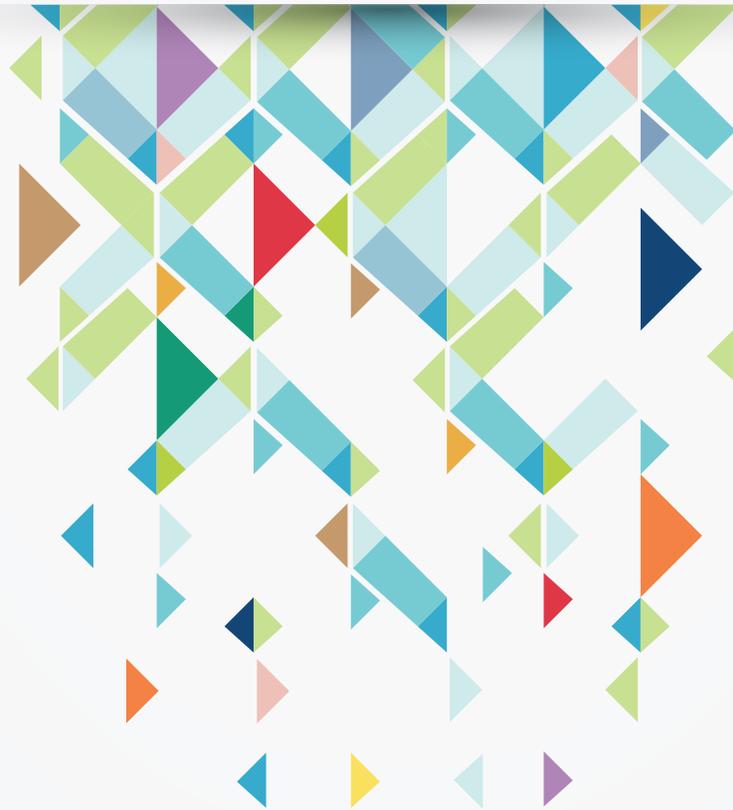


# DEVELOPING AN INCLUSIVE BC SUMMER READING CLUB

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Working with, learning  
from, and serving  
First Nations communities  
in Hazelton



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## Message from the BC Library Association Executive Director

How can the BC Summer Reading Club work with First Nations to develop an inclusive summer reading program? The BC Library Association asks this question regularly and works to answer it in collaborative and iterative ways.

Ruth Cooper and Laurette Lapalme spoke about their experiences learning from First Nations communities at the 2019 BC Library Conference. The presentation was so well received that we asked Ruth and Laurette if they would prepare a written report to share their knowledge and experiences more broadly. Ruth and Laurette agreed, and the following report documents their commitment to working with, learning from, and serving First Nations to develop an inclusive BC Summer Reading Club.

I was fortunate to work on the national “Working Together Project” and to team teach the “Community-Led Libraries” course at UBC. This work facilitated many opportunities to read articles, reports and statements on what it means for libraries to work *with* their communities. Ruth and Laurette’s report is the best example I have read, or heard of, demonstrating what it means to be a community-led library. It is also an essential blueprint for libraries committed to honouring Truth and Reconciliation through the work of their institutions. Ruth and Laurette’s work is inspiring and motivating.

This report was possible because of the Ministry of Education’s continued and generous support for the BC Summer Reading Club. Ministry funding lets us work to increase BC Summer Reading Club accessibility and inclusion.

Cynthia Ford, the BC SRC Provincial Coordinator, oversaw this report from idea to completion. Her work is vital to growing the BC Summer Reading Club into an inclusive and diverse provincial program.

It is a pleasure to present this report to the library community and an honour to have met and worked with Ruth and Laurette.

—Annette DeFaveri, November 2019

### The Authors

**Ruth Cooper** ([hdpl.ruth@citywest.ca](mailto:hdpl.ruth@citywest.ca)) has been with the Hazelton District Public Library located on unceded Gitxsan territory, for over 25 years. She has been involved with every aspect of library work from watering the plants to

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serving as Acting Librarian. She currently co-ordinates the Summer Reading Clubs, takes care of the non-fiction collection, co-ordinates the Fostering Literacy Program, and acts as the library's community literacy liaison. Her passion is patron service in all its diversity.

**Laurette Lapalme** ([hdpl.laurette@citywest.ca](mailto:hdpl.laurette@citywest.ca)) belongs to the Witsuwit'en Nation, and has worked for the Hazelton District Public Library off and on since 1988, and has been a steady part of the staff for the last four years. Part of her post-secondary education involved First Nations Library training in tandem with training to become a curator for a First Nations museum. This is of note since she had the privilege of traveling to and working with several First Nations organizations across BC. She has worked in many different fields but has devoted most of her life to working in the Hazelton area focusing on Culture and Tourism. She is extremely interested in adding to the energy being devoted toward Truth and Reconciliation, and in providing First Nations people a recognized and appreciated part of our local library via the promotion of our special collections.

The Hazelton District Public Library lies in the heart of unceded Gitksan and Witsuwit'en Territory, home of Delgamuukw and Gísdáywa, plaintiffs in the landmark Aboriginal rights case of the 1990s.

The BC Library Association is located on the unceded territory of the Coast Salish Peoples, including the territories of the xwməθkwəyəm (Musqueam), Skwxwú7mesh (Squamish), and Səlílwətaʔ/Selilwitulh (Tseil-Waututh) Nations.

## Introduction

When the Hazelton District Public Library was asked to participate in a panel discussion about Summer Reading Club (SRC) outreach to First Nations families at the 2019 BCLA conference, we talked about the process and evolution of taking our clubs out of the library building and into various communities. In this age of reconciliation, we also talked about the need to make SR Clubs relevant and appropriate for the First Nations communities we are mandated to serve. Now we have been asked to describe what we have done and suggest how other libraries may be able to conduct their own outreach clubs.

As you read on you will see that one of our main themes is that no two communities are alike, and any community can undergo changes. Because we try to address ways to connect with communities that are different from our own, we think many of these ideas would also work in outreach to immigrant and other difficult to serve communities. Educating oneself to be culturally sensitive, building and maintaining genuine relationships, and continuing to persevere despite setbacks are the cornerstones of our outreach.



## Working with, learning from, and serving First Nations communities in Hazelton

We will also include some of the insights we have gained about interacting with various First Nations communities. Ruth comes from a background in Education and Journalism, with experience as a community news reporter and local business operator. She best got to know the Hazelton communities by covering the politics and news surrounding the Delgamuukw case in the 1980s and 90s. Laurette has spent many years working in the Culture and Tourism industry, and as part of the Witsuwit'en Treaty process where she did research and archival work for both the Gitksan and Witsuwit'en Nations as part of the preparatory work for the Delgamuukw v the Queen, and further for the Witsuwit'en nation as part of their ongoing Treaty process. Laurette's perspective comes from her work, not only as a librarian and past curator of cultural histories and artefacts, but also as a Witsuwit'en woman active in both modern and traditional culture in her home community of Tse Kya.

We will give very specific examples of what has and has not worked for us, with the expectation that other libraries will be able to translate those examples into something that would work for them. We will talk about developing partnerships with other agencies to support our outreach, about ways to increase community involvement in the clubs, and about making SRC programming relevant to families in rural and First Nations communities.



## Background

How can a little library, with no full-time staff, open only 32 hours a week afford to run up to a dozen Summer Reading Clubs (SRC) in as many as 12 communities at a time?? Actually, we can't. That's why we have pursued so many creative ways to get funding and support for our outreach. That's also why the SRC is an excellent means to build genuine relationships with the communities we serve, even though they may be many kilometres away.

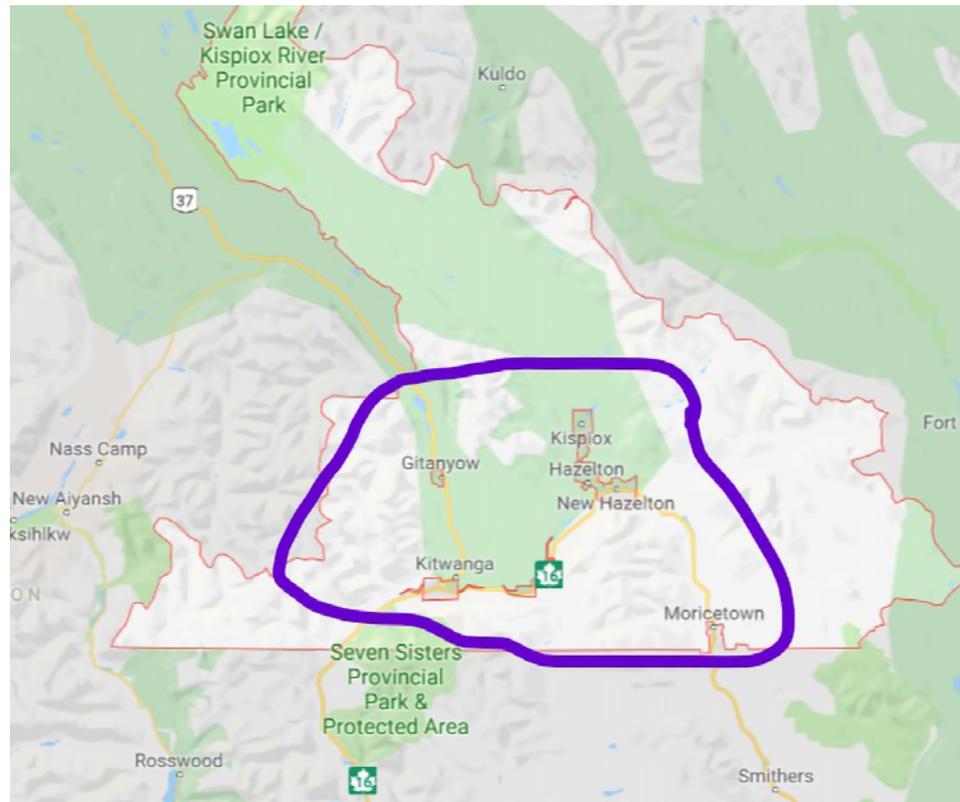
To begin, we'd like to give you an idea of the area and people the HDPL serves, show how our outreach to First Nations through Summer Reading Clubs has grown and changed over the years, and explain our current practices.

We currently serve Kitimat Stikine Regional District Area B—about 7,585 square kilometers in the northwest. That's a land area more than two times the size of greater Vancouver from North and West Vancouver to White Rock, to Maple Ridge. The library itself lies in the heart of unceded Gitksan and

## DEVELOPING AN INCLUSIVE BC SUMMER READING CLUB

Witsuwit'en Territory, home of Delgamuukw and Gisdaywa, plaintiffs in the landmark Aboriginal rights case of the 1990s.

We serve a remote, largely First Nations, collection of rural communities which lie about 1,100 kilometres north of Vancouver along the infamous "Highway of Tears" between Prince George and Prince Rupert.



