inuit are very proud of their culture and language. Inuit in Canada speak 4 main languages, the most common of which is Inuktitut. For more specific information about Inuit culture, visit our ICOR portal at [www.icor.inuuqatigiit.ca](http://www.icor.inuuqatigiit.ca).

## 2.4 Country Food

Country food is the name that Inuit use to describe traditional foods such as arctic char, seal meat, whale, caribou etc. Originally these foods were consumed for day to day survival. In modern day country foods provide a cultural connection for Inuit that connects family and community and is high in nutritional value. Whether in an urban setting or in small northern communities country foods always bring people together and are anticipated at community events. In urban settings, particularly for Inuit living outside the north, country food provides a vital cultural connection. Caribou, seal and char are often eaten frozen and uncooked which is preferred by many Inuit. Caribou stew is also very delicious.

The cost of food in the North is often much more expensive than in the south. Food and any raw materials must be brought up by plane or ship in the summer months. An example of the cost of food in Igloolik Nunavut is shown below compared to that of Ottawa:

- 5 lb bag of potatoes in Igloolik is \$8.75 while in Ottawa it is \$2.49
- 2 litres of 2% milk in Igloolik is \$7.49 while in Ottawa it is \$3.99
- 5 kg of white flour in Igloolik is \$23.59 while in Ottawa it is \$9.99

## 2.5 Historical Factors Affecting Inuit Today

### *Early Explorers*

The first recorded contact between Inuit and early explorers was with Sir Martin Frobisher in 1576 in the area of what is now called Frobisher Bay. These stories are still told within the oral history of Iqalungmiut (Inuit of the Iqaluit area) which makes it interesting to hear both sides of the story.

Regular contact truly started in the 1700's and 1800's when people like John Franklin, and Henry Hudson were searching for the Northwest Passage and the whalers were plying Arctic waters. When Europeans started hunting whales, this initiated prolonged contact with Inuit. When the whaling industry slowed down it was replaced with the fur trade in the early 1900's. This aspect of history effected many species of animals and Inuit in general. For example, the demand for fox pelts resulted in the decline of the fox population and the development of Hudson Bay Company posts throughout the Arctic.

### *Relocation*

By the mid 1900's Inuit saw more government and missionary posts spring up to "convert" Inuit into Christians. Canada became quite interested in the Arctic at this time for sovereignty purposes during the cold war. This resulted in military posts with the Distant Early Warning Sites (DEW) in conjunction with the American Government. Because of these initiatives, Inuit were relocated into permanent housing in various

settlements across the Arctic. Inuit were also relocated into the “high” Arctic for sovereignty purposes. Many Inuit did not survive this transition because they were not familiar with the land and animal migration routes, and many starved to death as a result. This part of history is referred to as the “High Arctic Exiles” and resulted in the communities of Grise Ford and Resolute Bay which are now on the map of Canada as the two most northern communities in Canada.

### *Number Identification*

During a time when government administrators were exploring the last frontier, a new initiative was formed called E-Number Identification System. Inuit culture has its own naming system. Typically a baby is named after a significant other, who may be deceased, and it is believed that the child will take on certain traits or characteristics of the person they are named after. Last names were not used so by southern standards, this made it difficult for RCMP, church missionaries and medical personnel to officially “track” Inuit. Ultimately, a system to start naming Inuit by numbers was created. A disk number was assigned that started with W or E to signify West or East.

Between 1945 and 1970 the E-Number system was widely used to issue family benefit cheques or other programs to Inuit. This continued until 1968 at which point the NWT Council proposed “project surname” so that Inuit would have two names to identify themselves by. Abraham Okpik travelled to every community in the Northwest Territories and what is now Nunavut to help assign surnames chosen by the Inuit. This has created its own set of problems as we have seen adult brothers and sisters with different last names.

