A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Marlyn Bennett, Cindy Blackstock and Richard De La Ronde

2nd Edition

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of the Centre of Excellence for Child Welfare
and
The First Nations Child & Family Caring Society of Canada

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Historical Acknowledgements:

We would like to acknowledge the memory and spirit of our ancestors … especially those who survived the abuses of residential schools; who lived to tell about them and the many Elders of the vast cultures and nations across this country now called Canada, who silently, vigilantly and defiantly kept the threads of our diverse cultures, values and principles alive so that we, this generation and into the next, have something viable to live for, call our own, which continually plays a part in shaping our various identities and nations, complete with strong spirits of resilience and cultural pride and faithful convictions for who we were, where we have been, who we are now and the nations we might become yet again … Despite what our collective ancestors and relatives have experienced, although many have now left mother earth for the spirit world, they have passed unto us, a generational memory of endurance so strong that it will continue to be felt by the next seven generations and beyond … We continue to be proud descendents of collective nations whose spirits cannot be broken in light of the devastating impacts of the colonizing forces of the past, the present and what may be (but we wish not), still a part of our collective futures.

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Part I

A Review of the Literature Focusing on Aspects of Aboriginal Child Welfare in Canada

INTRODUCTION

*T*his comprehensive and user friendly literature review and annotated bibliography has been prepared at the request of the First Nations Child & Family Caring Society of Canada as part of the research activities undertaken by the First Nations Research Site as noted in its 2002 Work Plan to the Centre of Excellence for Child Welfare. It was designed to incorporate research and articles from all disciplines relevant to Aboriginal children, youth and the well being of the Aboriginal family. This literature review includes many unpublished papers, program descriptions and reports produced by, or for, Aboriginal Child Welfare agencies, as well as resources from many provincial, state, and federal governments in Canada and the United States. In addition, this review includes a consideration of some of the research conducted and produced by Masters and Doctoral students within Canada in relation to matters that touch on child welfare and/or social related issues benefiting or impacting on all aspects and well-being of Aboriginal children, families and communities.

Throughout this document we have used the terms "First Nations," "Indigenous" and "Aboriginal" and "Native" peoples interchangeably. While these terms can include all peoples of Aboriginal ancestry, it should be noted that First Nations are identifiable as a distinct group with a unique legal status. Within Canada, Aboriginal peoples are constitutionally recognized as being

Inuit, Métis and First Nations (or Indian) people. In addition and for the purposes of this review, the term "child and family services" have been used interchangeably with the term "child welfare."

This literature review is divided into two parts. Part I of this literature review provides a general commentary on the evolution of the Aboriginal-non-Aboriginal relationships that has contributed to the development of Aboriginal Child Welfare in Canada. This first part has been organized into seven different areas and focuses on: (1) the Aboriginal Experience of Racism in Canada; (2) The Historical Role of Colonization through the Indian Act, Residential Schools and the Child Welfare System; (3) The Impact of Social Policies on Aboriginal peoples; (4) Aboriginal Assumption of Child Welfare Responsibilities; (5) Cultural Influences in Child Welfare Services and Education; (6) Challenges Facing Aboriginal Child Welfare Agencies; and (7) The Role of Self-Government in Aboriginal child welfare initiatives. This section has remained relatively the same as the first edition with the exception of the funding section which has been slightly altered to make it more general in scope rather and focused entirely on the Ontario funding issues as it currently reflects.

Part II contains the citations and, in most cases, descriptive annotations on the multidisciplinary discourse relevant to Aboriginal child welfare issues in Canada. Although there are many American sources that have been written that may have some direct applicability to Canadian initiatives, the focus in this literature has remained primarily on the Canadian context of lived experiences among the Indigenous peoples within Canada.

The literature points to a preliminary conclusion long known by many Aboriginal scholars: there is a critical need for more empirical and evidence-based research which advances Indigenous knowledge within the field of child welfare. There is clearly a need more Aboriginal publications that capture the experiences of individuals, families, and communities as they traverse the child welfare system. Furthermore, this research must be generated, conducted and produced by Aboriginal peoples so as not to appropriate their voices perspectives from the emerging literature respecting this very imperative, yet complex and evolving area.

THE ABORIGINAL EXPERIENCE OF RACISM IN CANADA

Before providing a broad overview of the evolution of Aboriginal child welfare in Canada, it is necessary to step back and look at the role of racism in the development of policies directed at Aboriginal and other minority groups within the borders of Canada. A quick overview of policies implemented in Canada begins most logically with an account of the government's relationship with First Nations peoples. In Canada, First Nations peoples have been subjugated, segregated and in some cases, completed annihilated by racist assumptions, policies and actions. In the five hundred years since contact with the Europeans, First Nations peoples have been subjected to overtly racist and assimilationist policies. They have been segregated in reserves, their children have been taken from them and their governments, economies, traditions and ceremonies have been regulated and/or banned through laws alien to their culture. The relationship between Canada and First Nations people has been marred by social, economic, political and cultural oppression. Some specific examples of racist policies towards First Nations peoples are the denial of the right to vote, regulation of identity, prohibition from purchasing land, outlawing spiritual ceremonies, forced relocation and segregation on reserves, inferior education, child abductions, restrictions on civil and political rights and expropriation of land through legislation (i.e. The Indian Act). As a result, the socio-economic problems today are so pervasive for First Nations peoples that a 1996 internal Department of Indian and Northern Affairs study found that if the United Nations Human Development Index were applied to First Nations living on reserve they would rank 79th and 80th in the world while at the same time, Canadians as a whole, are ranked number one in the world.

Canada has an unfortunate legacy of racist government policies impacting many immigrant groups in addition to its original founding citizens. However, as outlined in the following section, the racism experienced by Aboriginal peoples is placed within a unique context of colonization, expropriation of lands and assimilationist policies.

Racism is enforced through legal and social instruments developed and implemented by governments and has been perpetrated against several groups in Canada's history. Unfortunately, because of the limitations of this review, we cannot do justice to these other experiences but do provide a brief look into what has happened to other minority groups who have come to this land which the Indigenous people of Ojibway descent, call "Turtle Island." For example, Canadians often romanticize their role in aiding runaway slaves but Black Canadians have been subject to racist policies ever since their arrival in Canada from the American States. In fact, Canada actively practiced slavery until early in the nineteenth century (Sheppard, 1997) and even Black Loyalists who entered Canada as free persons were subject to racist policies. Black Canadians were subjected to legislation that, like Indians, also enforced segregated schools and communities, and they also faced limitations on property rights (Boyko, 1995 and Henry et al, 2000). Further, as late as 1939, Canada's highest court concluded that racial discrimination was legally enforceable with respect to the Black population within Canada (Walker 1997).

The history of Chinese Canadians is also marked with racism. Chinese Canadians were hired for various projects in British Columbia, including the building of railways, bridges, and roads and for manual labour in coal mines and mills. Many were recruited to lay the track for the Canadian Pacific Railway in British Columbia. Chinese labourers in Canada were subject to horrific working conditions. Accidents were frequent, with far more Chinese than Caucasians as victims. Many workers died from exhaustion and rock explosions and were buried in collapsed tunnels. Their living conditions were appalling. Food and shelter were sub standard and resulted in widespread malnutrition. Compounded by limited medical attention, the poor living and working conditions contributed to a high fatality rate from diseases such as scurvy and smallpox (Boyko, 1995 and Henry et al, 2000). They were paid one-quarter of the wage of "white" workers and they were only welcomed to Canada so long as there were labour shortages (Bolaria and Li, 1988). Racist legislation included the passing of "Anti-Chinese Bills" which restricted the civil and political rights of Chinese Canadians (Boyko, 1995 and Li, 1988). Chinese Canadians at one time were disenfranchised, barred from public office and excluded from professional occupations.

Another example of racist government policy in Canada relates to Japanese Canadians. Policies such as fixed quotas for immigration, restriction of fishing licenses, restriction from federal and provincial franchise and segregation in schools and public places characterized the initial relationship between Canada and Japanese Canadians (Boyko, 1995 and Maki & Kobayashi, 1991). However, the most blatant example of racism in this relationship's history was the internment of Japanese Canadians during World War II. Japanese Canadians were incarcerated in jails and internment camps, subjected to forced labour and had their property confiscated. Approximately twenty-three thousand people of Japanese ancestry, 13,300 of them Canadian born, were sent to relocation and detention camps in isolated areas of the interior of British Columbia, southern Alberta, and Manitoba (Henry et al, 2000). Those interned were not released until two years after World War II concluded, and received no substantive compensation until 1988. Japanese Canadians were never charged with any kind of disloyalty and it is now accepted that the true cause of these actions was as a result of racism (Ujimoto, 1988 and Mike & Kobayashi, 1991). Justice was finally achieved in 1988 when the government formally apologized and those Japanese Canadians still living (of which there were 12,000) were paid $20,000 each as compensation for their internment (Henry et al, 2000).

South Asian Canadians too were subject to discriminatory legislation and racist Canadian policies. South Asians are people who were born or whose ancestors were born in the Indian subcontinent, and include people from India, Pakistan, Sri Lanka, Bhutan, and Bangladesh. It also includes people with roots in south Asia who have immigrated from Kenya, Tanzania, Uganda, the Caribbean nations, and other countries (Henry et al, 2000). South Asian Canadians were denied the franchise, were unable to enter professional occupations, had their property rights restricted, and were subjected to discrimination in housing. They did not attain the right to vote in federal and

provincial elections until 1948, after much lobbying for repeal of the discriminatory clause. The most well known example of racist legislation against South Asian immigrants is the 1914 incident in which 376 Asians were detained on the steamer "the Komagata" for two months until they were eventually denied entry into Canada (Johnston, 1984).