Our service area includes:

- 2 incorporated communities [Hazelton & New Hazelton]
- 6 Gitksan reserves [Gitanyow, Gitwangak, Gitsegukla, Gitanmaax, Sik E Dakh, Anspayaxw]
- 2 Witsuwit'en reserves [ Witset and Tse Kya]
- 7 unincorporated communities [Kitwanga, Cedarvale, South Hazelton, Two Mile, Kispiox Valley, Suskwa Valley, and Tramville]

The area population has dwindled from nearly 8,000 in its peak near the end of the 1990s to its current level of 4,813, just under 5,000 people. Our demographics show a high concentration of First Nations individuals in every

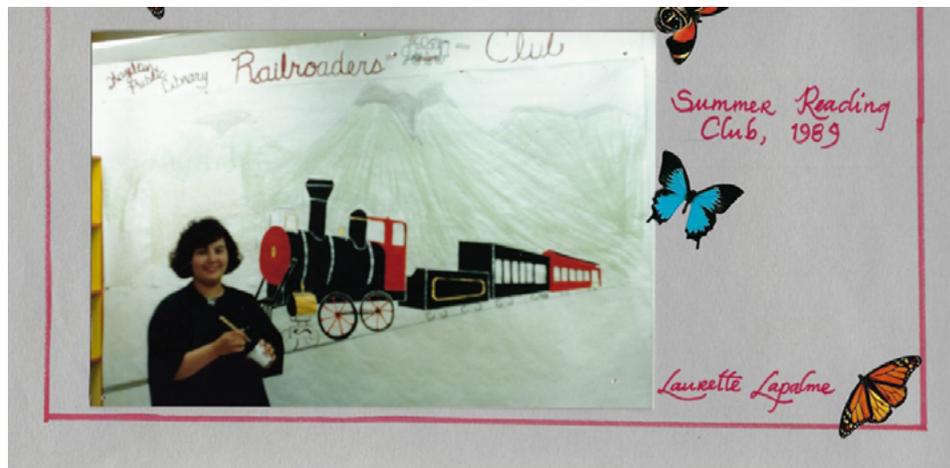
## Working with, learning from, and serving First Nations communities in Hazelton

community, therefore we need to bear in mind that we have the potential to reach First Nations families in every community we serve.

Hazelton	<a href="#">57.7%</a> Aboriginal
New Hazelton	<a href="#">36.8%</a> Aboriginal
South Hazelton	<a href="#">37.1%</a> Aboriginal
Gitanmaax	<a href="#">97.9 %</a> Aboriginal
Two Mile	<a href="#">42.3%</a> Aboriginal
Kispiox Valley	<a href="#">23.9%</a> Aboriginal
Sik e Dakh (Glen Vowell)	<a href="#">97.9%</a> Aboriginal
Moricetown (1)	<a href="#">98.4 %</a> Aboriginal
Coryatsaqua (Moricetown 2)	<a href="#">94.1%</a> Aboriginal
Gitsegukla	<a href="#">98.8%</a> Aboriginal
Kitwanga	<a href="#">97.7%</a> Aboriginal
Gitwangak	<a href="#">97.7%</a> Aboriginal

Hazelton District Public Library has participated in Summer Reading Clubs since the beginning. Because of the integrated nature of our area, the HDPL has included First Nations individuals as staff for many years. Teenage Laurette ran the 1989 SRC.

At that time, our model was typical—to do classroom promotions in June, then offer a program for each age group at the library.



This model worked best for families, who already:

- supported their children's early literacy,
- had a vehicle for transporting them to and from the library and other programs,
- had lives enriched by books, and
- who enjoyed the competitiveness
  - of the race to read the most books
  - to earn a medal and
  - to "win" at Summer Reading.



What this model did not do well was

- encourage reluctant readers to read over the summer,
- reach families without vehicles who lived more than walking distance from the library, or
- offer cultural options for families

We needed to serve our patrons better by recognizing and addressing the barriers they face in accessing our service and the barriers we face in providing service.



## Barriers

The communities we are reaching out to are difficult to serve for some obvious and important reasons. The first is distance. Many of our would-be patrons live in remote off-the-grid rural environments without the means to regularly get to town. Others live in small communities and face great transportation challenges.

Secondly, many of those small communities are First Nations villages, and cultural differences can make service challenging. First Nations peoples across the continent face many challenges and are surrounded by many barriers, yet the essence of Summer Reading Club is about building bridges and about the love of learning.

Relationship building is a gentle gateway that opens paths toward ensuring that your Summer Reading Program is a success, and I, Laurette, feel that Libraries as a social entity have the best chance of building the strongest bridges. Many First Nations communities have organisations that are already working on Literacy related programming and may have personnel that would be able to provide insider information about how to successfully launch a Summer Reading program in a particular location. Discovering who to contact is part of the journey toward success and seeking this information can provide many positive paths to follow.



### Cultural differences

British Columbia has the second [densest](#) (see [Indigenous Service Canada](#)) population of First Nations people in Canada; the first is Ontario. In the Hazelton area, two major nations, the Gitksan and the Witsuwit'en, are divided by the Bulkley River, a natural boundary that leads to one of the most important things to note when planning a summer reading program for your First Nations community—each one is very different from the other. Each Nation is a separate entity on its own. What works for one community might fail in another. Even inside a single nation, each village has its unique character. One of the best practices to develop a successful Summer Reading Program would be the assistance of a culturally conversant person to lead those clubs, or at the very least, to provide input during the development of the program.

Another important consideration is the unique qualities of each Nation. View British Columbia, or anywhere with First Nations people, as you would Europe. What might work in France may not succeed in Germany, and you wouldn't expect it to because they are very different countries with their own unique

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customs, languages, and history. Geographic proximity does not necessarily mean that neighbouring nations are similar, in fact, they could be as different from their close neighbor as countries can be when existing on different continents.

For example, in two of the Gitksan villages we serve, Gitanyow and Anspayaxw, when there is a death in the community the entire village shuts down. People draw their blinds, children are kept inside and quiet, and no one participates in activities like Summer Reading Clubs. It is seen to be extremely disrespectful to go out and have a good time at a club while families are grieving. In the Witsuwit'en village of Witset, the immediate grieving process lasts for four days, while the body lies in state. During that period, children must stay home and remain quiet, but are still allowed to participate in various activities.

Due to how history has played out, First Nations people themselves have varying degrees of understanding regarding their own cultural background. Some have only the most basic understanding of where they come from, while others bear vast detailed knowledge of their history and possess comprehensive skills.

Wendy Wright, Smithers Public Library Director, commenting on hiring Indigenous staff:

*Not all students have cultural knowledge to share, while others have lots but cannot adapt it to the age level of the kids or to a library program. Only one student has increased Indigenous enrollment, and when they left early due to health issues, those families left too.*

*Very few Indigenous children enroll in our SRC program, and several years ago we discovered that there had never been an Indigenous staff member at our library. To correct this historical imbalance and better reflect the community we serve, the Board adopted an Employment Equity Policy which states that if there are multiple qualified candidates for a position, Indigenous candidates may be shown preference.*

*We also created a second Summer Reading Club position specifically for an Indigenous student. Their duties are the same as the first student who they work with to plan and deliver the program, but with an added focus on enriching it with elements of Indigenous culture and promoting it to Indigenous families. The job description states that knowledge of, and connection to, the local Indigenous community will be considered a strong asset. In addition to reading Indigenous stories, past examples of activities involving this position include bringing in:*

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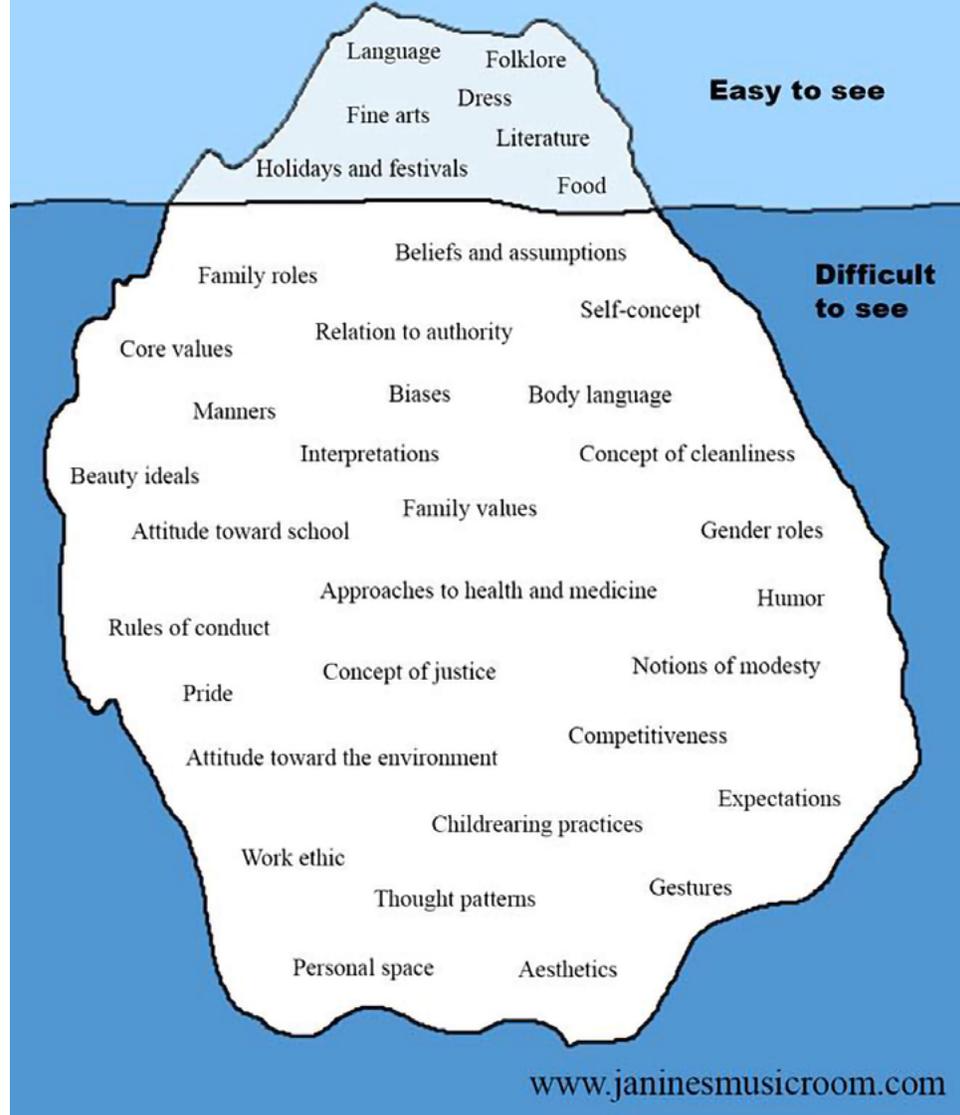
- *A traditional Gitksan-Witsuwit'en storyteller*
- *A community war canoe project*
- *Indigenous artifacts*
- *A button blanket craft that included learning the names of the local nation and clans*
- *our National Indigenous Peoples Day tent, where long line-ups of Indigenous children preferred to wait to have their faces painted by the Indigenous SRC student instead of other staff.*
- *One student brought her mother in to teach the staff Head, Shoulders, Knees & Toes in Witsuwit'en, which we in turn taught to the children at our annual Campfire Cookout & Singalong.*

*The most notable success arising from this policy and position is that because we delivered copies to the Office of the Witsuwit'en and band council, Friendship Centre, WorkBC & local anti-racism group, we now get lots of Indigenous applicants for all library positions. Last year both of our SRC students were Indigenous because they were the most promising candidates out of the dozens of applications we received, and we have hired 5 Indigenous staff members in the past four years.*

*There have been challenges as well. Whether or not more Indigenous children enroll depends upon the student's connections in that community. The unexpected outcome of this position is that everyone in our SRC is introduced to Indigenous culture, which advances reconciliation in our community.*

Navigating these cultural differences is a challenge for Libraries to embrace and overcome.