### *Residential Schools*

By the 1950's the government initiated educational institutions called “residential schools” in partnership with various churches. Inuit children were taken away from their families as young as five years old to attend these schools as part of the larger government assimilation project. Some Inuit suffered many types of abuse, were not allowed to speak Inuktitut and were taken away from their families. Almost 50 years later the Conservative Government formerly apologized for this dark history of Canada. The apology was delivered on June 11, 2008 and recognized the many hardships that resulted from residential schools. The official apology can be viewed at <http://www.ainc-inac.gc.ca/ai/rqpi/apo/sdlo-eng.asp>.

### *Tuberculosis*

Increased exposure to non-Inuit brought the introduction of new illnesses to Inuit camps and settlements. During the 1950s and 1960s, a tuberculosis epidemic occurred. During that time approximately 1600 Inuit were transported from their home settlements to southern hospitals for TB treatment. Oftentimes, Inuit were away from their families for several years and many died of the disease away from their loved ones. In the meantime, families suffered from a lack of information, from the loss of



their family member; and TB infected individuals became estranged from their lifestyle and community. While treatments have improved over the years, TB remains a problem for Inuit as the rate of tuberculosis diagnoses is 23 times higher for Inuit than for all Canadians.

### *Political Organization*

By the early 1970's Inuit were concerned with the impact of resource extraction activities on Inuit homelands, Inuit lifestyles and the environment they relied on for food. In 1971 Inuit organized themselves to form Inuit Tapirisat of Canada now called Inuit Tapiriit Kanatami. This urgency to organize politically was partially brought on by the pressure from southern companies actively seeking the rich mineral resources of oil and gas deposits across the Northwest Territories and the development of hydro in Northern Quebec. Inuit leaders and politicians worked diligently over the next twenty years and on May 25, 1993 the largest land claims settlement in Canadian history was signed. Six years later a new Canadian territory was born - Nunavut.

## **2.6 Life in the North Today**

### *Geography*

The majority of Inuit communities have a population of less than 1000, and some as few as 250. Thirty-three percent of communities have more than 1000 residents, including Iqaluit, Nunavut's capital. Most communities are remote, and can only be accessed by air year round and by sea in the summer. The cost to travel to the north is exorbitant: a return flight from Ottawa to Nunavut can be as much as \$3000.

Inuit are traditionally coastal people so most communities except for Baker Lake (which is in the geographic centre of Canada) are on the coast. Communities will experience varying degrees of darkness in the winter months and daylight in the summer months. For example, Iqaluit (capital of Nunavut) has 24 hours of daylight in June, but only six hours of daylight in December. The average Nunavut temperature in January is -30 degrees Celcius, and in July the thermometer rises to approximately +15 degrees. Communities in Nunavut and Nunavik are above the tree line, so tundra geography dominates. The landscape of each hamlet varies; some are flat while others are nestled amongst a mountainous terrain.

### *Community Life*

Communities have elected municipal councils that govern each "Hamlet". Hamlets are called this because of the small population that resides in the community. Because the communities are small and everyone tends to know everyone, you can literally walk into someone's house and have tea. Generally, this is acceptable, and people often comment that Inuit houses do not have "doorbells". Visiting family and friends is an important part of life in the North.

When you arrive off the plane into any Inuit community your first observation may be that there are many children playing outside. Inuit communities are small; parents have no reason to fear for their children and will allow them to play unsupervised. The sense of community is very strong in Inuit culture and everyone is aware of what is going on.

Sometimes, cultural differences can cause misunderstandings when non-Inuit think that Inuit do not mind their children, which is not the case at all. Inuit traditionally emphasize child rearing practices which include: a great degree of freedom for the child, preference for indirect means of guiding a child's behavior, teaching by example and observation, patience, consistency, and using humor to distract the child from poor behavior.<sup>1</sup> Child neglect is uncommon in Inuit society especially when the community is involved in all children's actions. In fact, children are the centre of the family and community, and are showered with great love and affection.