What connection do these examples have to a literature review that focuses primarily on aspects of Aboriginal child welfare within Canada? In each of these brief summaries of prejudiced and discriminatory social policies, there is a commonality that binds them together – the racism directed at each of these groups can be directly tied to the dominant society's need for cheap labour and security as defined by the government of the day at the time. The racist treatment of Aboriginal people through Canadian social policy on the other hand, is significantly different because it had been framed from within pervasive colonial and assimilationist policies designed to achieve what Duncan Campbell Scott described as "the elimination of the Indian question." It is through Aboriginal children that the Canadian government tried to achieve its objectives which culminated in what some have argued meets the criteria of genocide as defined by the United Nations Convention on the Prevention and Punishment of the Crime of Genocide (see also Kimelman, Edwin, C. et al. No Quite Place: Report of the Review Committee on Indian and Métis Adoptions and Placements. Winnipeg: Department of Community Services, 1985). The subjugation of our nations has always been through those whom we cherish the most, through those whom we hold out the most promise for our future and the next

generation of parents. The tactics used to suppress Aboriginal nations has constantly been aimed at those who are considered our nations' most prized gifts - our children. This is what makes our experience so much more different from that experienced historically by any other minority group in Canada. Further, added to this social injustice is the fact that this occurred within the original lands of a collective of nations. Canada developed a myriad of policies designed to "eliminate the Indian question" but it was primarily through the sustained policies of residential school, cultural oppression, and poverty of our children that our cultures and nations were weakened.

As the Royal Commission on Aboriginal Peoples (1996) noted, "Assimilation policies have done great damage, leaving a legacy of brokenness affecting Aboriginal individuals, families and communities. The damage has been equally serious to the spirit of Canada – the spirit of generosity and mutual accommodation in which Canadians take pride.

Yet the damage is not beyond repair. The key is to reverse the assumptions of racism and assimilation that still shape and constrain Aboriginal life chances – despite some worthy reforms in the administration of Aboriginal affairs.

To bring about this fundamental change, Canadians need to understand that Aboriginal Peoples are Nations. That is, they are political and cultural groups with values and life ways distinct from those of other Canadians. They lived as nations – highly centralized, loosely federated, or small and clan-based – for thousands of years before the arrival of Europeans. As nations, they forged trade and military alliances among themselves and

with the new arrivals. To this day, Aboriginal people's sense of confidence and well-being as individuals, remains tied to the strength of their nations. Only as members of restored nations can they reach their potential in the twenty-first century (Royal Commission on Aboriginal Peoples (RCAP), 1996, Word from the Commissioners).

The challenge ahead for all Canadians is to reconcile with the past, to learn from the past and to build a foundation for a respectful and honourable future for all of our children. This future can no longer be based on a paradigm where First Nations children and their families sacrifice, have lower standards of well being or be asked to deny who they are so that other Canadians can enjoy the status of being the best country in the world to live. There are many reasons why assimilation policies have failed to eliminate the "Indian problem" but the strength, commitment and courage of generations of Indigenous peoples in Canada played a key role in stopping all Aboriginal peoples from being totally assimilated and disappearing from reality into the abyss of the Canadian dominant society. Their strength and commitment preserved the rich philosophies, cultures, knowledge and languages that came from living on this land for thousands of years – it is a richness which is only just beginning to be appreciated, on its own merits, by Canadians in general and in social work specifically.

This annotated bibliography is a collection of resources, many developed by First Nations and other Aboriginal Peoples but more importantly, it is designed to contribute to the commitment, conversation and actions of those who see a future relationship between Aboriginal and non-Aboriginal Canadians that is based on

justice, respect, honour and harmony.

This includes the challenge to child welfare ideologies, policies and practices, which led to the creation of the child welfare systems in Canada and which has contributed to the assimilation of First Nations children into non-Aboriginal families and societies.

The following sections explore a variety of issues from the history of Canadian social policy controls directed at the "civilization," Christianization and assimilationist aspects of Aboriginal peoples, land and our most precious commodity: those who constitute the future of our collective nations – our children!

The Historical Role of Colonization through the Indian Act, Residential Schools and the Child Welfare System

This section outlines the various policies developed by the Canadian government aimed specifically at the social control of Aboriginal peoples by reviewing a number of distinct periods of policy development which continue to impact on Aboriginal peoples in a contemporary way. The authors acknowledge that this overview is not exhaustive or entirely representative of the complex and diverse experiences of Aboriginal peoples in Canada. Any misrepresentation of history in this literature review is our oversight alone.

Miller (1991) notes that the history of Aboriginal-White relations can be understood as occurring in four discrete time periods. Non-Aboriginal presence has existed in Canada since the end of the fifteenth century when early European involvement focused on developing fisheries and the fur trade. Although there were exceptions, this early

period was marked by many instances of mutual tolerance and respect. The second period (eighteenth century) was dominated by trading and military alliances as France and England battled for imperial dominance over North America. The third period is marked by increasing incidents of conflict and increasing numbers of European immigrants. There is a steep decline in Aboriginal populations due to the impacts of diseases for which they had no natural immunity. A saga of expropriation, exclusion, discrimination, coercion, subjugation, oppression, deceit, theft, appropriation and extreme regulation through education and legislation highlights the third period. According to the Royal Commission on Aboriginal Peoples (1996), the fourth period is still in progress. This period is characterized by activities centered on negotiations and renewal which slowly began after World War II and accelerated with the Aboriginal opposition to the 1969 White Paper (Henry et al, 2000). The last two periods will be examined in more detail below as they explain the extension of Canadian social and child welfare policies to Aboriginal peoples. This is followed by a more detailed examination of the specific government policies, legislation and the role of colonization in the subjugation of Aboriginal childhood through the residential schools and the early child welfare systems of Canada that continues to impact negatively on Aboriginal people, families, and communities today.

The first instance of racism occurred when incoming Europeans found it difficult to recognize the diversity of economic, social organization, language, religion and values, and labeled all Aboriginal peoples as "Indians." This inability to recognize the huge diversity

of Aboriginal peoples has had reverberations throughout the five hundred years of contact between Aboriginal and non-Aboriginal peoples (Henry et al, 2000).

The exertion of European sovereignty over Northern America and the subsequent subjugation of Aboriginal peoples are largely tied to land and the reinterpretation of the "doctrine of discovery" known as terra nullius – a Latin term referring to empty, essentially barren, and uninhabited land. Discovering such land gave the discovering nation immediate sovereignty over all rights and title to the land. Over time, the concept of terra nullius was extended to include lands that were not in possession of "civilized" peoples or not being put to proper "civilized" use. Europeans asserted that they were legally justified in assuming full, sovereign ownership over the "discovered" land since Aboriginal peoples could not possibly have civilized and Christianized attributes that would enable them to assert sovereign ownership over their lands. Over time, this ethnocentric notion gained strength as evidenced by the 1887 court decision, St. Catharines Milling and Lumber Co. v. The Queen: To maintain their position the appellants must assume that the Indians have a regular form of government, whereas nothing is more clear than that they have no government and no organization, and cannot be regarded as a nation capable of holding lands" (Henry et al, 2000; Miller, 1991).

At first, Europeans had no sovereign control over Aboriginal peoples. Aboriginal peoples likewise, wishing to assert their independence, found themselves reliant on European trade and military protection. In 1763, the Treaty of Paris ended the Seven Year War and New France was ceded to Britain. The policies of the new

colonial government were based on the Royal Proclamation of 1763, in which King George III instructed his colonial governments to ensure that Aboriginal peoples were not disturbed in their lands. Any lands, which the Indians wished to sell, were to be purchased in the name of the Crown. The Aboriginal-English relationship had stabilized at this point and Aboriginal peoples were regarded as British subjects but generally recognized to be autonomous political units capable of making treaty negotiations with the Crown. It was also generally recognized that Aboriginal nations were entitled to the territories in their possession, unless or until they surrendered it (Henry et al, 2000; Miller, 1991). Interestingly, the Royal Proclamation referred to Aboriginal lands as Crown lands even though they were previously occupied by Aboriginal nations. The proclamation therefore retained the colonial assumption of the discovery doctrine previously noted above. Land (and later, children) was eventually the means through which the Crown was able to bring the Aboriginal population under its control.

Over time, the commercial partnerships between European and Aboriginal peoples began to deteriorate with the onslaught of immigrants. Colonial governments could no longer hold back the illegal occupation and expansion of the remaining lands by these immigrants. The encroachment of new forms of economic activity changed emphasis from the fur trade to the forestry and agriculture industries and Aboriginal peoples were no longer required as military allies in the relations between Britain and the United States after the war of 1812. A flurry of treaty negotiations occurred between 1670 with the last treaty signed in 1921 – although it must be noted that not all Aboriginal peoples signed treaties during this time period nor were many treaties honoured by the Canadian government (Gibbins, 1997).

The British imperial power sought to extinguish the limited land right they had previously recognized in the Royal Proclamation through the cession of these treaties with the Aboriginal peoples. The primary purpose was to make way for expansionary settlement, agricultural development and eventually, industrial production (Henry el al, 2000). From the British perspective, Aboriginal people clearly stood in the way of these goals for they inhabited and claimed title to vast stretches of land. Aboriginal societies operated on the assumption that they were maintaining a nation-to-nation relationship when they signed Treaties. As far as Aboriginal people are concerned, when they signed Treaties, they were not giving up their lands but sharing them. Early Aboriginal Treaty signatories expected that the Treaties would grow more valuable with time as the parties came to know each other. This proved not to be the perspective of the government as history bears out the true aftermath. Governments and courts in Canada consider Treaties as instruments of surrender rather than as compacts of co-existence and mutual benefit. A segregation policy of creating reserves resulted and Aboriginal peoples were relegated often to inferior land bases. Even though the reserves were located in areas that the Aboriginal people previously occupied, they were also much smaller than what they previously enjoyed.