# The Cultural Iceberg

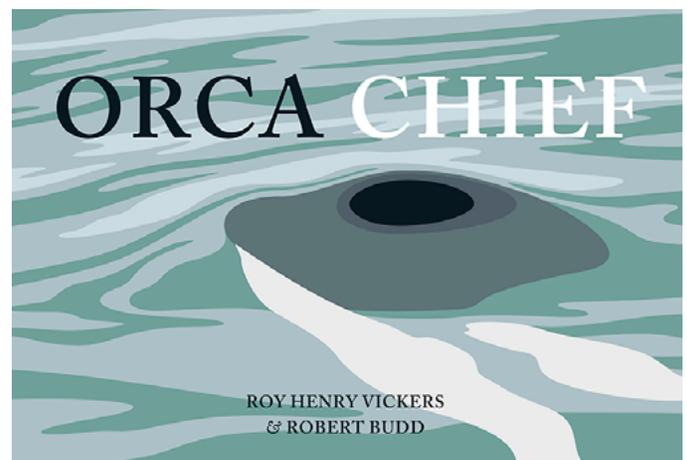


## Increasing relevancy

There are several practices that can be employed to highlight the connections between First Nations communities and libraries, and the most noticeable is collection content. At the Hazelton Library, we carry various publications that shine a light on many different facets of First Nations culture; please remember that all collections are an evolution. When small children see these books, it forges a connection between that child and their culture, as well as to the library itself.

Some of the books in our collection were written by local First Nations authors, or produced by First Nations Elementary Schools, or contain art and information about other First Nations. Children delight in seeing the faces of their family inside an officially published book, and come to the library to seek these publications out. Families also take great pride and interest in seeing as well as reading books that speak about their culture and history. If you plan to do something similar, ensure that the design is from the local nation, and that you have the correct permissions to use it. [UBC's Xwi7xwa Library](#) offers an evaluation service to help you identify authentic publications and those that may be culturally misappropriated.

The two images below are in our children's collection. Dr. Jane Smith is a noted author as well as a highly accomplished educator. She works locally at the [Majagaleel Gali Aks](#) (previously known as John Field Elementary School) a small public school that serves several Gitksan communities as well as the local non-First Nations children. The second book is by the renowned First Nations artist, Roy Henry Vickers, who lives locally, and has graciously participated in many projects that promote different aspects of First Nations culture and history.



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Many elders have participated in information sharing sessions where research on local history, ethnobotany, and so forth, could be collected together and made available to upcoming generations. Much of this work was initiated during each Nation's preparation for Treaty talks with the Canadian government, and stimulated the production of a vast body of diverse works, and the results of those discussions have occasionally been either given to or purchased by HDPL.

Aside from books, the HDPL collection contains language DVDs that are loanable, so that patrons can listen to and attempt to learn the local language. We also help promote free apps like 'Gitxsan' which was developed by Dr. Jane Smith and one of her tech savvy students, enabling anyone at all to download and begin learning to speak *Gitxsanimaax*. Another simple way to promote relevancy are colouring sheets. Several local artists have donated designs that we can print and make available to children who feel like doing crafts or to simply colour. The Gitxsan and Witsuwit'en Nations are subdivided into clans, and each of those clans have a particular plant or animal associated with them, so First Nations children are often aware of their clan affiliation and become excited to see those images being made available to them.

At the Hazelton District Public Library, we maintain two special collections. The first is the *Local History Collection*, which is made up of material relevant to a 100 kilometer radius from our library. Many of the items in it speak specifically about local First Nations, and include language guides, histories, legal actions, and so forth. The second collection is the *Cassidy Collection*, named after the late Frank and Maureen Cassidy, both of whom worked with First Nations in a variety of capacities over their lives and collected as well and wrote material concerning First Nations culture and histories. Their collection includes a substantial amount of irreplaceable information, and Frank Cassidy was one of the many experts who testified during the landmark [Delgamuukw v the Queen](#) court case of the 90's.

These collections are not loanable, but their mere presence is a bastion to many local people who are aware of their existence, and marvel that our small library makes room to highlight their personal histories. Notable researchers who have used our collection include Antonia Mills, Hugh Brody, and Richard Daly. Other researchers have also made the Hazelton Library a destination for source material as new works continue to be produced. There is significant local attachment since much of the information available at the Hazelton Library is direct proof of their value and contributions to the development of healthier relationships between First Nations and Canada.

## Decolonizing language

Inspect each piece of media that you are releasing. Consider the wording of each sentence, and how you refer to each culture. Even though First Nations people may refer to themselves as “Indians”, that is a colonial term that incorrectly identifies Indigenous people in North America as being from India. Please use the *actual* name of the nation or refer to the group as First Nations, and not other descriptive adjectives. It is a difficult habit to break, but be mindful of each description you use, and try to move away from assigned names and colonial attitudes concerning minority communities. This is made harder since so much contemporary language is entrenched in the history of how North and South America were colonized.

During the BCLA conference this year, Laurette attended the Decolonizing Language workshops. One of the points made by library cataloguers was the fact that nearly all material relating to First Nations had been filed under the umbrella term “*Indians of North America*”. This heading was used inclusively to separate all information relating to First Nations, with all topics (biology, culture, language, etc) all being bundled together. The cataloguers decided to begin decolonizing their entries on their own, and at last report, were working out which new terms to use, which to discard, and which to keep. They didn’t wait for permission, they just moved ahead and began making the necessary changes. This attitude is exactly the correct move in this instance. Learning the correct name for the nation(s) nearest to you and using those names as keywords alongside the previous search terms will go a long way toward improving relationships with those nations as they see that they are being properly recognized.

In Canada, many First Nations are incorrectly identified via assigned place names. The now defunct *Department of Indian Affairs* (INAC) has divided into two separate agencies, and has dropped the use of the word “Indian” altogether.

1. Crown-Indigenous Relations and Northern Affairs Canada
2. [Indigenous Services Canada](#)

Changes are being made at a local level. Communities now work to reclaim their nations and rebuild their culture, striving to recover from the devastation of colonialism. One of the immediate efforts is to stop using the assigned colonial settler names for nations and communities, and begin replacing them with their original names. The challenge is to develop a specific way to utilize the western alphabet to create a written version of sounds that were used by primarily oral cultures. This includes using specialized characters and

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modifiers, some nations going so far as hiring linguists to help them develop methods of translating their concepts into the written word. A result of this is, unfortunately, increasing the difficulties in locating catalogued information due to the many iterations of a single place name, and the challenge of including the specialized characters necessary. When browsing through physical collections written by early colonists and explorers, you will find a vast array of attempts to spell out First Nations words, mostly in phonetic form, and often wildly inaccurate. Most place names were simply assigned or were named after the explorer who 'discovered' them. For example:

*Kispiox IR is Anspayaxw*

*Glen Vowell is Sik E Dakh*

*Moricetown is Witset*

*Hagwilget is Tse Kya*

*Skeena Crossing is Gitsegukla*

*Kitwanga is Gitwangax*

The list of corrections to be made feels endless, but Libraries need to start somewhere, and correctly identifying place names that are used by local First Nations is a great way to begin. Libraries can do small things like learning common words, and if a written version is available, creating small posters with simple greetings or other friendly words that can be displayed in the native language alongside any other language you wish to feature. Signs like these are easily digestible snippets that children and adults alike can absorb and begin to use.

*"There is no single path to human history. Progress is an ethnocentric illusion, and we should respect the wisdom of other cultures." Claude Levi-Strauss*

### **Transportation and distance from programs**

For people from our western-most communities to come to the public library, or any similar program in Hazelton or New Hazelton, it would mean traveling the distance from downtown Vancouver out to Abbotsford in the Fraser Valley, that is, more than 75 kilometres one way.

There is no public transportation to some of our communities and inadequate transportation to the others. Many people do not have driver's licences or access to reliable vehicles.

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From Hazelton, the distance to each community is:

New Hazelton	7.4 km
South Hazelton	12.7 km
Gitanmaax	1 km
Tse Kya	6.4 km
Wiset	41.6 km
Gitsegukla	33.5 km
Gitwangak	55.4 km
Anspayaxw	15.6 km
Sik E Dakh	11.3 km
Kispiox Valley	41 km
Suskwa Valley	25 km
Cedarvale	71.2 km
Gitanyow	75 km

Highway 16 is called “The Highway Of Tears” due to the disproportionate amount of people, mostly First Nations women, whom have gone missing along it. There are signs along the highway to warn people about the dangers of hitchhiking anywhere on it. While families do not normally hitchhike as a group, if there is no public transportation available, then there are few options for a family to choose from. The railway offers trips back and forth



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from Prince Rupert to Hazelton but these are only useful if you plan to stay overnight at your destination and can plan a day or even a week before your return trip. It is not very useful for a family who may wish to bring their children to the Hazelton Library for a quick afternoon program. Despite public outcry for improvements to public transportation in our area, especially along the *Highway of Tears*, to date BC Transit runs at best three days a week to Hazelton, and from some communities, only two days a week.

Transportation issues are one of the main reasons we decided to take the programs out to the communities. It is also one of the most expensive barriers to overcome. In Prince Rupert, Beth Dimond (librarian) reported on the transportation costs that members of the isolated First Nations communities encounter. Individuals can expect to pay \$500 for a round trip from their community to Prince Rupert, the closest urban center. They come to town for groceries and services, and cannot make trips on a whim. When they do come to town, they have specific reasons for doing so, and may not have time to spare between errands to make it to the library or have an adult to spare to shepherd small children to a program, no matter how well presented or relevant.

Their communities are accessible by boat or by float planes, and children endure long daily journeys by water-bus during the school year. Attempts have been made to do outreach, either by leaving a bin of books on the sea-bus for the children to access, or by making an effort to find a location within the community that might be able to house and disperse books. Running a Summer Reading Club in those communities would be extremely challenging to organise and would cost more than most Reading Clubs can afford to spend, yet outreach would be the only reasonable way to even try. It would be more effective, and overall, cheaper, to be able to send a single individual into that community than to expect community members to come to the library. Even better would be to train a local person to deliver the club programming, and to outfit that person with a bin full of books, craft supplies and everything else they may need for the summer.

The main problem that emerged from the discussions held with people in the region was that while community busses are present, what is often lacking is either a properly licensed driver as well as and/or funds to pay them for their time. Studies show that only a maximum of 45% of eligible First Nations people hold valid driver's licenses, compared to the 75% of non-native people in British Columbia, and even fewer hold a license that qualifies them to drive a bus. It's easy enough to find program participants, but incredibly difficult to find a safe, reliable method to bring them to the library and return them home again.