Infants are carried by their mothers in amautiqs (a woman's parka with a carrying pouch on the back) as they have been for centuries. Wearing an amautiq is a wonderful way to keep the baby warm and connected to its mother. Babies can be carried by their mothers for as long as four years. Likewise, children are breastfed longer than most Euro-Canadian children.

### *Celebrations*

Inuit celebrate different seasons by gathering together for the arrival of spring and summer. The festival known as "Toonik Tyme" in Iqaluit, Nunavut's capital is usually in April and the community will have a large feast, many games and contests to mark the coming of spring. This has become quite the festival inviting many artists from across the Arctic and elsewhere to celebrate. Other celebrations include the day each land claim was signed, so for Inuvialuit it is on June 5<sup>th</sup> and for Nunavut it is July 9<sup>th</sup>. Christmas, New Year's and Easter are other holidays that are marked with great celebration. Dances, games, music and feasts are plentiful at these special times of the year.

### *Adoption*

Adoption for Inuit is culturally acceptable and is a practice that helps both the birth family and the adoptive family. Custom adoption occurs between two Inuit families and does not rely on legalities. A birth mother will decide to give her baby to another family for a variety of reasons. Another family or individual may have fertility problems, the birth mother may be young, the birth family might be large, or the adoptive family may ask for the baby. Custom adoptions are open, and the child most often knows who his/her biological parents are. Adoption between Inuit birth mothers, and non-Inuit families, is becoming more common. In this case, the adoptive family must undergo an intense process to be approved as a suitable family under the appropriate provincial and territorial authority.



## SECTION 3: POLICE RECORDS CHECKS (PRC)

### 3.1 Who needs a PRC?

As a volunteer or student (over 14 years of age) with Inuuqatigiit, you are required to complete or submit a Police Records Check (PRC). If you have previously completed a PRC for another employer or agency, you must submit that PRC (one that is no older than 6 months old) to your supervisor or program coordinator at Inuuqatigiit before you can begin working in our programs. If you do not already have a PRC, then you must submit one to us within 2 weeks of starting your participation. Since we require that the PRC be completed within this time period, you will need to go to the Elgin Street Police Services and wait for the application to be processed. You will be responsible for the fee.

### 3.2 Positive PRC

A “positive” police record check does not necessarily mean a volunteer or student cannot participate in Inuuqatigiit programs. It is the responsibility of each organization to consider “the information obtained through a police record check in the context of the nature of the offence, including the circumstances surrounding the charges and conviction, and the specific duties of the potential employee or volunteer. Other considerations could include references from past employers and rehabilitative and other efforts subsequently made by the candidate.”

Inuuqatigiit follows the policies below should a student or volunteer have a positive police record check:

1. The case of a student or volunteer who has a criminal record or outstanding charges will be reviewed by a committee consisting of the Executive Director and the Chair of the Personnel Committee. Information concerning the nature, severity and date of the criminal record entry will form the basis for the decision whether or not to accept the volunteer or student.
2. Students or volunteers having a criminal record or outstanding charges have the responsibility at their discretion to disclose it to the Program Coordinator. Even when charges or a record is divulged, no one with a criminal record, or outstanding charges or a previous criminal record can begin duties as a student or volunteer until the Executive Director has had an opportunity to review the record and discuss with the Chair of Inuuqatigiit Personnel Committee.
3. Information that a criminal record or outstanding charges exist, and any information pertaining to the details of that record or those charges, will be kept strictly confidential by those making the decision to involve the

individual, and will not be released outside of the organization. All records will be sealed by the Executive Director once a decision about the individual's employment or participation in the program is made.