To justify their actions against Aboriginal peoples and the appropriation of land, Europeans relied on a belief system that judged the original inhabitants to be inferior. These assumptions were based on religious

and philosophical ideologies, and supported by pseudo-scientific theories of Darwinism that rested ultimately on ethnocentric and racist premises (Henry et al, 2000). Beliefs in "progress" and in the evolutionary development of human cultures from lesser to greater states of civilization were accompanied by a belief that it was the destiny of European cultures to expand across North America and take over the whole land base. Aboriginal peoples were seen as lagging behind and therefore needed guiding in catching up in the process of accelerated evolution. Consequently, this justified unilateral decision-making and the creation of a centralized system to help Aboriginal people assimilate into Western society. The characterization of Aboriginal peoples as "savage" and "biologically inferior" enabled Europeans to remain blind to the complexity of Aboriginal cultures, customs, beliefs and traditions. At the same time, it facilitated the imposition of European values and control over Aboriginal people by outsiders.

Christianity was seen by Europeans as the means through which they were entitled to intervene in the lives of Aboriginal peoples and they would exercise force, if necessary, to achieve this means. Combined with the legal doctrine of territorial rights of discovery, the notion of a Christian's duty to evangelize and civilize "Indians" virtually provided an open mandate for European colonization. The role of the church was to "civilize and educate Native people" and churches were given Aboriginal land, federal funds and tax free status to achieve this.

In order to civilize and Christianize Aboriginal peoples, missionaries had to first eliminate the predominantly matrilineal customs of Aboriginal societies and promote the norms of the dominant European society, which was paternal in nature. This led to the deconstruction of traditional male-female relationships among Aboriginal peoples and replaced them with male-female roles approved by colonial society. The preceding discussion focuses on the one legislative tool used by the early Canadian governments to bring about the changes they desired to see in Aboriginal peoples.

(a) The Indian Act

In 1876, the Indian Act was unilaterally created without consultation with the people against whom it was directed (Boyko 1995). This act has intruded on the lives and cultures of Aboriginal people far more than any other laws subsequently created by the Canadian government. The Indian Act of 1876 rested on the principle "that the aborigines are to be kept in a condition of tutelage and treated as wards or children of the State" (Henry et al, 2000:130). Built upon the policies of protection, guardianship or wardship and assimilation, the Indian Act has been difficult to dispel since it supported and continues to support the aims of government. The government needed a buffer between Aboriginal people and the advancing settlers and rather than acting as an impregnable wall, it chose the more limited goal of temporarily protecting First Nations until they could be assimilated into white society. This protective stance led to the attitude that First Nations people's views were not to given much weight and a belief that the government was in a better position to decide their best interests. This outlook, coupled with the sweeping powers of the Indian Act entrenched paternalism within the Department

of Indian Affairs and Northern Development, the administrative body assigned with overseeing all Indian affairs (Gibbins, 1997).

The Indian Act gave parliament control over Indian identity, political structures, landholding patterns, and resource and economic development on reserves. The overall effect was to subject Aboriginal peoples to the unfettered rule of federal bureaucrats and which sought to standardize and regulate the federal interaction with status Indians (Fleras, 1996). The Act imposed forms of non-traditional governance, landholding and cultural practices. The Act denied Aboriginal people living on reserve a right to vote in federal elections (this was eventually changed in 1960). Under the Act, Aboriginal people could not manage their own lands or money and were under the supervision of federally appointed Indian Agents. The Indian Act also set out to define who was an Indian. As a result, Indian women who married non-status Indian men simply lost their status. Indian men, on the other hand, who married non-Indian women, passed status onto their wives and children. This aspect of the Act forever fragmented the Aboriginal population into legally and legislatively distinct blocs of people with each experiencing considerably different individual and collective rights, restrictions and obligations (Fleras, 1996; Gibbins, 1997). The contemporary conflicts among status Indians, non-status Indians, and Bill C-31 reinstatees are today's legacy of this definitional approach.

Founded on the ethnocentric and Victorian certainties that stem from nineteenth century ideology, the Indian Act continues to interfere and intrudes profoundly in the lives, cultures and communities of Aboriginal peoples today.

Despite the zeal with which assimilation was pursued through the Indian Act, Aboriginal people proved to be difficult to assimilate. The policy of assimilation ultimately failed in large part because of the resistance of Aboriginal peoples' coupled with the discrimination and prejudice exhibited by the settler society's unwilling to receive them into the fold of the dominant social order (Gibbins, 1997).

The Indian Act is also significant for what it does not cover and whom it does not extend to. The federal government, in drafting this piece of legislation, chose to make laws only for some, while denying responsibility for others who are now recognized as Aboriginal people according to the 1982 Constitutional Act (Gibbins 1997). The rights of those who have been denied their Indian status, include the Métis and Inuit people, fall outside the jurisdiction of the Indian Act but their experiences with racism are essentially similar (for a review of the Métis experience generally see Howard Adams' A Tortured People: the Politics of Colonization, Penticton: B.C.: Theytus Books Ltd., 1995 and Prison of Grass, Saskatoon: Fifth House, 1989).

(b) Residential Schools

Introduction to residential schools in the lives of Aboriginal peoples first began during the mid-nineteenth century as an offshoot of missionary activities during the period of early contact (Réame and Macklem, 1994). There is also evidence that the governments of the day was motivated to implement these schools as a reflex against the flood of British settlers who demanded government neutralize the Indians or remove them from the land (Fournier & Crey, 1997). Britain was also in the midst of devising a new policy for Aboriginal peoples in the Americas based on their imperial and civilizing

role (Armitage, 1995). First Nations peoples were no longer regarded as essential military allies by the British colonial government that formed Canada. As a result, this required the development of new colonial policies aimed at freeing up lands for settlement and economic development by inducing Aboriginal people to change their nomadic ways for more "civilized habits of life," by requiring them to settle down permanently, in often inferior plots of land designed by the government and now known as reserves. Of particular importance in this change of policy was the schooling for First Nations children, which followed in the footsteps of missionary activities. The Roman Catholic, Anglican, and Presbyterian Churches began to get involved in Aboriginal education and two types of schools developed: boarding schools, which were typically on or very near to the reserves they served and industrial schools, which were at some distance from reserve lands, usually near some centre with a significant white population (Réame and Macklem, 1994).

By the late 1840s, colonial educators became fixated on the industrial school model, developed in Britain for poor and orphaned children, and applied in the United States to the context of Indian education. Government preference for this model of education was solidified when it was endorsed in the Davin Report of 1879 (Armitage, 1995; Réame and Macklem, 1994; Fournier & Crey, 1997). First Nations education was provided by the church, which received operating grants from the federal government through which governments saw as an opportunity to build upon existing expertise and infrastructure. The Churches' religious mission was also regarded as an important "civilizing" force, for its objective was to establish its own form of "Christian citizenship" (Patterson, 1987; and Armitage, 1995). The industrial schools gradually fell out of government favour between 1890 and 1910 in favour of board (and day) schools for the accomplishment of the government's education objectives. By the 1920s boarding schools and industrial schools were virtually indistinguishable and both began to be referred to as residential schools (Réame and Macklem, 1994).

Initially, the explicit objective of the missionaries and governments in running these schools was to assimilate Aboriginal peoples into white society. Both saw that little headway could be achieved with adults and so saw the education of the young as an important tool of assimilation. It was decided that children needed to be separated from their parents in order to remove them from the influences of their families, reserves and cultures. This assimilationist policy was pursued by removing children from their communities as adolescents or younger and educating them exclusively according to white norms. Réame and Macklem (1994) recall a particular heart wrenching memory told to Haig-Brown in her study about the Kamloops Indian Residential School that involved the removal of a young girl from her family to attend school:

> I can remember Dad left really early that morning 'cause he never, ever wanted to see us go off to school.' And when he left that morning at five, I tried sneaking out with him. He was really crying, my dad was. And he told me, 'No, you stay. You got to go to school.' And I just [said], 'No, I want to stay with you. I want to stay with you.' And I was crying just as hard as he was. Finally, I just wrapped my arms

and legs right around him and every time he went to take a step, he had to pack me with him 'cause I was hanging on to him so hard. He walked back in the house and pulled me off of him and sat me on the couch and he finally yelled at me, 'You sit right there and don't you move until them people come.' But he was crying. He walked out and he got on his horse and went and left. That was really hard to take, you know …

The round up of children was considered a horrendous, tragic affair. In many cases, the RCMP also assisted by arriving in force. They encircled reserves to stop runaways then moved from door to door taking school age children over the protests of parents and children themselves. Children were locked up in nearby police stations or cattle pens until the round up was complete, then taken to school by train. In these schools, children were often segregated by gender, received inadequate education, forced to work, and suffered beatings for speaking their Native language, humiliated and ridiculed and sexually abused. Children were taught to hate their Native culture and as a result became "cultural refugees" (Boyko, 1995:187). Residential schools are an example of the most unmitigated form of cultural racism carried out by the Canadian governments and missionaries in their attempts to "civilize" Aboriginal peoples.

Once in school, the children were required immediately to conform to an entirely foreign regime. Aboriginal customs were prohibited as was speaking the Aboriginal language. Children's hair was often cut short and sometimes cut or shaved off as a means of punishment – with little sensitivity to how contrary this was to Aboriginal traditions (Réame and Macklem, 1994). Little contact

was allowed between the children and their parents and at some schools, little contact was allowed between siblings of either gender in the same school. Anything that was Aboriginal was denigrated through the inculcation of shame. Réame and Macklem (1994) note these techniques are now considered to be psychological abuse.