## Working with, learning from, and serving First Nations communities in Hazelton



Communities in Northern BC struggle constantly with the lack of public transportation. The few busses that do circuits from community to community don't have many runs, or they happen at inopportune times. The Hazelton Library is lucky to be near a bus-stop, but even with that, it is hard for patrons in one of the outlying communities to find a bus that will bring them here and have a return bus that leaves at a reasonable time to bring them home. Private transportation is not always available; not many people can afford vehicles, licencing, insurance, or the much-higher-than-average cost of fuel.

Facilities are often shared-use. Schools and community halls bear the bulk of useable space, and there is a small selection of spaces that can be rented or used free of charge. Many of these spaces have been repurposed from their original design and intent, and are not purpose built facilities geared toward offering programs. Another part of the overall problem are simply communication systems: the phone and the internet. Some communities may be entirely cut off from either system, so coordinating a program from the library with that location can be problematic. When Ruth and Laurette tried to Skype with Beth and Wendy during our preparation for the panel at the 2019 BCLA conference, we had many difficulties, and we were making use of the computers and wireless services available at our libraries. This same problem is much worse for people attempting to use these systems out of their homes, since coverage for high-speed wireless is only available if you live directly within a village that has them. If you live outside the village directly, it becomes challenging as well as expensive to maintain contact with the outside world.

SRC is a perfect program to anchor libraries' efforts to reach out to families in communities which are difficult to serve.

- There are suggestions in the manual for programs for various ages of children.
- There are opportunities for families to be involved.
- The club programs span a variety of themes and topics to appeal to children.
- The activities, books and websites have been vetted by professionals.
- The positive impact that participation in a Summer Reading Program has on children's social life and success in school has been well-researched and well-documented in the United Kingdom, the United States and Canada.
- Participation in Summer Reading Club Programs helps battle the summer slippage effect on school-aged children.
- Especially when short of money, parents will often support their children over themselves in recreational and educational activities. Serving children well is a pathway to serving the rest of the family.
- Everybody loves children. It is easier to get support from agencies, industries, foundations and businesses for children's programming than for many other types of programming.

## History of our Outreach

Our first partnership for SRC outreach was in 2005 with the Learners Opportunity Group (LOGS), our local literacy society. LOGS' runs the Lit Limo, a book bus that travels around the Hazelton area giving away free books for everyone, no strings attached. LOGS allowed our Summer Reading Club facilitator (me, Ruth) to ride along and offer SRC activities in every village it went to. I did so as a volunteer on my days off from the library, therefore, it cost the library nothing extra.

The *Literacy Now* projects were underway at that time. Our community literacy table undertook a *Needs, Gaps, and Opportunities* survey and identified

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barriers that people face when trying to access services and programs. We addressed the obvious one of transportation by following recommendations and taking SRCs out to people instead of expecting them to get to us.

That success led us to seek a bit of financial support so that the library could call in a casual to cover my library shifts allowing me to go out with the Lit Limo every time, not just on my days off. It also provided extra money for wages for me, so I was not volunteering. The Lit Limo had an operating grant from the Ministry of Advanced Education through the Community Adult Literacy Program (CALP). We could not ask them for support for our children's program, so we approached our local Early Years table then called the Upper Skeena Regional Early Childhood Development Network, now thank goodness, called GEM (Gitxsan-Wet'suwet'en Early Majagaleehl). They provided money for wages and for healthy snacks for the children, apples, usually. Smithers Lumber Yard gave us a deal on a remnant of indoor-outdoor carpeting and donated a few dozen carpet sample squares for the children to sit on. The Lit Limo driver rigged up a tarp to come off the side of the bus, and we had an instant "story corner" that took only five minutes to set up and strike down. The library had a couple of tote bins for books and supplies, and we used a flip chart stand with sheets for attendance and "draw and tell" stories.

In addition to wages, we increased our craft supply budget and gave away more incentives.

We set up on a rug under a tarp outside the book bus. I read stories to the children, handed out reading records and stickers, did crafts and activities with whomever arrived.

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Once we tried having our summer student who ran the reading clubs in the library, go out to do the clubs in the villages, but that did not work so well, for a variety of reasons. One reason was her preference for paper crafts that simply does not work outdoors; wind, rain, litter, mosquitoes stuck in the glue, etc.

This model worked well for a couple of years, but then we felt that the children in the outlying communities were just getting half the program because the Lit Limo only visited each village once every two weeks. *The Needs, Gaps, and Opportunity* survey identified another issue: since the collapse of the forest industry here in the late 1990s, many people moved away to find work elsewhere. As the families left, we lost hockey and soccer coaches, Scout and Guide and Pathfinder leaders, dance instructors, Meals on Wheels drivers, and many others who as volunteers or part time workers had developed and run community projects and services. Our communities had developed a large gap in human capacity to provide these programs.

Then we asked Success by Six for more money so that we could recruit, train and pay local facilitators for every community. Success By Six was very supportive, especially of the capacity building piece. That is the model we have been pursuing ever since, although we have had to look elsewhere for support since the demise of that initiative this year.

That outreach created a strong partnership with LOGS, indirectly with CALP, and with Success By Six, a United Way initiative with funding from the province and the Credit Unions of British Columbia. Our local credit union donated little bags with their logo which we used to hand out to the children with their reading records, etc. Having the SRC at the Lit Limo stops brought more adults to the Lit Limo itself, and thereby increased adult participation in CALP.

We decided to try training a person from each community to deliver SRC programming in their own village. While delivering pre-employment workshops to other agencies such as Gitwagak Adult Education, or the Upper Skeena Development Centre's Senden Farm Project, we took the opportunity to talk up the SRC idea. We were eventually invited back to deliver SRC Facilitator training to these groups. From those training sessions we not only recruited facilitators for the clubs, we also supported and reinforced the participants "attachment to literacy" and encouraged young parents to use the techniques they learned about with their own children, whether they decided to run an SRC program or not.

We had unexpected successes sometimes. Few men apply for the SRC Facilitator training, but when they do, they are often some of our most popular

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facilitators. The pictures below are from Rocket Day at South Hazelton's club a few years ago. The young man who ran the club did lots of science activities with the children, all of whom, boys and girls alike, loved.



## Direct answers to questions

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### The existing processes used by Hazelton PL for recruiting and training staff

#### **Recruiting**

Our process to recruit SRC facilitators starts early, by mentioning our desire to run SRC in other communities at every opportune moment, either in community meetings, or to individuals. When summer draws closer, in May or early June, we increase our recruitment efforts. We find there are two sides to starting early. One is that it gives us time to tell where we will likely have success in recruitment and where we will need to increase our efforts. It is possible, however, to start too early, for things may change between the time you have recruited someone and the time comes to actually train people and put them to work.

We start by checking with previous facilitators to see if they are interested in repeating, or if they have suggestions of other possible candidates. We then approach organizations with whom we have developed relationships. Currently our most successful contacts in the First Nations communities has come through the Independent (Band operated) schools, and the Brighter Futures Initiative (BFI) programs that are active in several, but not all, of the villages.

We used to use the Bulkley Browser, a local buy and sell type paper, to ask for interested people to contact us, but we seldom got responses that way. The direct approach works better here.

Another approach that has worked well is to use our relationship with other longer programs such as the Senden Farm Agricultural Project, which hires youth, some but not all “at risk,” to work on the farm, sell the produce, run the Good Food Box program etc. Part of the participants’ responsibilities include community service. Twice we have been invited to train the entire Senden cohort (6 – 8 youth). They have run SRC in three communities Tse-ky-a, Two Mile and Gitanyow. This model has worked extremely well because it meets all our goals: reaching hard to reach families and communities, and successfully engaging youth, building their competence and confidence.

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Similarly, after presenting employment related workshops for Adult Basic Education students through Gitwangak Education Society, we recruited several excellent facilitators who ran clubs in three different communities: Gitsegukla, Gitwangak and Gitanyow. Our Gitsegukla facilitator that year went on to run the band's Head Start program, and eventually became an HDPL board member.

We have had good relationships with public health nurses over time. For a couple of years one of the public health nurses in Gitsegukla arranged for all of the band's summer students to work with the SRC community facilitator to help with the children. Turn out in that village often ran to 20 to 30 children. The youth helpers often had as much fun with the crafts as the children did.

Here, one of the youth helpers shows off her pyramid. This particular young woman helped with Summer Reading club three years in a row as part of her assigned duties working for the band in general.



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The health station arranged a room where we could meet. Other communities also have provided spaces where we could meet for free.

Some things for libraries which have similarly hard-to-reach patrons to remember are:

- That the relationships are stronger if they are maintained year round, not just in the months devoted to Summer Reading Clubs.
- Every community is individual and what works in one may not work in the other.
- Every community goes through changes in leadership, membership, interests, and attitudes. What worked one year may not work the next.
- The best defence is to nurture real relationships with the people within the communities you want to engage with, so talk up SRC when participating in other programs like PALS or Toddler Time.

### Training

We require that all facilitators go through our in-house training, whether they have conducted a club in the past or not. People who have done the training and run clubs before are a great help to new recruits. In our worst years I have had to repeat the training three times because we recruited facilitators after the initial training had already been completed. As irritating as that can be, we believe it is better to run a club in a community if we possibly can, rather than to skip the entire village simply because of a timing issue.

Training is an expensive part of the outreach. We always have to secure additional funding to be able to train the community facilitators. It takes time to prepare for the training, to deliver the training, to organize the day. It costs money to subsidize transportation for participants, and to feed them.

An outline of the training agenda is attached. It is a full day of workshop style training. My background is in education, and I have had training in experiential education techniques which we use for these purposes.

#### **As an overview:**

It takes a lot to set up the training.

We photocopy a manual for each facilitator. At each place at the table there is a copy of the manual, a copy of the agenda, and a colouring sheet from

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the current year's theme. We always put out "fiddlers" like pipe cleaners, modeling clay, and pencil crayons for facilitators. We set up the registration and sign-in sheets near the welcome table and have coffee and something light to eat set out as well.

### **Details of how we do it:**

Each session begins with introductions. Participants give their names and which community they are from.

The first question is "what do you expect to get out of this training?" We keep a flip chart nearby for recording responses. Then we can immediately address any expectations we probably won't fulfill, and reassure participants that we will cover their other expectations eventually. We ask participants why they are taking the training and what they personally hope to get out of it. This brief introductory bit usually takes place over coffee and muffins when we first gather together.

Once introductions and expectations are complete, we role-play an SRC, in a slightly abbreviated form—we take about half an hour or 45 minutes rather than an hour.

I (Ruth) prepare an opening program that mimics what we would typically do on the first day of SRC. Then we role play; I am the facilitator and the trainees are the children. Afterwards we reconvene around the big table and debrief the program. This is the essence of "experiential education": participants undergo an experience, [the reading club role play] then through directed, intentional conversation, think about it and what they have gotten out of it.

Next, I indoctrinate them with a couple of power-point slide shows, each followed by a discussion. One is an overview of the SRC program, and the other is showing the benefits of reading to a child for 20 minutes a day.