4. The student or volunteer has the right to personally make representations to the committee, to discuss the information revealed regarding outstanding criminal charges or previous convictions. The candidate is not entitled to be present during the committee's deliberations with respect to possible volunteer participation or employment.
5. Examples of unpardoned convictions or outstanding charges that may disqualify a volunteer or student from participating or working at Inuuqatigiit include, but is not limited to:
  - Assault, sexual assault, threats, criminal harassments, stalking and other violent crimes;
  - Arson;
  - Fraud;
  - Robbery and theft, and
  - Other charges and/or convictions that the committee considers relevant to the work with Inuuqatigiit

## **SECTION 4: OTHER VOLUNTEER/STUDENT SCREENING**

### **4.1 Volunteer Information Form:**

Please complete the Volunteer Information Form so that we can learn more about you and what your interests are. See Appendix 1.

### **4.2 Resume:**

Please provide us with a copy of a current resume that we will keep on file.

### **4.3 References:**

Please provide the names of two references that we can call should we feel it is necessary (included on the Volunteer Information Form).

### **4.4 Meeting/Interview:**

We may ask you to come for a brief meeting/interview so that we can get to know you better and see what duties might suit you best.

## 4.5 Photo ID

Please provide your supervisor with a photocopy of photo identification that we can keep on file.

# SECTION 5: EXPECTATIONS

## 5.1 Attendance/Punctuality

While you are doing a placement or volunteering your time at Inuuqatigiit, we hope that you will be on time for your duties. We understand that you are giving us your time but we may become worried if you have signed up for a shift and you do not show up. Please work closely with your staff supervisor to communicate if and when you will not be in for an expected shift or event.

## 5.2 Confidentiality

Confidentiality is really important to everyone at Inuuqatigiit. We expect the same level of professionalism when it comes to confidentiality of students and volunteers that we do of our staff. You may become aware of sensitive information and it is critical that you understand your role in terms of keeping this information confidential. You will be required to sign an Oath of Confidentiality before you start and annually thereafter while you are with us. A breach in confidentiality could mean that you are not permitted to volunteer at Inuuqatigiit, so please take it seriously.

## 5.3 Program Handbook

You are expected to read the Program Handbook that you are participating in (if applicable). This will help you to understand the philosophy of the program and some of its policies.

## 5.4 Duties

You will work closely with your assigned supervisor to learn about what you are expected to do and when. Please communicate on a regular basis with your supervisor to ensure a successful experience. Each program may have a list of volunteer duties so please talk to your supervisor about this. See Appendix 2 for a sample list.

## 5.5 Policy Review

You are required to read and sign off on the following policies:

- Behaviour Management/Child Guidance Policy
- Playground Safety Policy
- Field Trip Policies
- Anaphylaxis Policy/Individual Emergency Plans

See Appendix 3 for the policy review form.

## 5.6 Sign-In

It is really important that you sign in your hours on our sign in sheet on a daily basis. We report to many of our funders on this and it is a great way to demonstrate the level of volunteer engagement in our community. See Appendix 4.

## 5.7 Orientation

All students and volunteers are entitled to an adequate orientation to Inuuqatigiit and the program they will participate in. You can expect the following as part of your orientation:

- Tour of the centre; introduction to all staff
- Inuuqatigiit Code of Conduct
- Inuuqatigiit Oath of Confidentiality
- Appropriate attire
- Professionalism/Expectations
- Evacuation/Emergency Safety Plan
- Review of the Parent Handbook specific to the program you participate in

Please see Appendix 5 for the Student/Volunteer Orientation Form

## 5.8 Evaluation

As a volunteer or student, you are entitled to feedback about your participation with one of our programs. Staff will provide ongoing and informal feedback about what is working well and what may need improvement. In some cases, volunteers will receive a formal written evaluation on their performance. Early Childhood Education and other students doing work placements will be evaluated using the appropriate format from their College or other institution.

Please speak to your supervisor if you feel you are not receiving enough feedback.

## **5.9 Communication**

Communication with your supervisor and other Inuuqatigiit staff is critical in making your placement with us positive and rewarding. Please speak to your supervisor if you have any questions or concerns.