In short, these children were substantially deprived of the opportunity to learn the ways of their own people. They were trained to be ashamed of Aboriginal practices and to accept and adopt white customs and habits, from language and work habits, to recreation and manners (Réame and Macklem, 1994). Residential schools were designed to eliminate the "Indianess" in the children by converting them into civilized and Christianized "clones" of European society. Missionaries and government officials had expected that through this process Indians as separate peoples could be eradicate thereby eliminating any special federal jurisdiction over "Indian people." Testifying before a Special Committee of the House of Commons in 1920, Deputy Superintendent – General Duncan Campbell Scott said

> I want to get rid of the Indian problem. I do not think as a matter of fact, that this country ought to continuously protect a class of people who are able to stand alone … Our object is to continue until there is not a single Indian in Canada that has not been absorbed in the body politic and there is no Indian question, and no Indian department … (cited in Réame and Macklem, 1994).

Indian parents were forced to surrender their children or face imprisonment. Parents were prohibited from intervening or taking their children out of these schools and visits

to the schools by parents were not encouraged (Armitage, 1995). The Indian Act was the conduit through which this was allowed and legal sanctions were taken against families who tried to keep or remove their children from these schools. In persuading Indian parents to send their children to these schools, authorities were also assisted by the growing famine in Aboriginal communities across Canada and in this environment of hunger, amid recurring outbreaks of smallpox and influenza, the government withheld food rations from parents who resisted the removal of their children (Fournier & Crey, 1997). However, the sad fact is that when many of these parents finally did get a chance see their children, they were sent home to die (Fournier & Crey, 1997). According to Fournier & Crey

> … many children fell ill due to poor food and overcrowded, airless dormitories. … Tuberculosis was the scourge of the boarding schools, bred in the draughty, overcrowded dormitories that housed malnourished children with little resistance to the highly contagious, often fatal lung disease. Schools began to report death rates of 11 per cent … Dr. P.H. Bryce, carried out a lengthy investigation of conditions in western residential schools, warning that the epidemic of disease threatened not only students but also the communities they infected at home. But few of Bryce's recommendations were ever heeded. Although Deputy Superintendent of Indian Affairs Duncan Campbell Scott was worried about the department's reputation, he concluded: "If the schools are to be conducted at all we must face the fact that a large number of pupils will suffer from tuberculosis in some of its various forms." (1997: 57-58)

Fournier & Crey further speculate that it is certain that many students died from concealed deaths due to misadventure, abuse and neglect, which today would be categorized as criminal negligence, manslaughter and even murder if these schools had been held and rendered culpable for the mistreatment of an enormous number of Aboriginal children across Canada.

Residential schools reached their peak in 1931 with over eighty schools across Canada with the last school closing its doors in 1984. Not surprisingly, the residential schools were not successful academically (Armitage, 1995). Fournier & Crey (1997) note that 75% of Aboriginal students across Canada were stuck below Grade 3 and only three in one hundred ever went past Grade 6 (61). Armitage (1995) pointed out a documentary prepared by the Yukon Indians for the Canadian Broadcasting Corporation's northern television network, where the producers suggested that residential schools best prepared its graduates for other institutional communities, particularly such as jails and mental hospitals, to which a disproportionate number of the former students appeared to have gone (143). It is also important to mention that during much of the residential school period the only way that status Indian could pursue a high school or university education was to enfranchise and renounce their rights as Indian people.

When the residential schools closed in British Columbia in 1984 and as more survivors came forward and broke the silence about the physical, sexual and emotional abuse they suffered, it was clear that the trauma impact of the federal government's assimilation based education policy would endure for many generations. Residential schools denied children the opportunity to learn the traditions of their

peoples, thus disrupting the intergenerational relationships and the passage of traditional knowledge from one generation to the next. For many Elders, residential schools resulted in a denial of one of their key roles which gave meaning and purpose to their lives – ensuring the sustainability of community and culture through the education and mentorship of children and youth.   Furthermore, children who eventually returned home after residential school were often disconnected from their family, community and culture. Their experience as strangers to their own homes was traumatic for them as well as for their families and communities. Those that found ways of coping or who benefited from the school experience, in all cases experienced the impacts of growing up outside of their home environment and in many cases, witnessed the abuse of others. Very few children escaped with their cultural identity intact. Eventually these same children became parents but instead of drawing upon the richness of the knowledge of their Elders, family and community to parent, they drew upon their experiences of residential school and thus were often too authoritarian or were too lax and disorganized in their parenting. The European cleric's ways of raising children – absolute obedience reinforced by shame, whipping and harsh denial – infiltrated and contaminated the traditional Aboriginal childrearing traditions of modeling behaviour and never hitting a child (Fournier & Crey, 1997: 62-63). It is also important to note that there are, despite the enormous barriers, examples of parents who have attended residential school yet provide culturally based nurturing care for their children in spite of their experiences in these schools.

The changes and breakdown to First Nations families began with the colonization and the assimilation policies of the Canadian government through residential schools that were legalized through the Indian Act (McKenzie and Hudson, 1985). As can be seen from this brief overview, the strength and resiliency of traditional families became fractured and weakened by a collective number of factors including the involvement of the church and the educational process in the lives of First Nations peoples. The continued involvement of these institutions into the lives of First Nations peoples are supported by a legal system that is alien to First Nations societies (Hamilton and Sinclair, 1991; First Nations Task Force on CFS, 1993).

By the 1950s, the federal government came to the realization that its residential school system had failed to assimilate Indian children into the mainstream society. If anything, it widened the gap and marginalized Aboriginal people even more.. Once again the government moved to amend the Indian Act, by recommending that children be integrated into the public-school system rather than going to boarding schools. But even as the residential school system lost its grip on Aboriginal communities, another threat was evolving in the wings to take over the process of colonizing Aboriginal peoples.

(c) The Child Welfare System

Through residential schools and its deliberate assault on the Aboriginal family, First Nations were vulnerable to the next wave of interventions of "child abductions" sanctioned by provincial child welfare laws (Fournier & Crey, 1997). By the 1960s child welfare agencies successfully replaced residential

schools as the preferred system of care for First Nations children (Armitage, 1995). The post-World War II climate within Canada spawned a new wave of social concern and members of new helping professions emerged with a focus on the devastating conditions experienced by First Nations peoples. Of particular concern were changes to the Indian Act, implemented in 1951 as a result of a joint presentation delivered to the Special Joint Committee of the Senate and House of Commons in 1946-8 by the Canadian Welfare Council and the Canadian Association of Social Workers. These two organizations argued that First Nations peoples should enjoy the same services that were available to other Canadians. They condemned the use of residential schools and stated that neglected Indian children lacked the protection that was often afforded to white children under the social legislation in Canada (Armitage, 1995; Fournier & Crey, 1997; and McGillivray 1997). This ultimately lead the government to revise the Indian Act in 1951, making provincial laws of general applicability apply to First Nations peoples residing on reserve. This amendment allowed provincial infiltration into an area reserved exclusively for the federal government which many scholars later argued is a contradiction of the federal government's fiduciary responsibility to Aboriginal people under the Constitution Act (Little Bear, 1988; Union of BC Chiefs, 2001). With this new amendment, the federal government officially delegated responsibility for Aboriginal health, welfare and education services to provincial governments. Instead of helping Aboriginal communities with an opportunity to substantially increase their standard of living after World War II, the federal government chose to offload responsibility to the provincial

governments, leaving Aboriginal families and communities to exist in continuing states of poverty.

At the time no additional funding was provided to the provinces to take on this new added responsibility and so at first, consequently few Aboriginal children were apprehended. Eventually as child welfare services began to expand onto reserves over the next decade, the statistics jumped dramatically. Large numbers of Aboriginal children were apprehended over a 30 year period. By the end of the 1960s, Fournier & Crey (1997) noted that approximately 30 to 40 percent of legal wards in the child welfare system were Aboriginal status children, even though they represented less than 4% of the national population. By 1983, status Aboriginal children were vastly overrepresented in the child welfare systems across the country. In Manitoba, about 60 percent of the children in care were Aboriginal, while in Alberta they made up about 50 percent of the caseload, and up to 70 percent in Saskatchewan. Patrick Johnson a researcher with the Canadian Council on Social Development dubbed the accelerated removal of status Indian children the "Sixties Scoop." During this era, it is generally acknowledged the total number of Aboriginal children placed in non-Aboriginal care may be much higher than the statistics reveal if the numbers of non-status and Métis children had been included in the status numbers of children apprehended (Armitage, 1995; Fournier & Crey, 1997; and Teichroeb, 1997).

Once placed in foster care or adopted out, few would ever return home. Most were sent to live with non-Aboriginal families, often in other provinces, the United States, or other countries. Raised by middle-class, white parents, they grew

up with little understanding or awareness of their roots. Yet they were often discriminated against because of the colour of their skin. Some were also physically and sexually abused by foster or adoptive parents. By the time some of these children reach adolescence, they were experiencing crises, running away repeatedly and turning to alcohol, drugs, and crime to ease their torment (Teichroeb, 1997).

The children apprehended as a result of the new policy were the offspring of parents who had attended and endured residential schools and because of their residential experience some were ill equipped to effectively care for their children. Coupled with this was the fact that many of the children of residential school survivors were being raised by aged grandparents in the absence of their parents. Fournier & Crey noted that

> Finding a grandmother caring for several small children in a home without a flush toilet, refrigerator or running water was enough to spur a worker to seize the children and take them into care … "(85-86).

Placing a child with another family on a remote reserve was also seen as not being a viable option when a child could be delivered by plane or bus to white foster parents in the big city (Fournier & Crey, 1997). Sometimes social workers apprehended children for legitimate reasons, like severe abuse or neglect but too often, they seized children because of overcrowded living conditions, or even because children required medical care (Tiechroeb, 1997). McKenzie and Hudson (1985) noted that many children were taken away from parents whose only crime was poverty and being Aboriginal.