Another step in the training is the program manual exploration. We are usually ready for this just before lunchtime.

- Each trainee (or pairs of trainees if there are more than half a dozen) is asked to look at one of the seven themes in the manual,
- choose an interesting sounding program, craft or activity,
- consider a few questions about it and
- present it to the group.

This usually continues through a "working" lunch.

Speaking of lunch, we try to have a decent meal catered for the group. Usually we try to get Youth Works, a supported youth employment program

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run through the Learning Shop, so we can support their work as well. We also use the Skeena Bakery, a social enterprise in New Hazelton which is “baking down barriers” by providing a supported workplace for people with disabilities. Sometimes the training takes place in the evening, and we have dinner instead of lunch. In our area, food and hospitality are extremely important gestures to make people feel welcomed and valued. *I suspect most cultures whether they are Indigenous First Nations or immigrant communities have similar values in this regard.*

After lunch I “book talk” a few books from our collection. Using mostly picture books and easy readers with some junior novels and non-fiction, I put together about half a dozen books in each of several groups: Board books, wordless books, rhyming books, concept books, stories, books with First Nations and other cultural content, emerging reader and chapter books, “whizz-bang” books (ones that light up or pop up or have some other fancy aspect to them), and information/ non-fiction books. I explain the appropriateness of each type of book for age and reading level, and the best way to warm-up the book to get the most out of it. Then each participant chooses one category to work with, and chooses a book from that category. At this point, we sit in a circle and each participant practices reading a book to the group. Here we discuss holding the book so all can see, using dynamic voices to bring the characters alive, stimulating predictions and discussions, etc.

*During a long training session it is important to get up and move from time to time, so we deliberately intersperse sitting together around the big table with getting up to move to the story corner, or getting up to sit on the floor in a circle, or circulate the room to investigate craft and other displays, and so on.*

The room is usually set up with displays of crafts and equipment that is available for facilitators to use: physical activity stuff like hula hoops and bean bags, STEAM stuff like the butterfly nets and magnifying glasses for the bug hunt, paper plate and paper tube crafts, artsy stuff like glitter paper, fancy cut scissors, felt, pipe cleaners and so on. If there is time we make a craft or play a game together. Most of our crafts are prepared at several different levels of readiness to suit different abilities of the children, because in the villages, we have children of all ages together instead of breaking them into age groups (see paper plate dinosaur example p.64).

Not only is combining age groups more practical for staffing and delivery of outreach programs, here it is what suits families the best. Families with several children of different ages don’t want to or can’t make three different outings

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for programs. Often older children (say 9–13) are looking after young siblings or cousins (3–8 or 9). In fact “natural” learning has always taken place in multi-age environments. Splitting children up by age instead of by ability or family groups is more of a colonial personnel management technique than it is a successful educational practice.

This hands-on part of the training is crucial. No craft, game or activity is as straightforward as it first seems. Facilitators need to get a real feel for how long it takes to punch holes in a paper plate, how long it takes the glue stick to dry before you can move on to the next step in craft construction, and how long it will take for paint to dry.

We wrap up the training with a talk about safety. We have two hard and fast rules:

**Never touch another person’s child.** For example: We had a regrettable occasion when a library staff member, not a community facilitator, ran a club in a First Nations community and experienced negative outcomes because of a cultural misunderstanding. She had pushed a child to prevent her from possibly being bitten by a dog, but her actions were seen by others as aggressive towards the child. This caused the entire community to withdraw

from participating with the Hazelton District Public Library, and it has taken years of dedicated effort to be wooed back. This summer, using a community-based facilitator we successfully promoted and held a Summer Reading Club in that community, with no negative outcomes occurring.

**Never be alone behind closed doors with a child.** For example, when a child came into the library crying because she had fallen off her bike and skinned her knee, we propped the washroom door open as we helped her wash up and put on a band aid.

These rules are for the safety of the child and the safety of the library's reputation.

We also talk about other safety issues such as dealing with dogs (a big part of SRC in the villages!) bugs, and heat exhaustion. Many of the outreach clubs meet outdoors or spend the majority of their time outdoors. GEM (Gitxsan-Witsuwit'en Early Majagaleeh), our table of early years service providers, had a strategic visioning workshop conducted by Monique Grey-Smith. GEM embraces three pillars of support to provide local families: to help children and families connect to the land, connect intergenerationally, and connect to culture, all of which we can do through our SRC outreach.

The last bit of the training session deals with the practicalities of accepting the contract. We discuss the Facilitator Agreement, including deadlines, commitments and responsibilities of each partner. We stress the need to respond to community circumstances, to keep it fun, and to stay in touch. We talk about payment and record keeping, program promotion, and so on.

Everyone fills out a contact list so that we can all keep in touch with each other. Everyone is given a complimentary gas card for \$25, simply to help defray the costs of attending the training, whether they agree to undertake a club or not. Sometimes a participant or two will stay to help clean up. A very strong cultural practice here is that any leftover food is sent home with the participants.

## How the program is designed and implemented

### Design and Adaptations

The basic design of our outreach clubs is simple. We expect the facilitators to read and/or tell several stories to the children at every club session. We expect the facilitators to engage with the children for about an hour. We expect that engagement to include some conversation with each child about their recent reading. The rest of the details of the programs about what stories to tell, what games to play, what crafts to do, what visitors to invite are all adapted to suit each individual club in each individual community.

#### Ask yourselves questions like:

- Where are you hosting it?
- The library? The community? Which facility and why?
  - The location of a Summer Reading Club can say a lot about a community. Perhaps there is no free open space, or perhaps the area is so rural that common gathering spaces are few and far between. Perhaps the only available space is someplace that seems strange to outsiders yet is perfectly acceptable to locals.



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The best case scenarios have the facilitators in conversation with someone in the village about other community events. That way we can enhance and extend opportunities for families to participate, not compete with community run programs for the attention of the same children.

- We have piggy-backed with Gitanyow's Reading Readiness program run by the independent school during the summer.
- We have partnered with BFI programs in Sik E Dakh and Anspayaxw. The facilitator in the Sik E Dakh club one year looked at the transportation theme in the manual, used a couple of the ideas, then introduced the canoe to her group, too. In her BFI program, the children designed and put traditional art work on canoe paddles. She had a huge refrigerator box on its side that the children climbed into and paddled their way around their imaginary river during the SRC program she delivered.

### Implementation

We try to implement clubs so they mesh with village culture. Otherwise, we risk being perceived as just another colonial inspired organization trying to impose our standards and values on Indigenous culture: *"Your children need help. You obviously can't help them yourselves, so we will step in and show you how to do it"*. A better approach sounds more like *"We want to give your children the same opportunities that children in town have. We want to support you and your children. Let us know how you want to run your club."*

- The SRC is designed to be delivered once a week for seven weeks, but that does not work for every community. For example, two of the four western villages often spend almost the entire month of July away at various family fish camps, so we run the clubs twice a week during the month of August in those communities.
- Every village hosts a vacation Bible camp for one week during the summer which nearly every child attends that week. We sometimes can schedule around the Bible camps, and sometimes we simply have a program day where no one shows up. Sometimes, such as in Gitsegukla a few years ago, the Bible camp let out just a few minutes before our club started. Almost every child in the village simply walked over to join us. When more than eight or twelve children participate at one time, it is a good idea to recruit help on the spot. Don't be shy about asking caregivers or older children to lend a hand. They enjoy it!
- We shifted the delivery of SRC in Gitsegukla from afternoons when it conflicted with their school's summer reading program and offered it

in the evening to support the children's reading in both programs.

- If we have a strong organizational partner in the village, (BFI or school, or ...), we often will tailor the SRC program to mesh with their work. Last year in Sik E Dakh, 9 of the 12 main child participants had experienced a severe loss through the death of someone dear to them. The facilitator sought our help in finding appropriate storybooks that dealt with loss and death (e.g. *Tear Soup*), kept them on hand, and when she sensed the need was there and the time was right, used those stories in the club. She also did a family memory activity (described in a previous SRC manual) with the children. While we would never suggest that such a sad theme of loss and death ever be included as part of the province-wide SRC, it is helpful to see how some activities can be adapted to suit the situations faced by specific clubs in specific communities.

It is far easier to tailor the programming to suit the community if you have a community member involved. It is important to remember that the community's goals for the SRCs may be different from the library's goals. Our goals as librarians may be to have children read more books, or to have more families sign up for library cards. Communities may be mostly interested in bringing children together, or in taking children outside to do things on the land, or to simply help children do better in school. It's important to remember that the communities' goals are as important if not MORE important than the library's or funder's goals when developing partnerships.

### **The benefits of the program for the communities being served**

The benefits of SRC provides to the home library are the same benefits that occur in the distant communities:

- to give children a chance to socialize,
- to help children engage in play-based learning,
- to allow parents and caregivers to socialize,
- to spark children's creativity,
- to help mediate the "summer slippage" effect for school-aged children,
- to provide another avenue to promote other family services

The best common benefit is having supported a young child's growth and development.

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There are studies that have shown the strong correlation between literacy levels and income, health, interactions with the justice system, and personal success. Decoda Literacy Solutions have resources available for backing up claims made to funders about the value of literacy outreach. There are more links in the appendix.

[https://www.decoda.ca/wp-content/uploads/Family-Literacy-Fact-Sheet\\_2019.pdf](https://www.decoda.ca/wp-content/uploads/Family-Literacy-Fact-Sheet_2019.pdf)

Additionally, there could be added benefits for the outlying communities.

- Supporting children generates goodwill.
- In addition, especially considering the training and employing of a community facilitator, the community retains the “legacy” of having an experienced and interested community member who may be willing to do other types of programming, family or children’s work in the village.
- Even if the facilitator does not continue to work in the village, s/he has received training and experience. That more confident community member may apply what has been learned to the development of their own children.
- Quite often, individual facilitators have gone on to take Early Childhood Education courses, or Educational Assistance courses. The whole community benefits from having that sort of expertise available.
- We know that we often reach parents and other adults through our outreach to children.

### **The benefits for the library**

Our mandate is to serve the people of our *entire* catchment area, not simply the easy to serve patrons. Our library benefits from outreach by making itself more visible and available to more communities, families and individuals.

- As we develop a cohort of community facilitators, sometimes we can call on them for other programs. One SRC facilitator later became our Fostering Literacy co-ordinator.
- Once people become more aware of the library and what it has to offer, the greater their participation in other programs becomes.
- People in our Western communities are pleased when they learn that they can sign up with our library, and once they are established members, they can then use the Terrace library as their own because of the North West Library Federation and the BC OneCard policy.

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- To the east, people from Witset (aka Moricetown) can actually go to the Smithers Public Library to sign up for our library. Smithers keeps a stack of our membership cards, and issues them to Witset residents, who can then freely use the Smithers Public Library.

### **How relationships are maintained during the year**

Building relationships with any community takes an investment of time and human resources. To establish lasting relationships with First Nations communities takes a consistency, openness and persistence not as commonly required within mainstream Western culture.