## **5.10 Code of Conduct**

Inuuqatigiit is committed to a safe and caring environment for children, parents, employees, students, guests and volunteers. You will be required to adhere to our Code of Conduct and help us ensure that the centre is a safe and caring place to be.

## **5.11 Nut Free**

We are a nut-free centre so please respect the restriction on foods in the buildings that contain nuts.

## **5.12 Health & Safety**

Please follow all policies, guidelines and staff guidance pertaining to children's health and safety. Frequent handwashing will help stop the spread of infection in our programs. Please take note of all posted children and staff allergies.

## **5.13 Equipment**

During your duties you may need to use equipment such as computers or photocopiers. Use of Inuuqatigiit equipment for personal use is not allowed. While using any computer, you are not permitted to send or receive personal emails or search the web for personal reasons.

Under no circumstances is it acceptable to visit inappropriate web sites, post inappropriate messages or send inappropriate e-mail correspondence during your time using an Inuuqatigiit computer. "Inappropriate" includes, but is not limited to, sites/subjects that advocate principles or beliefs not in keeping with Inuuqatigiit goals/objectives/mission/vision; those that advocate illegal activities or those that are sexual/pornographic in nature, e.g. gambling, illegal weapons, sex, violence.

The use of the telephone for personal calls is not permitted unless you speak to your supervisor.

## **5.14 Accident/Incident Reports**

Should you be involved in or witness an incident or accident at Inuuqatigiit, you will be required to complete reporting of the event. Please see your supervisor for assistance with proper reporting.



## 5.15 MCYS Licenses

Tumiralaat Child Care Centre and Sivummut Head Start are licensed under the Ministry of Children and Youth Services. Very specific regulations pertaining to the health and safety of the children in these programs must be followed at all times. Please consult with your supervisor

## SECTION 6: SUPERVISION

### 6.1 Your Supervision

You will be assigned an Inuuqatigiit staff supervisor so that you can discuss your duties, ask questions and receive feedback and guidance. Please feel free to talk to your supervisor about any questions or concerns.

If you are an ECE student, you will be assigned a placement supervisor who will work with you throughout your placement and complete your required evaluations and other documentation. He/she will be available to meet with supervisors from your college when required.

### 6.2 Supervision of Children

As required by the Ministry of Community and Youth Services, students and volunteers cannot have direct unsupervised access to children enrolled in licensed Inuuqatigiit programs. We extend this policy to all of our programs. Therefore, regardless of what program you are working in, you are not permitted to be alone with children at any time during your placement.

More specifically, all volunteers (including parents) and students must:

- i. be visible to staff at all times;
- ii. not accompany a child, other than their own, out of the any program room;
- iii. not be alone with a child, other than their own, anywhere else in the building (including outside);
- iv. not take a child, other than their own to the bathroom;
- v. not be counted as part of the staff:child ratio; and
- vi. not step in to replace a staff should that staff be called off the floor to attend to a sick child or other matter.

This policy is in place for your protection and that of the children.

If you are ever asked by a staff to supervise a child or children alone, please remind him/her that you cannot do this.

## Appendix 1

### Inuuqatigiit - Centre for Inuit Children, Youth and Families VOLUNTEER INFORMATION SHEET

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PHONE: \_\_\_\_\_

ALTERNATE PHONE: \_\_\_\_\_

EMAIL: \_\_\_\_\_

What is your preferred method of communication?

- Phone  Email

How did you find out about Inuuqatigiit?

- Word-of-mouth  
 Media  
 Inuuqatigiit Website  
 Special Event  
 Workplace  
 Other \_\_\_\_\_

Availability  Morning  Evening  All Day

Why do you want to volunteer with Inuuqatigiit?

What time of work are you most interested in?

- Office work/organizing  
 Event planning  
 With preschool children  
 With youth  
 Cleaning/Maintenance  
 Other

\_\_\_\_\_

Is there any other information you would like to share with us regarding volunteering at Inuuqatigiit?