In the Spallumcheen community of British Columbia, a social worker chartered a bus and apprehended thirty-eight children in the 1970s. Spallumcheen became a quiet dispirited town of adults and Elders, with at times fewer than fourteen children left on reserve. Drinking and despair intensified rather than dissipated and it was generally known that once children were taken, they were never returned (Fournier & Crey, 1997). Fournier and Crey also noted something bizarre in the child welfare practices of the government which appeared to them to be a holdover from the residential school days: it was decided that Aboriginal children could be better acculturated and assimilated if they grew up away from their brothers and sisters. The tradition of strong sibling ties was further destroyed along with the cultural circle and deference to traditional extended family ties (87).

Many of these apprehended children were sent to the United States to be adopted as a result of aggressive American adoption agencies. For example, in 1981, the statistics reveal as high as 55% of the Native children in care in Manitoba were shipped out of the Province for adoption. Manitoba Judge Edwin Kimelman concluded in his publication No Quiet Place (1985) that "cultural genocide has been taken place in a systematic routine manner …" (328). Fournier and Crey (1997) state that many of these private adoption agencies were religious and furthermore, little screening was done on the homes Aboriginal children went to. An exchange of anywhere from five to ten thousand dollars took place between the Canadian child welfare agencies and the US adoption agencies but no record exists that this money ever reached the hands of the relinquishing families (Fournier & Crey, 1997). Furthermore, none

of the adoptions agencies that placed these children monitored the children or kept records that allowed adoptees to retrace their roots. Manitoba lost the most children to out of province and country adoptions in the United States and elsewhere. A moratorium on the adoption of Aboriginal children out of province and country has been demanded by many First Nations communities right across Canada but action on the part of provinces to this request was slow to materialize.

In Manitoba, the Kimelman report (1985) recommended sweeping changes to the province's child welfare system, aimed at incorporating cultural considerations into all decisions made on behalf of children. The goal of child welfare, Kimelman stated, should be to strengthen family ties, not sever them. Kimelman urged the province to make efforts to contact Aboriginal children sent out of the province and offer them help in reconciling with their birth families. By the time Kimelman released his report, the first Native run child welfare agency in Canada had been established. The following section focuses on the fallout from Canadian social policies and regulation of Aboriginal families that was the driving force behind the need for Aboriginal controlled child welfare agencies across Canada.

THE IMPACT OF SOCIAL POLICY ON ABORIGINAL PEOPLES

The dysfunction experienced by First Nations children, families and communities from the residential and the early child welfare eras are some of the attributes left over from colonial relationships, which First Nations peoples have experienced

under the ongoing tutelage of both the Federal and Provincial governments (Hudson, 1987). Instead of producing healthy First Nations citizens who can contribute to the social fabric of mainstream society, the government has created a people crippled by assimilative and colonial policies of the past and a dismal state of dependence upon Federal and Provincial government transfers.

The removal of children from parental control was particularly devastating to the family systems of First Nations communities. In the residential schools, funding by the Federal government, administered and operated by churches, parents had no control over the choice to send their children to school or over what their children learned, and the critical skills needed for parenting were not handed down to the children. Young children were forced to abandon their native languages to speak English, resulting in the severing of vital ties to their families and cultural environments. On a psychological level, First Nations children learned fear, self-hate and anger. Loss of their identity became acute. The damage caused indescribable pain. This suffering manifests itself throughout many First Nations communities and has a direct impact on alcohol and drug abuse, suicides, high incarceration rates, tragic deaths and the general disarray of First Nations communities (Hamilton and Sinclair, 1991; First Nations Task Force on CFS, 1993; RCAP, 1996;).

In a contemporary context, there are still two official languages in Canada, English and French, which denies the recognition of the Aboriginal languages which were spoken on these lands for thousands of years. In some school jurisdictions, education policies were

developed requiring students to be familiar with a second language. When some First Nations students indicated that they were bilingual speaking English/French and their Aboriginal language – they were told their language did not qualify and thus they had to pursue another language, negating the validity and value of Aboriginal languages.

Armitage (1995) states that in order to understand the devastating impact of the child welfare system on Aboriginal peoples during the integration period (1951 into the 1970/80s) one must look collectively at both the numbers of children permanently removed from First Nations families and add to that the total number of children placed into care.

The children abducted by the child welfare system in the sixties came to be known as the "sixties scoop" a term coined by Patrick Johnson (1983). Many of the children, who were adopted as a result of the Sixties Scoop, have grown but now struggle with a variety of identity issues. Many of these young people are searching for their parents and a sense of identity. For some, this has been a difficult task as their adoption records, in many cases are inaccurate, incomplete, falsified or simply missing (Bennett & Cyr, 2000).

The forced implementation of child welfare services administered by the Provincial government added blow after blow to the already devastating impacts that First Nations peoples endured from the residential school system. As a result of changes to the Indian Act in the 1950s, Provinces came equipped with the responsibility of administering child and family services over First Nations children. They had laws, rules, regulations, and standards. These laws, rules, regulations and standards were

administered according to the way in which they were applied in non-First Nations communities. Young, inexperienced, non-First Nations social workers applied white values to the poverty-stricken situations of First Nations families (McKenzie and Hudson, 1985, Hudson, 1987). Because of the poor socio-economic factors facing First Nations communities, many First Nations children were consequently apprehended, placed in foster homes and never returned home. Poverty was the only reason many children were apprehended from otherwise caring Aboriginal homes. Those children who did find their way back home after prolonged absences found themselves alienated from their families and cultural environments (Hudson and McKenzie, 1981; 1985). Others that found their way home found their families had been relocated or died in their absence (First Nations Task Force on CFS, 1993). Families in other countries adopted many of these children, and like those children of the residential school era, many adopted children suffered identity problems, which contributed to an onslaught of personal problems and difficulty relating to their adoptive families and within mainstream society (Fiddler, 1985; Bennett, 2001 176-195; and Bennett & Cyr, 2000).

Many of the children and youth who graduated from residential school and those abducted by the child welfare system find themselves in a paradox, which becomes more acute during the adolescence and young adult stages of life. This situation is faced when they do not fully know their own heritage and culture (languages, laws, customs, beliefs, religions, and so on) yet on the other hand, they are neither accepted by and/or find it difficult to relate to the dominant Western culture. A

white education and lifestyle along with being taught the attitudes and feelings of superiority may create new conflicts and problems for them in trying to relate to their families of origin. This applies to most Aboriginal youth whether they were adopted out or not. Contemporary Aboriginal people have been socialized to perceive their own Aboriginal background to be backward, uncivilized, "in the past" and tend to "look down" on Indian poverty, low socio-economic lifestyles, powerlessness and view the social problems of their peoples as part of the Aboriginal lifestyle. They think they know better because they have had a better and higher standard of education (Fiddler, 1985). Being caught in between two cultures and lacking the knowledge, opportunity and skills to survive or balance either systems often force Aboriginal youth to turn elsewhere (i.e. their own inner psyche or perceived subculture, which may serve to compound the problem because it sometimes reinforces the negative self image from which alcohol/drug/solvent abuse validates and/or provides an escape or copying mechanism to the stress) (Fiddler, 1985).

Residential school also had devastating impact on the parental skills passed down to successive generations. One individual explained how his residential school experience impacted on his family:

> Because of the treatment in residential schools, I didn't understand how to raise my children. It's an awful feeling when you let your children grow up in your midst and you cannot hold them in your arms, with the warm tender love that you are capable of. I lacked all that information, all those skills (as quoted in Patricia Monture-Angus, 1995:174).

In Chrisjohn et al.'s submission to the Royal Commission on Aboriginal, his article The Circle Game: Shadows and Substance in the Indian Residential School Experience in Canada (1994) looks at the effect residential schools have had on the psyche of Aboriginal peoples and successive generations. Individuals who attended residential schools now appear to be suffering low self-esteem, alcoholism, somatic disorders, violent tendencies, and other symptoms of psychological distress (called Residential School Syndrome). While these symptoms seem endemic to Aboriginal Peoples in general (and not limited to those who attended residential school), this is likely to have come about because successive generations of attendees passed along their personal psychological problems to their home communities and through factors such as inadequacy of parenting skills. In order to heal the rift the residential school experience may have created between Aboriginal peoples and Canadian society at large, and in order to heal those individuals who still suffer the consequences of their school experiences, the authors believe it is necessary and appropriate to establish formally the nature of Residential School Syndrome, causally link the condition to residential school abuses (physical, sexual, or emotional), determine the extent of the influence on Aboriginal populations, and suggest appropriate individual and community interventions that will bring about psychological and social health.

There are a number of findings that also suggest that Aboriginal children's involvement in the child welfare system at an early age has contributed to the increased probability that these same children will also come into contact

with the criminal justice system when they grow older and the poorer the quality of care in that system, the more magnified their problems will be. These are some of the conclusion that many authors have identified as holdovers from the residential and child welfare systems of the past (Hamilton, 2001; Trevethan, et al, 2001; and RCAP, 1996). Proulx and Perreault (1996) also referred to other writings which have found that children who are removed from their parents are less likely to form strong attachments with others, resulting in a lesser level of social control and an increased likelihood they will break the law and this finding is increasingly supported by other research conducted on inmates in prison (Trevethan, et al, 2001; RCAP, 1996; Waldram, 1997). Placements in a number of homes will reduce the opportunity to bond with responsible adults. Children who receive less than adequate care or who are emotionally rejected or abused tend to view the world as hostile, have feelings of suspicion and fear, and have little motive to cooperate or follow adult guidelines for conduct (Hamilton, 2001). These findings appear to be further supported in a collaborative research effort between Corrections Services Canada, the Assembly of First Nations, the Department of Justice Canada, the Department of Indian Affairs and Northern Development, Native Counselling Services of Alberta and the Aboriginal Healing Foundation which involved surveying the effect of family disruption and attachment on Aboriginal and non-Aboriginal inmates (2001). This study found that larger proportions of Aboriginal than non-Aboriginal inmates were involved in the child welfare system when they were children and had less stability while growing up than non-Aboriginal inmates because of their involvement in child welfare institutions (group, foster, receiving

homes, etc.).