To build an organization's relationship with an entire community often seems more like politics than public service. To get to know who to approach in a village is not always straightforward. One community may expect their Education Coordinator to handle such interactions. Some elected chief counsellors may see it as their duty to represent the community to outsiders. Some communities may defer to elders on matters that involve families. Sometimes you want to partner with the band's independent school's principal. Sometimes a completely different approach will work.

Attend meetings. I know it sounds awful, but that is your opportunity to network face-to-face. Face-to-face networking has a much greater impact than an annual telephone conversation. We have our Community Health Action Committee (CHAC) with doctors, nurses, RCMP, schools, libraries, Brain injury group, etc., the Economic Development Committee (ECD) where leaders from New Hazelton, Hazelton, and some of the surrounding villages, as well as community organizations (Learning Shop, Watershed Coalition, Arts Council, Library) meet to exchange information and ideas. These may not seem like a likely place for library work, but here we can learn what is going on elsewhere and we can promote our activities as well. We also attend an elders table, and others. Libraries, access to information, literacy, and all the services we provide cover a broad spectrum. Our mandate to serve our public is something we have in common with these other groups. If we are regularly involved, when meetings are held in a distant community, we will get minutes and updates even if we cannot attend every time.

The main group we work with in specific regard to the Summer Reading Clubs is the Gitxsan-Wet'suwet'en Early Majagaleehl (GEM) early years table which brings together the Bulkley Valley Child Development Centre, Gitxsan Child and Family Services, Gitxsan Health, Learners Opportunity Group, and others.

At these meetings, talk to people personally. Show an interest in them, in their families, in their communities, When you talk, be open yourself about your

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life and work. Let them know how you connect. Here, a common question between people who are meeting each other for the first time is “Who’s your granny?” People can then place you in social context.

Maintaining relationships with numerous communities throughout the year can be time-consuming and costly, yet the benefits far outweigh those costs. Maintaining relationships means getting involved with the community. We *try* to accept every invitation whether it be to a Toddler Fair or a Truth and Reconciliation workshop, or any such thing in between.

For a tiny library such as ours, it takes planning and sometimes rescheduling to be able to go out to communities. So, of course we cannot accept every invitation. We have to budget for transportation costs (mileage) and often extra staff to cover in the library while someone else is out delivering a program, going to a meeting or performing other outreach. It is sometimes possible to get funding or other support for regular, planned outreach such as attending another community’s parenting program once a month. Look for agencies that also have a mandate to serve your target community, and see if a partnership can be advantageous.

We make an effort to be socially gracious to other organizations as well. We exchange Christmas greetings, for example. Last Christmas when the head of the Bulkley Valley Child Development Centre from Smithers came through the Hazeltons to visit various organizations that provide early years services, she brought us a poinsettia. It was a lovely, well appreciated gesture. If, however, she or we had been from a First Nations organization, the gesture would likely have been made with food. (e.g. Bannock or cookies). To start successful outreach, especially to groups or communities that embrace a culture different from mainstream western culture, it is important to visit *in person* so one can see first hand how cultural interactions occur.

It is a good idea to make yourself familiar with important days and customs in the community you are trying to reach. For example, all our First Nations communities, businesses and governance organizations observe Indigenous Peoples Day as a statutory holiday. Village Band schools and offices are closed. Some communities plan celebrations. Others pack up people by the busload to visit celebrations in neighboring communities. Therefore, the week before (early to mid-June) until the celebrations are over, you may find it difficult to get a timely response from a village office contact. It is up to us to recognize the significance of the day. Imagine if someone were hounding you and your library to respond to a request during the leadup to Christmas holidays. You would appreciate a bit more lead time in such a busy season.

Check out this tip sheet from Indigenous works:

## Differences between traditional Aboriginal cultures and mainstream Western culture

Traditional Culture	Mainstream Western Culture
<b>Community</b> is the foremost of all values	Individualism is the foremost value
The future tense is dominant	The present is the dominant tense
The world is understood mythically	The world is understood scientifically
Goals are met with <b>patience</b>	Goals are met with <b>aggressive effort</b>
Ownership is often communal	Ownership is reward for hard work
<b>Gifts are regarded as social glue</b>	<b>Gifts are regarded as holiday issues</b>
Work is often motivated by group need	Work is motivated by ambition
Aging is a source of wisdom	Aging is decay and loss
Eye contact is thought over-assertive	Eye contact is part of conversation
<b>Silences are acceptable anywhere</b>	<b>Silences are a waste of time</b>
Assertiveness is non-communal	Assertiveness is a basic social skill
Listening skills are prized	Communication skills are prized
Soft spoken words carry farthest	Emphasis carries the day
<b>Nodding signifies understanding</b>	<b>Nodding signifies agreement</b>
Handshake is soft, signaling no threat	Handshake is firm, assertive
<b>Collective decisions are consensual</b>	Collective decisions are put to a vote
A faith in harmony with nature	A faith in scientific control of nature
Family is <b>extended family</b>	Family is nuclear family
<b>Responds to praise of the group</b>	Responds to praise of the individual

*(emphasis added)*

[Indigenous Works <https://Indigenousworks.ca/en/resources/getting-started/cultures>](https://Indigenousworks.ca/en/resources/getting-started/cultures)

Some of their advice applies well to community outreach.

**Join in.** Communal values are important values in Indigenous communities. People work well together and you will be appreciated if you contribute.

**Use the social glue.** Give gifts. (Food, books, pens, notebooks, gift certificates) When at an event in a First Nations community, *accept what is*

*offered to you.* Locally, the tradition is that by accepting gifts at feasts but also at less formal events you are accepting and acknowledging the intention of the event. To refuse is to publicly disagree.

**Compliment the group, more than the individual.** When the Sik E Dakh BFI first participated in SRC, it was clear that all participants would earn medals, not just a selected few. They saw reading club participation as a group event.



### How you would expand the program should additional funding be possible?

Should we get an opportunity to expand the program, I would love to be able to provide Child Safe First Aid. The program has to be specifically arranged through our community college, and is expensive to offer. We would assume that recruited community facilitators would not have the means to pay for the training themselves, so we would need funding for that.

We are already trying to reach all of our outlying communities, and we have at one time or another run a club in every one but Witset. However, we have not yet been able to run a Read-to-Me Club in all of the communities in the same year. We would love to be able to rise to that challenge. Co-ordinating a dozen clubs takes a special skill set, however, and we would probably need funding to pay a person with real experience, and not rely on a youth grant hire. It would be best if that person could be solely dedicated to co-ordinating outreach clubs. Alternatively, the youth hire could be put to work doing library chores in order to free up a more experienced staff member to co-ordinate the outreach.

We have tried a few times to have one giant wrap up celebration for the clubs, but inevitably at least one community cannot get transportation together to bring their participants and families to whichever location we chose for the ceremony. It would be nice to be able to hire a minibus and driver to bring people to the medal ceremonies.

We already try to include First Nations knowledge holders in our clubs, but that is an area in which we could be more successful. Knowledge holders are generally compensated via gifts or honoraria for sharing their expertise.



## Do you see an opportunity to include Indigenous languages in programing?

Because we deal with two Nations, two completely different languages—three if you count actual dialects, using Indigenous language in SRC is a challenge. We have in the past had grandmothers teach us “Head and Shoulders, Knees and Toes” in Gitxsanimaax. In that same group, by the way, another granny taught us to sing it in German.

I would use extra resources to obtain and perhaps even help produce picture books in Gitxsanimaax. We have already been approached by a Headstart leader from Gitanyow with questions about how she can produce an alphabet book in their western dialect.



## Is there an opportunity to involve more Indigenous community members in planning and delivering programs?

One has to create opportunities to collaborate. By training Indigenous community members to run their own clubs, we often not only involve the facilitators but also much of their families. If we want other people to participate, we need opportunities to connect with them. That means spending time being actually physically present in the communities, networking and sharing ideas, getting excited together with someone who wants to take the children out tracking or show them how to recognize their family crests.



## How could the program be expanded to include the whole family?

We already try to welcome everyone from the family who comes by the program. Often, if parents are comfortable and trust the facilitator, they do not linger. They leave their children in the facilitator's hands. Often if the children have very young siblings, the parent or caregiver will stay with the baby and take part in the club. The key is to be as welcoming as possible to everyone who comes by.

I have often thought it would be fun to try to get some dads out during the summer with a construction craft such as building a birdhouse or bird feeder—something that could be built with scrap wood and hand tools. One year we partnered with the Lakes District Animal Friendship Society to build dog houses. We got donations for purchasing the plywood and insulation, and the Coast Mountain College *Introduction to Trades* students built the knock-down kits which only required a screwdriver for assembly.

The Animal Friendship Society sent a speaker to talk about being kind to animals, bringing books, bookmarks, colouring sheets and activity books along to give away. Families put the doghouses together, children painted them and we had a draw to see who would take them home. That day we had 9 doghouses to give away. After the draws one little boy was in tears because he didn't win a doghouse. I was on my way over to console him, to say we would get him doghouse, for we had materials left over. As I got closer, I overheard his mom explaining to him, "But honey, we don't have a dog. That's why I didn't put your name in for the draw."

We would be very interested in your recommendations for other libraries starting such work, and any thoughts you have about how we can grow this area of SRC programming

### Recommendations

It seems that the entire document is full of advice and recommendations, so here is a summary of the highlights.

## Recommendations

It is most important to have a culturally sensitive person initiate the outreach, whether reaching out to First Nations or immigrant communities. It may be even more difficult to serve displaced people in our areas because there often is not a central organization or person to contact.

Ask yourselves crucial questions as you prepare: Who are your Club Leaders? Are the children going to be comfortable spending time with those people? Are parents comfortable with their children spending time with them?

How are you going to ensure that you are culturally sensitive, and that you aren't unintentionally being insulting, condescending, or making an invisible problem worse? There's a fine line between cultural sensitivity and cultural misappropriation.

Cultural sensitivity training may be required if the staff involved are unaware of the cultural norms of the group they are hoping to serve. Reaching out to Indigenous communities is possible through networking and partnerships with a variety of organisations. It is up to the library in question to research their catchment area thoroughly to see what entry points are accessible to them, and to develop further relationships as time passes.

Prepare for some losses. Your community facilitators, especially if they are from a local First Nation, may have different concerns than you. One year, our facilitator in Sik E Dakh was using the drop-in centre for her club meetings. She kept her bin of library books and craft supplies at the centre between club meetings. Sadly, she and her husband broke up that summer, and she

### Recommendations

left the village suddenly. It was over six months before anyone found, and thankfully returned, the bin. Once in Gitanyow, an entire bin of library books went missing, too. We never did recover those. We can only hope they are dispersed throughout the village and at least some children are benefitting from having them.

We usually do try to provide each facilitator with an additional bin of lightly used books for children to take home and keep.

Find financial support for your extra expenses. You may need only a dozen pairs of small scissors for your in-house program, but if you have outreach programs as well, you will need more scissors, more glue sticks, more felt markers and so on. You will need money for snacks, for mileage, and advertising and promotion. You may need money for facilitator wages, or if you are doing the outreach yourselves, you may need to hire staff to stay at the library while you're away. If you do include knowledge-holders and elders in your programming, you may need money for honoraria or gifts.