## References

Please provide two references:

1. Name & Contact Information:

---

---

2. Name & Contact Information:

---

---

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

**Thank you for your interest in helping Inuuqatigiit!**

## Appendix 2

## SIVUMMUT HEAD START VOLUNTEER DUTIES

**Volunteers are not permitted to supervise a child or group of children without a staff present**

### **MEALTIME (BREAKFAST, LUNCH OR SNACK)**

- assist children in getting food and/or drink
- after serving, sit with children and talk with them
- assist children in clearing their dishes away
- be aware of children's allergies posted in eating area
- encourage children to wash their hands in the bathroom before playing (cannot be in bathroom with children)
- wipe tables, chairs and placemats with disinfectant and paper towels after use
- sweep floor

### **DOING DISHES**

- put dishes in hot soapy water to soak
- wash dishes before putting them in the dishwasher
- add one teaspoon of dishwasher soap (by sink) in load and close door
- dishwasher takes 3 minutes to wash
- open door of dishwasher and allow the dishes to air dry
- never use a dishtowel to dry dishes that have gone through dishwasher
- all dishes, cups, glasses and utensils must go through the dishwasher

### **FREE TIME**

- get down to the children's level and PLAY, PLAY, PLAY!
- read a book; play a game; do a puzzle, build a block structure
- engage in dramatic play
- always keep your back to a wall so that your vision is on the room and the children
- follow the program's behavior management policy at all times (keep it positive)
- share activity ideas with staff
- wash paint easels
- guide children to put toys away after playing and during tidy up time

### **PREPARING MEALS**

- wash your hands before you start handling food
- assist the Cook with meal preparations
- clean the counter surfaces with the disinfectant and paper towels
- wash your hands

## **BATHROOM ROUTINE**

**only staff are permitted to take children to bathroom, parents can take their own child**

- Sit by the door and read a book to the children who have finished in the bathroom
- Assist children in lining up to go to the cubby room

## **DRESSING CHILDREN**

- encourage the children to dress themselves, if they can (to develop independence)
- help children who need help
- check the children's cubbies for knapsacks or other items to go home

## **TAKING CHILDREN TO THE BUS (ONLY WITH AN Inuuqatigiit STAFF PRESENT)**

- take only two children at one time to the bus
- hold hands with the children at all times walking to the bus
- stay with children until they are completely in the bus, ask driver if it is okay for you to leave

## **MAINTENANCE**

- raking leaves as required; cutting grass as required
- gardening: planting, weeding, pruning; trimming hedges

## **OTHER DUTIES**

- sorting donations
- sorting and labeling children's art
- laminating materials for the teachers
- when children are finished in the play space, hang dramatic play clothes, put away and organize blocks





## Appendix 5

### Inuuqatigiit - Centre for Inuit Children, Youth and Families

#### VOLUNTEER/STUDENT ORIENTATION CHECKLIST

Volunteer/Student Name: \_\_\_\_\_

Start Date: \_\_\_\_\_

Position: \_\_\_\_\_

- Student/Volunteer Orientation Manual
- Interview Notes on File (if applicable)
- Copy of Resume
- Copy of Photo ID
- Reference Checks
- Appropriate Attire/Professionalism/Expectation
- Tour of facility/introduction to staff
- Review of Parent Handbook (if applicable)
- Signed Inuuqatigiit Oath of Confidentiality
- Signed Inuuqatigiit Code of Conduct
- Signed Review of Behavior Management Policy
- Signed Field Trip Policy
- Signed Review of Playground Policy
- Signed Review of Anaphylaxis Policy and Individual Emergency Plans (if applicable)
- Police Records Check (no longer than 1 month old)
- Emergency Contact Information
- Review Emergency Evacuation Procedures/Emergency Safety Plan
- Questions

---

<sup>i</sup> The Inuit Way: A Guide to Inuit Culture. Pauktuutit Inuit Women of Canada, Revised vs. 2006. Pg. 20