Since contact, the nuclear family model has been rigidly imposed by outside cultures even though it did not fit with Aboriginal cultural traditions (Armitage 1995; Fournier & Crey, 1997). These events forever changed the traditional circle of extended family in Aboriginal communities. Throughout history, every Nation has developed and maintained an institution called the family. Within this institution the role and responsibility of parents for the care and nurture of their children was set out. First Nations peoples have always been aware that their future depended upon the well being of their children and their laws were very clear about the welfare of their children (Young, 1996b; First Nations Task Force on CFS, 1993). Parents were the first lines of responsibility. If for any reason children were left without parents, an extended family member , or an interested citizen of the community would assume responsibility for those children. Those children then became members of that family but the original birth family was not forgotten nor ignored. This is in direct opposition to the practices of mainstream society, which today continues to uphold the norm of secrecy. Within the First Nations context, there was no secrecy in such family arrangements. Moreover, there was no word for "adoption" in First Nations languages. With the coming of Europeans, this way of life forever changed the social fabric of First Nations communities (First Nations Task Force on CFS, 1993; RCAP, 1996). Many non-First Nations people today erroneously believe that the traditions, values and belief systems of First Nations cultures are no longer practised, or simply disappeared. First Nations cultures have undergone fundamental changes

to reflect contemporary times but their identity as separate and distinct peoples continues to be an important part of how they define themselves as Aboriginal peoples.

The fallout from the residential schools and the apprehension policies of earlier child welfare systems coupled with the explosive growth of the Aboriginal population makes it essential that these issues not be ignored. Many of these concerns were addressed, explored and documented in the Royal Commission on Aboriginal People's ground-breaking report which was released in 1996. The federal government finally responded to this report in 1998 through an action plan entitled Gathering Strength. The federal government did more than simply announce an action plan. For the first time, in a formal Statement of Reconciliation accompanying the announcement of Gathering Strength, the government expressed regret for the past treatment of Aboriginal people, noting especially the sexual and physical abuse that occurred in the government-sponsored residential school system. The government supported the words with action and, $350 million was committed to a "healing" strategy that was to be designed, managed and implemented by Aboriginal communities. The Aboriginal Healing Foundation, a non-profit corporation run by Aboriginal people, was established to oversee the implementation of the strategy and the distribution of the $350 million to the communities. George Erasmus, the former Co-Chair of the Royal Commission on Aboriginal peoples was appointed the Foundation's first chair.

The issue of compensation must still be resolved for the individual victims of the sexual and physical abuse for which the government has apologized. More than one thousand former students of residential schools are suing the federal government and the various church denominations that ran these schools. In several cases, the courts have already determined that these churches which ran these schools as well as the government that funded them are liable for the pain and suffering inflicted upon the children and some have been awarded substantial monetary compensation. There are many more cases yet to be heard. But how do you compensate successive generations who are impacted by the intergeneration aspects of what their ancestors learned and subsequently passed down? What about the destruction to the traditional circle of familial care and the role of extended family in the lives of children that were subsequently destroyed by the collective well-meaning actions of social workers in the child welfare systems of this country? These are some of the issues that Aboriginal controlled agencies were faced with. Through culturally based services, Aboriginal controlled and administered programs have been striving to heal the wounds that have been inflicted upon our communities through the legacy of residential schools and non-Native child welfare systems. While taking on the problems that have been put in place or perpetuated through these non-Native systems, Aboriginal agencies face numerous challenges, both within the agencies and within the communities we serve. The next part of this paper begins to review this process.

ABORIGINAL ASSUMPTION OF CHILD WELFARE RESPONSIBILITIES

*A*t the time of first European contact, Aboriginal peoples had a long history of established methods of caring for and protecting their children dating back millennia. The diverse cultural groups across Canada often shared very similar methods of passing along the lessons and morals to their children that would help them grow into conscientious and contributing adult members of the communities (Miller 1996: 15-38). Parents, extended family, and community shared the responsibility for raising and protecting children. The role of parents was honoured and they were assisted in their role when they were unable to care for their children through a number of customary arrangements (Young, 1996; Grand Council Treaty #3, 1992, p.43). In effect, 'child welfare' within Aboriginal communities was firmly established well before the arrival of Europeans on this continent, in forms appropriate for the community and cultural contexts.

Upon the arrival of European newcomers to Canada, alternate child welfare policies, programs, and delivery systems were phased in over decades of colonization and forced assimilation. From the Missionaries and residential school policies, to the implementation of ill-fitting mainstream child welfare programs and the "Sixties Scoop", Aboriginal peoples lost generations of their children to the colonial systems (Armitage, 1993; Falconer and Swift, 1983: McKenzie and Hudson, 1985; Miller 1989, and Miller 1999).

First Nations in Canada have never surrendered their rights to care for their children—not during the time of residential schools, nor during the imposition of non-Native child welfare programs in the communities. As stated by the Association of Native Child and Family Services Agencies of Ontario (2001):

> The responsibility for the safety and security of the next generations was bestowed upon First Nations by the Creator—it is an inalienable and inherent right that has not, and could never be, extinguished by any agreement, Treaty or otherwise (Association of Native Child and Family Services Agencies in Ontario, 2001).

It is clear that the First Nations political mandate has been to reclaim full jurisdiction over matters relating to our children and families, and this remains the goal of First Nations in Canada today. This was affirmed within recommendation 1 of the National Policy Review on First Nations Child and Family Services, which recommended that any new funding regime be responsive to First Nations aspirations to assume full jurisdiction and governance over child welfare (AFN and INAC, 2000.) Examples of First Nations assertion of jurisdiction include the Nisga'a Final Agreement that allows for Nisga'a to develop child welfare laws, the drafting of Indian child welfare legislation by First Nations child and family service agencies in Saskatchewan and the Spallumcheen band by-law in British Columbia.

Despite the inherent right to care for our children, First Nation authority has not yet been fully recognized in practice by the federal or provincial/territorial governments in Canada. Thus, child welfare services delivered to Aboriginal peoples continue to be predominantly mandated through federal and provincial statutes (Association of Native Child and Family Services Agencies of Ontario, 2001).

Aboriginal communities across Canada have been developing our own child welfare agencies and organizations since the late 1970s. There are currently 125+ Aboriginal controlled agencies in Canada, a majority of which are mandated by provincial governments, some of which provide preventative services as pre-mandated agencies and many are actively involved in negotiations with federal and provincial governments to change the locus of control over Aboriginal child welfare from a provincial based to a community based one. As an interim step to reclaiming full jurisdiction over child welfare, the Native agencies to varying degrees have been able to provide more culturally appropriate services for children, families, and communities. By offering quality cultural services, Aboriginal controlled and delivered programs strive to heal the wounds that have been inflicted upon our communities through the legacy of residential and non-Native child welfare systems. While taking on the problems that have been put in place or perpetuated through these non-Native systems, Aboriginal agencies face numerous challenges, both within the agencies and the communities we serve and in opposition to the political structures and realities of today.

Contrary to the predictions perpetrated by dominant society and the expressed desire of Canadian government policy and officials such as Duncan Campbell Scott, the "Indian and their problems" did not disappear, nor did an "obsolete" culture yield to a progressive Anglo-Canadian one as predicted. Aboriginal people are now a powerful force in Canadian politics and society including child welfare, and our children and youth, as a result, have a more promising future.

CULTURAL INFLUENCES IN CHILD WELFARE PRACTICE AND EDUCATION

The literature available in this area reflects a growing trend demonstrating the strength of the cultural ideologies, Indigenous knowledge and practices that diverse Aboriginal populations bring to child welfare and social related practices. Indigenous peoples in both Canada and the United States continually influence the way child welfare, health and education is delivered in their communities and in some mainstream institutions and government departments. Their influences reflect diverse Indigenous principles and worldviews but at the same time, reflect the fact that Aboriginal communities are a collective group of people impacted by the experience of colonization – and are in the midst of various stages of healing, reclaiming, revitalizing and re-traditionalizing their cultures. There are many instances where social service and child welfare agencies have incorporated Indigenous knowledge and use many of the cultural tools (e.g. the healing circle, sharing circles, talking circles, family meetings and the medicine wheel) in their every day practices. Furthermore the reintegration of Elders as respected members of the community who are the trustees and teachers of valuable cultural information are included in all aspects of services from board management, committee work, program design to evaluation of all aspects of the agency and delivery of services. A brief review of the some of the literature that exists in this area follows.

Michael Hart, A PhD candidate at the University of Manitoba and Cree member of the Fisher River First Nation in Manitoba, notes that as a social worker that he has witnessed Aboriginal ways of helping. Through

his participation in ceremonies he has seen the contributions to healing and wellness of many individuals both Aboriginal and non-Aboriginal and which convinces him that Aboriginal ways of helping can be followed in social work and other helping practices. However, he notes that this conviction is not always shared by other helping fields. As a Cree man in the field of social work, he is committed to following the Aboriginal peoples' call for the use of Aboriginal ways of helping and hence his publication entitled Seeking Mino-Pimatisiwin: An Aboriginal Approach To Helping (2002) was his attempt to fulfill this commitment. This publication is based on writings about Aboriginal ways of helping and reflects discussions Hart has had with many Aboriginal helpers and reflections on his participation in sharing circles. This publication offers readers the opportunity to deepen their understanding of the sharing circle process as well as their spiritual aspects. Hart has explored this issue in other publications such as Seeking Mino-Pimatasiwin (the Good Life): An Aboriginal Approach to Social Work Practice, which appeared in the 1999 issue of the Native Social Work Journal. He notes that Aboriginal peoples have been utilizing their own approaches to helping one another for centuries and that many Aboriginal social workers have incorporated some, if not all, of these approaches or aspects of them in their professional practice. However, such approaches have not always been respected on their own merits by the social work profession. In recognition of this concern, the Canadian Association of Social Workers has acknowledged the need for greater understanding and respect of Aboriginal practices. Hart states that it is important to note that Aboriginal peoples

vary extensively in their world views, thus it is possible to determine a variety of Aboriginal helping approaches. This approach has been developed through a literature review on Aboriginal helping practices with a focus on literature addressing Aboriginal peoples in Canada, particularly from within the Prairie Provinces. Other articles written by Hart on this topic can be found in From Our Eyes: Learning From Indigenous Peoples (1996), edited by Sylvia O'Mear and Douglas A. West and In Social Work Practice: Problem Solving and Beyond (2001) edited by T. Heinonen and L. Spearman.