Remember however: Don't use grants that don't suit you and the funder.

Part of the issue of asking for funding is that each funder has objectives they would like to be realized. Success By Six focused on supporting children up to six years of age and their families. We made it clear in our application to them that we would be including older children in the program, because we would not turn children away. They were supportive of our approach because it is a way to reach and support families. As it turned out, there were young children six and under at every club, anyway.

I'd like to note that while most, but not all, of the participants in these programs were members of local First Nations, the fundamental purpose of our outreach was not to reach "First Nations" communities, but to offer programs and services to all the communities in our catchment area. Members of First Nations around here often live in non-reserve communities; First Nations reserves are often home to non-native people. We never apply for funding based on service to First Nations only. We are adamant that our services are for everyone. No one has to show a status card in order to participate. You cannot recognize a First Nations person by looks alone. [see Drew Hayden Taylor's "Funny, you don't look like one : Furious Observations of a Blue-eyed Ojibway" ]. Therefore we resist any pressure to record how many "Indigenous" participants we encounter. We count people, not ethnicities.

Recommendations

In fact, having clubs where First Nations families and settler families come together helps foster better understanding between both, and often leads to fast friendships among children of different ethnicities.



Several of our First Nations and rural communities do not have a centre with an available space to conduct a club. We purchased a shelter to set up in case the weather was uncooperative.



### Recommendations

If you have several outreach clubs, you may need to have more than one, or figure out scheduling so two or more clubs can share it.

If you have an opportunity to participate in a community event, you can bring a lot of exposure and attention to your programming. The Kispiox Valley Music Festival happens the last weekend in July. The SRC usually features a music and arts theme that ties in nicely. When our in-house facilitator has time and inclination, we have participated. The picture below shows children parading around the kids' area at the festival with rainsticks and other percussion instruments they crafted at our program. In other years our "keepers" club (9–13 year olds) created short- short films (3 minutes or less) that were premiered at the festival. Another year we did a readers' theatre performance of "Goldilocks and the Three Bears."



We also occasionally enter the Pioneer Day Parade in August, either with a float or a walking entry. The year we partnered with SMILES daycare to share a float, we won first prize!

Sometimes you can connect with seemingly unlikely partners for Summer Reading. One year (Savour Each Word) we held a picnic in Polly Sargent Park. The children delighted in the wearable firetrucks they made from cardboard

Recommendations

boxes, and were particularly thrilled to have the local Fire Chief bring a REAL fire truck for them to explore. He even let them water the plants in the park with the firehose!



Libraries are often seen by Indigenous people as white-guy institutions and purveyors of colonial values. Every time we have a successful interaction with any family, Indigenous or otherwise, we increase their appreciation of libraries and increase the likelihood that they will return to a library for future service. Attachment to literacy describes a person's tendency to include the use of print resources, when seeking information. Successful library outreach can increase participants' attachment to literacy which in turn contributes to an improvement in literacy in all its domains (reading, writing, numeracy, planning and goal setting, oral communication, and IT literacy).

Imagine a segment of your service area includes immigrant families. They, too, may see libraries as institutions entrenched in mainstream Western culture that at best misunderstands, and at worst, devalues their own culture. Expecting people to cross the threshold into your building, and THEN be delighted to find welcoming, non-judgmental, supportive service is a bit unrealistic. It is probably better to take that awesome service to a community group already popular with that segment of the population (Friendship Centre, for example), demonstrate your hospitality, and be willing to do that several times. It takes time to build trust.

### Recommendations

There have been regrettable occasions when an employee running Summer Reading Clubs sometimes encounter problems far outside the scope of the program itself. Yet, libraries must be mindful that they are approaching communities filled with people who are immersed in several generations of social divides, anxieties, and conflicts that have nothing to do with learning a new simple craft or spending an hour reading fun books with large colourful pictures. Making progress means understanding that these complications exist, and while it isn't possible for a single library to overturn the negative impact of colonization and the long-term harm it caused, Libraries working together can help create a new road for all parties to travel on together as a community committed to progress, learning, and cooperation.

Children who are able to participate in SRC sometimes come with troubled backgrounds, so employees need to understand that special care regarding triggering behaviours needs to be made. Aggressive body language, over-familiar behaviour, loud speaking voices, and certain unsupportive attitudes can turn a potential reader away from the library world, sometimes permanently.

Libraries may need to work on overcoming the past practices of their facility—many First Nations people grew up learning that they were unwelcome in the general public, and consequently raised their children, grandchildren, and further, to avoid any place that might prefer their absence, even if that attitude has changed dramatically in the present. The HDPL used to charge membership fees to anyone who lived on reserve land because “they don't pay taxes,” claiming this was not a racist policy because some people who live on reserve land are not Indigenous. Although that policy changed almost two decades ago, sadly many local people still feel unwelcome.

Plan for the entire family group to show up—not just toddlers and their mother, but you should also anticipate grandparents, cousins, and sometimes, even the family pet. For First Nations, it is often common for the entire family to partake of events as an extended group, even bringing in the neighbor's children or friends. When presenting a program, it is not impossible to select crafts and books that appeal to multiple levels of development.

# Appendix

## Literacy Facts and research

Links to literacy facts underscoring the benefits of reading with children

Decoda Literacy Solutions <https://www.decoda.ca/news-events/media/literacy-facts-and-figures/>

[https://www.decoda.ca/wp-content/uploads/Literacy-Matters-Fact-Sheet\\_August-2018.pdf](https://www.decoda.ca/wp-content/uploads/Literacy-Matters-Fact-Sheet_August-2018.pdf)

[https://www.decoda.ca/wp-content/uploads/DEC\\_0451\\_LetsPlayTogetherBackgrounder\\_f01.pdf](https://www.decoda.ca/wp-content/uploads/DEC_0451_LetsPlayTogetherBackgrounder_f01.pdf)

## Legal Actions

The effort to make progress in developing a positive relationship with First Nations families and communities should include being mindful of the following, specifically, the following sections:

## Truth and Reconciliation – Relevant Calls to Action

### Child Welfare

1. We call upon the federal, provincial, territorial, and Aboriginal governments to commit to reducing the number of Aboriginal children in care by:
  - i. Monitoring and assessing neglect investigations.
  - ii. Providing adequate resources to enable Aboriginal communities and child-welfare organizations to keep Aboriginal families together where it is safe to do so, and to keep children in culturally appropriate environments, regardless of where they reside.
  - iii. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the history and impacts of residential schools.
  - iv. Ensuring that social workers and others who conduct child-welfare investigations are properly educated and trained about the potential for Aboriginal communities and families to provide more appropriate solutions to family healing.
  - v. Requiring that all child-welfare decision-makers consider the impact of the residential school experience on children and their caregivers.
2. We call upon the federal, provincial, territorial, and Aboriginal

governments to develop culturally appropriate parenting programs for Aboriginal families.

Libraries should be invested in taking these actions to heart and applying them to programs currently being offered, or that are currently in development.

### Education

#### 6) repeal Section 43: Criminal Code

*Every school teacher, parent or person standing in the place of a parent is justified in using force by way of correction toward a pupil or child, as the case may be, who is under his care, if the force does not exceed what is reasonable under the circumstances.*

Children need to feel safe, especially if they are not accompanied by their parent/guardian. Presenting a Club Leader who is overly aggressive, too loud, or has other triggering behaviours should be discouraged. It is vitally important to note that First Nations communities are made up of people who have been consistently traumatised and abused for generations, and because of it, have little or no tolerance for threatening, or perceived threatening behaviours. Many FN also lack the ability to express themselves in diverse ways, so someone who seems angry may just be frustrated at their lack of proper language to explain what the problem is. This is not the fault of SRC but it is something that needs to be kept in mind.

#### [Royal Proclamation and Covenant of Reconciliation](#)

46.3 Full adoption and implementation of the United Nations Declaration on the Rights of Indigenous Peoples as the framework for reconciliation.

47. We call upon federal, provincial, territorial, and municipal governments to repudiate concepts used to justify European sovereignty over Indigenous peoples and lands, such as the Doctrine of Discovery and terra nullius, and to reform those laws, government policies, and litigation strategies that continue to rely on such concepts.

#### [Settlement Agreement Parties and the United Nations Declaration on the Rights of Indigenous Peoples](#)

48.2 Respecting Indigenous peoples' right to self-determination in spiritual matters, including the right to practise, develop, and teach their own spiritual and religious traditions, customs, and ceremonies, consistent with Article 12:1 of the United Nations Declaration on the Rights of Indigenous Peoples.

### [UNDRIP](#)

Efforts towards Truth and Reconciliation should go hand in hand with the actions described in the United Nations Declaration on the rights of Indigenous people. Canada has not currently read UNDRIP into law, but organizations like the BCCLA do not need to wait for Canada to do so before respecting the suggestions contained therein.

### **Partnerships**

One of the many ways HDPL seeks to increase First Nations participation in our programs, not just SRC, is by developing and maintaining partnerships with local organizations. The Hagwilget Village Council is very receptive towards the idea of bringing programs into the community, so in this instance, outreach has been requested. They are willing to provide a space, to help with marketing, to reach out to community members to ask for attendance, if HDPL can package up a program and bring it to them. Many communities feel the same, and it makes sense to be able to send an individual or even two people to lead an event or program within the comfort zone of the community members. This side-steps barriers like transportation, and demonstrates the willingness of the library to participate in the community, rather than the community participating at the library. It's a small but powerful difference.

### **Networking opportunities**

Programs hosted by libraries provide opportunities to meet with adults who are possibly involved in other efforts within your community that deal with social issues, education, food security, etc.

1. Magic Show,
2. Space program,
3. Science program,
4. Baby Time,
5. Toddler Time;
6. Honoring Our Babies;
7. Family Literacy Day;
8. Parents As Literacy supporters (PALS);
9. Summer Reading Club;

You can also investigate sites like: [Indigenous Works](#), [Gitxan Government Commission](#) or you local equivalent, [Kyah Weget Education Center](#)

There are many online resources that can give you a good idea of where

to begin approaching your community to best effect, and that will give you a starter history or outline of that community and their culture. It's worth investing time in exploring these opportunities.

*Prince Rupert's list below is full of excellent ideas, many of which we use ourselves in Hazelton. Libraries just starting outreach may want to review it and tackle two or three ideas at a time as they prepare. REC*

### **Ideas for Enhancing Your Library's Service to First Nations' Families**

#### **Beth Dimond, Prince Rupert Public Library**

These are just a few of the ways we can improve and expand our library services to First Nations families in our communities and surrounding areas. These suggestions have been gathered from various reports and surveys, taken from workshops and from the internet. This is in no way an exhaustive list, and hopefully your library will be able to add to it! Some ideas are quick and easy, and may be implemented immediately. Others will take longer, and may develop over time. Use what works for you and your community!