Jean Stevenson, a Cree woman from Peguis First Nations community espouses the use of healing circles in the work that she does with the Native Women's Shelter of Montreal (see The Circle of Healing in Native Social Work Journal, Vol 2(1): 8-21). Healing Circles, Talking Circles or Sharing Circles are beginning to be used extensively by many Aboriginal communities and urban Aboriginal people in the field of social work. They are used as a way of providing group support for those people dealing with issues such as addictions, violence, grief and trauma. Drawing on the work of Michael Hart, this article details the process of the Healing Circle used at the Native Women's Shelter in Montreal as well as discusses the goals of the circle and the protocols for conducting one.

Another well known Aboriginal scholar in the social services field is Lyle Longclaws, who looks at the utilization of the Anishinaabe medicine wheel in social work practice in an article written for a social work textbook. The 1994 article Social Work and the Medicine Wheel Framework looks at the

ecological approach used by social workers in understanding the person and the environment and contrasts it with the Anishinaabe Medicine Wheel Framework. The Anishinaabe Medicine Wheel teachings come from the teaching perspectives of Anishinaabe Elders of the Waywayseecappo First Nation community in Manitoba. These Elders teach that there are four laws, or ceremonies given to the Anishinaabe people in order for them to obtain balance and harmony. The Elders define their worldview as the interconnectedness between all beings and forces existing in the physical and spiritual worlds. Within the Medicine Wheel philosophy, the interdependence between persons and the environment is paramount. Longclaws notes the primary purpose of the medicine wheel focuses on a process or a framework for ensuring the balance and harmony of the Anishinaabe individual within the circle of life. Longclaws stresses that the Anishinaabe Medicine Wheel is not a model of social work but he stresses that it could be utilized as a teaching tool that can greatly benefit social work education and practice. In addition, Longclaws advocates for the recognition and importance of Elders, ceremonies, spirituality and family in the ecological system of Aboriginal clients. In closing, he comments that supporting participation in one's culture, and not getting in the way of these practices may be the most useful way of restoring balance and harmony of the person and environment.

The then Executive Director of the Association of Native Child and Family Services of Ontario, Larry Jourdain, offered an examination of customary care and Aboriginal child welfare within the context of cultural predominance, and describes a model for customary care in article Customary Care: Cultural Predominance and Aboriginal Child Welfare, which was published in the Spring 2002 edition of the Child Welfare League of Canada's quarterly publication. The components and elements of customary care are examined, and how these can be used in the development of customary care programs. Customary care is a traditional form of a social caring system that includes as a component the care of children. Aboriginal family service authorities are urged to become knowledgeable about customary care by accessing the Elders and persons of cultural wisdom, maximizing tribal knowledge of customary care, and incorporating traditional caring systems into their programs and practice.

Cultural Heritage as a Cornerstone of a Rehabilitation Process: A Single Case Study by Hughes and Sasson (1990) focuses on a case study of a Native adolescent boy sent from a rural reserve to an urban centre for psychiatric treatment for paranoid schizophrenia. He was treated with some success by encouraging him to develop a particular Ojibway identity. This article speaks of the cultural influence this young man's grandmother had in his life, who was the wife of a deceased medicine man. She was an important moral force in his life and the one person this young man knew loved him. It became clear during the course of his treatment that his dilemma stemmed from an absence of identity and the focus become on aiding him in consolidating a sense of who he was and where he belonged. The doctors involved, although non-Aboriginal, realized that they had to understand the boy's condition not only from the medical

and social constructs of their trade but also through the appreciation of the perception of the boy by his family and community. They consulted with the Native Medical Service at Winnipeg's Health Science Centre and the University of Manitoba and learned about child raising practices and perception of illness in the Ojibway community. Discussion with members of the Winnipeg Native community, including talks with people who themselves had experienced major distress and dislocation of spiritual, psychological, and social nature, helped them form a treatment plan that was cognizant of the boy's cultural background. The grandparents were identified by the boy as being important and significant people in his life and the doctors focused heavily on what the grandparents' best qualities were. They boy informed his doctors that his grandfather, before he died, was more than a mere believer, he was a medicine man, a shaman, and as such was a well respected and powerful member of the Ojibway spiritual community. This article examined the importance that Elders hold in relation to the wellbeing of this young man.

Michael Kim Zapf, in his article Voice and Social Work Education: Learning to Teach from my Own Story (1997) explains the influence of Aboriginal people on his teaching style with Aboriginal as opposed to non-Aboriginal students. He states that Western society and the professions appear to be embarking on a post-modern movement whereby individuals and groups are attempting to reclaim their "voices" and become subjects rather than objects of their life stories. At the time this article was written, Zapf was the acting dean of the Faculty of Social Work at the University of Calgary. Zapf realized that he was teaching differently with

Aboriginal students and this was largely because Aboriginal students wanted to know him as a person rather than as a conduit of concepts from a textbook. They encouraged him to talk about why he was there, to explain how important or useful the teaching material was to him and whether he could model the processes that he taught. Zapf learned to integrate a conceptual framework from the literature with his personal experience in teaching First Nations students and supports the opportunity that exists for social work educators to explore and develop the assumption of voice in the classroom. Zapf states that the social work profession appears to be clarifying a goal of collaborative partnership between workers and clients, and expanding the notion of empowerment to include helping vulnerable groups find their voice.

Zapf, also looked at Indigenous knowledge in the social work field in Location and Knowledge-Building: Exploring the Fit of Western Social Work with Traditional Knowledge which appeared in the Native Social Work Journal in the spring of 1999. In this article Zapf explores the Western social work model which exists alongside Indigenous healing practices. He attempts to compare the two knowledge systems by paying particular attention to the impact of place or spatial location. As a non-Aboriginal person, he states that he does have some experience with the constraints within Western learning systems that inhibit non-Aboriginal peoples' ability to approach, respect and learn from Indigenous knowledge. Traditional knowledge is not just about a potential resource of the management of wildlife and other renewable sources, it is just as applicable to the helping aspects of Indigenous cultures and that learning does not only happen

in urban centers where research activities are supervised by academics operating within a Western centric world view. The inclusion of culturally based knowledge as a valid in its own right complements the cultural teachings of community and helps to ensure that students do not disregard the importance of cultural teachings.

There are also increasing examples of Native students enrolled in social work programs making important contributions to the design and delivery of social work programs in Universities across Canada. Jacqueline Pace and Ann Smith highlight the challenges of developing the Mi'kmaq Bachelor of Social Work Program when they published their article Native Social Work Education: Struggling to Meet the Need (1990). The authors discuss the Mi'kmaq Bachelor of Social Work Program at Dalhousie University and state that for them it is important that they obtain an education that respects and enhances their identity as Aboriginal peoples. This education should permit them to retain aspects of their culture, while at the same time, learning the culture of the dominant society from which essential aspects can be used for adequate functioning in the modern world.

There are many First Nations Child Welfare Agencies that also incorporate the use of Indigenous knowledge, Elders and cultural tools in their every day practice with the First Nations communities they service. One such example is West Region Child & Family Services (West Region CFS), a First Nations Child Welfare Agency in Western Manitoba. Elsie Flette, the Executive Coordinator of this agency highlights in her article, Block Funding of Child Maintenance: A Medicine Wheel

Approach to the Protection of Children at Risk (CWLC's Canada's Children, 1999), how West Region CFS became the 1998 recipient of the Peter F. Drucker Award for Canadian Non-profit Innovation. West Region CFS is mandated under Provincial Manitoba legislation and provides a full range of child and family services to nine First Nations communities located in western Manitoba. West Region CFS is a non-government organization with a Board of Directors comprised of the Chiefs from the nine communities it provides services to. West Region CFS's award for innovation revolved around the block funding initiative it was able to negotiate with Indian Affairs regarding new ways of providing for children in care. Working with the nine First Nation communities through their local CFS committees, a variety of community-based services, programs and resources were developed and implemented. The Medicine Wheel was the framework used to develop the programs and services that resulted from this project. The framework provided a comprehensive and holistic and cultural approach to the complex issues of Aboriginal children at risk. While the objective of these programs and services remained the protection of children at risk, the front line approach for these children and their families also focused on prevention and support, rather than apprehension. Their approach to the development of these programs was also consistent with the core beliefs of the agency and the people within the nine communities that Aboriginal children are best protected within their families, kinship systems and tribal communities and that to protect the Aboriginal child one must also protect and preserve their families and their communities. The block funding aspects of the medicine wheel approach

allowed West Region CFS to apply their funding for child maintenance differently from how it had been allowed to apply such funding in the past. This new arrangement allowed West Region CFS to retain money not used directly on child maintenance costs and afforded them the opportunity to redirect savings to modify and create other preventive and supportive programs and services directed to the children and families which supported the holistic approach to child protection services, and to maintaining Aboriginal families, kinship systems and tribal communities.