- What are the existing barriers to First Nations people using your library? Identify the impediments and implement a plan to systematically eliminate such barriers.
- Ensure that your library offers a welcome and safe environment. Work with the First Nations and Metis communities to evaluate the extent to which the library is welcoming, and ensure that processes are put in place to provide a culturally appropriate and sensitive atmosphere.
- Provide Indigenous cultural awareness and sensitivity training, and encourage staff and board members to participate. The training should be ongoing, and delivered by a person of First Nations descent. Approach a variety of organizations offering such training, to ensure the best training for your specific needs.
- To further cultural awareness, encourage library staff and board members to participate in local community groups related to First Nations and Metis people. Perhaps designate a staff or board member to be responsible for outreach and liaison with the First Nations and Metis communities in your area.
- Develop collections that include Indigenous content; such as materials written in First Nations languages and syllabics, recordings of First Nations histories and the stories told by the Elders, with their permission. Add quality children's and YA books with First Nations

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characters and themes to your collection. Make sure that your collection reflects the community. Assess your current collection, eliminating any outdated material or material with negative stereotypes. Include Large Print and audiobooks of interest to Elders.

- Create displays of First Nations authors and materials, not just during National Indigenous Peoples Day.
- Have suggestion boxes, and take the comments and suggestions seriously.
- Connect with your local Head Start program and Friendship House Daycare and Preschool, if such programs are available in your community. Offer tours of the library to these groups, as well as special programming in the library or at their facilities. Prepare a letter to be sent home with the children prior to their visit to the library, welcoming the family to the library, and encouraging them to visit the library themselves.
- Invite First Nations storytellers, authors and illustrators to visit your library. This can be a separate event, or included in another event, such as Family Literacy Day.
- Include First Nation representation on your staff, in proportion to your local First Nations and Metis population. Having an Indigenous staff present in the library will encourage First Nations and Metis people to visit the library and access the services to their fullest. During hiring interviews, ask potential employees how they would improve public library services to First Nations people and how their ideas might be implemented.
- Have your Library Board recruit Indigenous members. Consultation with First Nations groups for potential board members would be a positive method of recruitment. The importance of Elders in First Nations communities could be reflected with an ex-officio position for an Elder on the Board, thereby acknowledging their roles as traditional educators and sources of history and knowledge.
- Encourage First Nations and Metis participation by providing culturally sensitive programs and services. Establish partnerships with First Nations and Metis groups and organizations to develop these programs and services. It would be beneficial to include Elders in the development of such programs. Increase the awareness of the history and culture of our First Nation and Metis people.
- Display First Nations artwork in your library. Have your library serve as a repository of First Nations and Metis cultures and history.

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- Display signage in the local First Nations language. This promotes language preservation and provides a welcoming atmosphere. A 'Word of the Week' in the local Aboriginal language is an innovative and fun method to promote language and culture within the library.
- Recognize the importance of oral tradition in the First Nation and Metis cultures. Invite Elders to participate in library programs by telling their stories and histories. Promote storytelling in the Indigenous languages as well, as the stories lose some of their meaning when they are translated into English.
- Incorporate First Nations stories and felt stories into your preschool and family library programs.
- In order to improve computer literacy amongst First Nations families, offer computer training and promote such training to First Nations community members. Perhaps display posters and hand-outs at Friendship Houses and Head Start programs.
- Celebrate National Indigenous Peoples Day in your library, with programs and displays, and ask how you can get involved in your community's celebrations. Ask if you can have a display of library materials, and activities for the participants to partake in.
- Explore the possibility of bringing library services to homebound Elders, or those living in isolated areas.
- Create an outreach program where you regularly (perhaps twice a month) travel to a location and offer a selection of library materials available for borrowing, and activities for the children.
- If you are not able to commit to a full outreach program, see about setting up a shelf or tote in various locations. The library can restock the books as needed, with the idea that the books are a donation from the library and are not required to be returned. The book shelf can also be used to 'Take a Book/Leave a Book', so that the books are shared amongst users.
- Follow Saskatchewan's example and offer an Aboriginal Storytelling Month each February, to promote the oral traditions and histories of all that participate. (<https://ssap.wordpress.com/about-this-project/saskatchewan-aboriginal-storytelling-2019/>)
- Work with other libraries to develop a method of sharing resources, program ideas, initiatives, policies, issues and possible solutions.
- Include pictures of First Nations families in any materials that the library publishes (ie. Annual reports, strategic plans, websites, posters,

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etc.) Ensure you have permission to use photographs for library publications.

- Use your library's website to promote your First Nations collections, programs and services. Create an on-line suggestion form for patrons to give feedback.
- Find creative ways to distribute donated and gently-used materials to First Nations families and communities. These could be through your local Friendship House, Headstart program, ferry services, Youth Hub, Transition House, Nursing Stations, Band Offices, etc. These locations could be in your community or in outlying communities.
- Promote your Summer Reading Club within the First Nations communities. Distribute posters and flyers to schools, Band Offices, Friendship Houses, etc. Include First Nations stories and crafts in your summer reading program, either as a specific weekly theme, or include alongside other material whenever possible.
- Encourage children to include stories told, not just read to them in their summer reading logs. This may encourage storytelling with Elders in their family.
- Discuss your ideas and wishes with your coworkers and board members. You never know who may already have connections or contacts within your community or in other communities.

# Training Materials

## Agenda for facilitator training SRC 2019

Time	Details
9:45 am	Set up
3:30 pm	Welcome
	Expectations; What we'll do today; Ice breaker
3:40	Sample program : Name tags, welcome Songs, stories Conversations, SRC info Activity / Craft Farewell
4:20	BREAK!
4:30	Debrief sample program
	Power Point: How to SRC
4:45	SRC Manual exploration activity choose: Choose one theme to study & present one good idea from the manual to the group
5:30	LUNCH! (Finish idea activity above)
6:00	Reconvene : Check in. How is it going so far? Questions?
6:05	20 minutes a day powerpoint
6:10	Storytelling and reading for various types of books <i>"Stress Free" Reading at home handout (aka Reading Success at Home)(craft session)</i> Individual practice reading aloud

Time	Details
6:15	Draw and Tell demonstration
6:40	Switching it up – idea sharing for flexibility
6:45	COFFEE BREAK!
7:00	Reconvene : summary; questions
7:10	A Word about safety (interest in further training?)
7:20	Promotion / further outreach brainstorming
7:30	The paperwork – registration, contracts, deadlines, etc.
7:40	Book Selection / First week plans
7:50	Evaluation (3 Stars and a wish)
8:00	Thank you, certificates, photos
8:15	FAREWELL!
4:15	Clean up

## SRC Facilitator

### Idea Book Exploration

Each year a dedicated committee of public librarians develop a manual with program ideas for the BCLA Summer Reading Club. Each year the club has an overarching theme and seven sub-themes, one for each of seven weeks of summer. This year our theme is “Imagine the Possibilities”. The sub-themes are :

- Step into the pages (storytelling, role playing, history)
- Inventions and Innovations (Science, inventions and inventors)
- Monsters and Make-Believe (Mythical beasts and imaginary creatures)
- Imagination Creation (art and creativity)
- Imagine a world where ... (making the world a better place, the future and science)

## DEVELOPING AN INCLUSIVE BC SUMMER READING CLUB

- Reach for the Stars (Dreams, aspirations and outer space)
- Everyday Extraordinary (exploring the world around you (eg oceans, rainforests))

Three programs are developed for each of the themes, one for preschoolers, (3 – 5 years old), one for primary school children (5 – 9 years old), and one for “tweens” (9 – 13 years old). Each program contains suggested reading lists, an activity sheet, various activities and crafts of an age-appropriate nature.

Each of you will take a look at your manual.

Each of you will choose a different theme.

Each of you will read the program outlines for all three levels.

Choose ONE activity or craft that you think looks good.

Share that activity with the group. We will want to know:

What theme is it? \_\_\_\_\_

What level is it for? \_\_\_\_\_

What supplies are required? \_\_\_\_\_

How much time do you expect it would take? \_\_\_\_\_

What looks good about it? \_\_\_\_\_

What could be difficult? \_\_\_\_\_

How could you adapt it to make it more suitable for children around here?  
(*This is a cultural sensitivity and inclusion piece*)

How could you make it work for older or younger children? (Community clubs will have children of all ages attend at once)

What other ideas does it spark for you?

**IMAGINE**  
THE POSSIBILITIES!



## Read-to-Me and Summer Reading Club Facilitator 2019 Agreement

### The Community Facilitator will:

- Host a 2019 Read-to-Me Summer Reading Club for children three to thirteen years of age once a week for one hour for seven sessions during the summer at NO CHARGE to participants
- Help the Hazelton District Public Library [“the Library”] to promote the club through word of mouth and using the posters and handouts we [“the Library”] provide
- Promote reading for pleasure and information, reading at home, and families reading together
- Promote and represent the Hazelton District Public Library in a professional, responsible manner
- Publicly acknowledge support, BC Library Association, and the Libraries Branch, Ministry of Education, The Bulkley Valley Child Development Centre, and Northern Health’s “Imagine” grant.
- Arrange for the venue for your club and provide us with the contact information and location and other details (eg the KEY!) as necessary... in case we need to cover you!
- Provide a criminal record check to the Library
- Record the titles of all books used – hand in by August 31, 2019
- Keep track of and report participation numbers to HDPL by August 31, 2019 using the attendance form we provide
- Keep track of sessions delivered and report them to HDPL by August 31, 2019
- Record the crafts and activities you did and hand in by August 31, 2019

## DEVELOPING AN INCLUSIVE BC SUMMER READING CLUB

- Contact the Library immediately to arrange for coverage if unavailable to run your club as per the advertised schedule
- Participate in a debriefing and evaluation session by August 31, 2019, specific date to be determined
- Pick up supplies and books each week for your club activities and craft supplies. (We cannot promise to deliver items to the community clubs)
- Get permission from legal guardians to take photos of children using Library permission forms
- Take at least 3 good photos of your club in session over the summer to submit to us for our records and for reporting to funders.

### **The Library will:**

- Contract you for \$350 to run the club for a total of seven 1-hour club sessions over a 7-week period. Additional working hours will be volunteer unless preapproved by the Library
- Reimburse you for mileage, according to our distance charts.
- Provide you with a gas card to help defray transportation costs to attend the training session, June 24, 2019
- Pay you within three weeks after all your paperwork has been received by the Library
- Help you publicize your Summer Reading Club
- Provide program ideas and supplies for the 7 sessions
- Other support as requested, when possible
- Be so grateful and thrilled to have you on our SRC Facilitator Team!

### **Facilitator contact information:**

Name (please print) \_\_\_\_\_

Address \_\_\_\_\_

Postal Code \_\_\_\_\_ *This is where your cheque will be mailed*

Phone number \_\_\_\_\_ Email \_\_\_\_\_

Facilitator's Signature \_\_\_\_\_

Library rep Signature \_\_\_\_\_

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**Your Library Contact is:**

Ruth Cooper, Assistant Librarian, [hdpl.ruth@citywest.ca](mailto:hdpl.ruth@citywest.ca), 250-842-5961

(or in case of emergency, call me at home 250-842-0286). If Ruth is not available, your contact is Brian Butler, Acting Head Librarian or Amber Sterritt, youth co-ordinator.





## Paper plate dinosaur template

For tweens



For Pre-schoolers : already cut out, simply needs assembly and decoration.



Decorated and assembled.



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