The examples showcased above attest to a growing expertise among Aboriginal scholars and practitioners who bring to the practice of social work and child welfare services, a view that is very much influenced by Aboriginal values, cultural practices and respect for Indigenous knowledge and ensuring that these values are intertwined in the everyday course of conducting business and providing services. The one publication above, written by non-Aboriginal scholars, supports the relevance and importance of cultural knowledge and the role of Elders in the approach to healing as a key component in the treatment plans designed for Aboriginal clients in the health field. These examples also support the need for enhanced Indigenous research, policy and practice infrastructures in order to support the further development of more culturally based Aboriginal child welfare initiatives across the country and throughout the world. It is also important that these diverse experiences and best practices be shared other First Nations child welfare agencies across Canada. Doing so is important to our interdependencies and would validate the reality that many Aboriginal child

welfare agencies do have specific expertise that is different from mainstream practice and that this growing expertise needs to be documented, recorded, shared and disseminated to a wide audience.

CHALLENGES TO ABORIGINAL CHILD WELFARE AGENCIES

The socioeconomic conditions of First Nations peoples according to the available data do suggest that there have been some improvements. For instance, life expectancy, incomes, labour force participation, and post-secondary enrolment have all improved in the last 20 years. Since assuming responsibility over child welfare services, Aboriginal Child & Family Service Agencies have inherited a number of colonial legacies that they are "expected to 'treat' which are considerably greater in relation to even those of their "mainstream" counterparts that in turn, also have unrealistic expectations placed upon them by the community (Hudson & Taylor-Henley, 1995). This section attempts to highlight some of the contemporary issues that present a challenge to Aboriginal run child welfare agencies. Given the dearth of these challenges and the broad scope of the research in this area, our discussions only touch the "tip of the iceberg" of some of the more intricate issues which make the job of Aboriginal child welfare agencies all that more complex in comparison to their mainstream counterparts.

(a) Family Violence and Internalized Oppression

Most Aboriginal peoples have not been, and are still now, not at peace as the family has bared the brunt of an unredeemed past

and present. Colonial policies such as the designation of status and non-status Indians perpetrated by the Indian Act has introduced legally and often socially constructed division amongst Aboriginal people. These divisions have eroded many traditional trusting relationships amongst tribal groups and within communities making inclusive conversation about common issues such as oppression and racism difficult. Bishop explores some of the dynamics of division within cultures in Becoming an Ally: Breaking the Cycle of Oppression (1997) noting that while some groups in society are oppressed, others have benefited from that oppression; but, as individuals, we all experience being oppressed and in turn, have initiated oppression at some point, through the intergenerational relationships of racism, sexism, heterosexism and class.

Many youth have normalized the racism they experience in every day life. Much of this racism is perpetrated through violent acts that are not necessary physical in nature but are silent, ideological but powerful in their influence. Influences such as the Indian Act, including the notion of having status defined by government, social stereotypes, the dearth of Aboriginal history and context in education and media all subvert the creation of health self identities of youth as Aboriginal peoples. In the absence of sustained and meaningful efforts by society to address these issues many Aboriginal people turn this racism inward and as part of an oppressed peoples, they have learned to internalize expressions of racism and violence. Dion Stout (1997) noted that for many children/youth, violence is a fact of life. First hand experiences with abuse, alcoholism and violence are so great that few children grow

up unscathed as family violence spans many generations. Aboriginal people, having been shaped by this violence have unfortunately in the process become its heirs. In turning violence inward, "Aboriginal people strike out at their own in growing incidents of brown-upon-brown violence" (Dion Stout, 1997: 277). Roy Fabian, a Dene from Hay River, N.W.T. spoke about this sad development at the RCAP Public Hearing (93-06-17):

When you are talking about oppression, there is a process that goes on. [First] there is a process that demeans us, that belittles us and makes us believe that we are not worthy, and the oppressed begin to develop what they call cultural self-shame and cultural self-hate, which results in a lot of frustration and a lot of anger. At the same time this is going on, because our ways are put down as Native people, because our cultural values and things are put down, we begin to adopt our oppressors' values and, in a way, we become oppressors [of] ourselves... Because of the resulting self-hate and self-shame we begin to start hurting our own people [and ourselves].

When you talk about things like addiction and family abuse, Elder abuse, sexual abuse, jealousy, gossip, suicide and all the different abuses we seem to be experiencing, it's all based on [the original] violence. It's all a form of [internalized] violence. [Churches and governments] made us believe that the way we are today is the Dene way. It isn't. That is not Dene culture...

Aboriginal male leaders have been reluctant to acknowledge or respond to the issue of family violence. Aboriginal women have indicated that Aboriginal male perpetrators of family violence must be involved in the family violence

prevention process, because men play an integral part in human development.

(b) Poverty, Education and Unemployment

Despite some improvements to the socioeconomic conditions for Aboriginal peoples, poverty is a continuing issue of concern for Aboriginal communities both on and off reserve. On reserve there is evidence of growing social stratification in Aboriginal communities – the emergence of a class of "haves" and "have-nots" – for even though a community as a whole is poor, not everyone in the community will be poor (Hull, 2001). The gap between the rich and poor on-reserve often stems from discriminatory economic development policies and practices which are pro-elite, pro-rich, and anti-tradition (Dion Stout, 1997). Today, chiefs and councils are entrusted with a great deal of power through government transfers from the federal government. They often determine who gets housing, who is offered employment, and who is included and who is excluded from the community's economic and social order. The concentration of such power of the hands of the few can be a breeding ground for nepotism and patronage.

Poverty is a scourge that stalks Aboriginal children as they grow up. It is a well documented fact that poor children suffer more health problems and Aboriginal children in Canada are among the poorest or the poor. They suffer and die from Third World conditions that are relatively rare among mainstream Canadian children. Substandard housing conditions, unsafe drinking water and inadequate sewage treatment can cause serious and sometimes fatal diarrhea, gastroenteritis

and malnutrition. According to a 1996 review of Aboriginal health care by Dr. Harriet MacMillan of McMaster University, Aboriginal children endure far more chronic ear and respiratory tract infections, and more flu, which can in turn cause serious illnesses like rheumatic fever. Deaths for from injuries are four times grater for Aboriginal infants than for those in the general population, five times greater for Aboriginal preschoolers and three times greater fro Aboriginal teen-agers up to nineteen years. The average life expectancy for Aboriginal children as they reach adulthood is eight years less than the national average (Fournier & Crey, 1997).

As a result, the socio-economic problems today are so pervasive for First Nations peoples that a 1996 internal Department of Indian and Northern affairs study found that if the United Nations Human Development index were applied to First Nations living on reserve they would rank 79th and 80th in the world while at the same time, Canadians as a whole, are ranked number one in the world (as noted by the Canadian Human Rights Commission, 2002).

In contemporary Canadian society, the attainment of an advanced level of formal education is clearly one of the major factors shaping an individual's life chances, especially the chances of breaking out of the grip of internal colonialism and multi-generational dependency and poverty. However Aboriginal education, especially for First Nations people, has had an inglorious history marred by both a genocidal and then an alienating curriculum (see First Nations Education in Canada: The Circle Unfolds, edited by Marie Battiste and Jean Barman, 1995) and abuse of students in the residential schools (see John S. Milloy's A

National Crime: The Canadian Government and the Residential School System, 1879 to 1986). Consequently, education is a phenomenon that some Aboriginal parents still do not trust, and that distrust is manifested in the high absenteeism rates of their children and, in some communities, in their own lack of support for their children's schooling. Ponting (1997) relying on 1991 census statistics, in looking at the socio-demographic picture of Aboriginal people, noted that Aboriginal peoples still lag considerably behind the total Canadian population when it comes to education. On-reserve First Nation individuals (including Inuit) stand out as being particularly over-represented among those with less than a high school education. Similarly, he noted that in groups between the ages of 15 – 49 only ¼ of the Aboriginal population had any post-secondary education in comparison to about half the total Canadian population (98). However, off reserve First Nations individuals have significantly more education than their on-reserve counterpart (98).

The 2000 report Unequal Access: A Canadian Profile of Racial Differences in Education, Employment and Income (Kunz, Milan and Schetagne) published by the Canadian Race Relations Foundation notes that low educational attainment affects the future employment and income level possibilities for Aboriginal peoples and visible minorities. Education, employment, and income, which are often interrelated, are indicators of social status. These factors are frequently selected to measure socio-economic differences between groups that have been identified as being disadvantaged in the labour market. These indicators, alone or in combination, reveal different aspects of

inequality. The study revealed that Aboriginal peoples and other minorities have more difficulty than others in finding employment in all regions in Canada because subtle forms of racism prevail in the workplace and educational institutions. Compared to white Canadian, visible minorities and Aboriginal peoples with university education are less likely to hold managerial and professional jobs. Furthermore, Aboriginal peoples are over-represented in the bottom 20 percent and under-represented in the top 20 percent of income earners. Higher education also yields fewer payoffs for Aboriginal peoples in terms of employment and income. Given the same level of education, white Canadians are three times as likely as Aboriginal peoples to be in the top 20 percent of income earners. The disturbing revelation within this study is that even with post-secondary education, job opportunities may still be out of reach for Aboriginal peoples and that Aboriginal youth in particular lag far behind in their rates of university completion compared to all other groups.

These same findings are similarly reflected in the Royal Commission on Aboriginal People's final report tendered in 1996. The Royal Commission noted that Aboriginal children today are not staying in school, and their level of formal education lags behind that of the general population. Compared to the general Canadian population, fewer Aboriginal youth complete their studies at any level of the education system. Among Aboriginal youth aged 15 to 24 not attending school, 68.5 per cent did not complete high school, and once Aboriginal youth drop out of school they are less likely to return; two-thirds of Aboriginal men and 60 per cent of Aboriginal women aged 15 to 24 do not

complete high school or take adult upgrading after dropping out (RCAP, 1996).

Aboriginal youth who spoke to the Commission noted that education is the key that unlocks the door to the future — a future where Aboriginal nations will be prosperous, self-determining entities. The youth stated that education for them has to have two purposes: to build and enhance their understanding of themselves as Aboriginal people; and to prepare them for life in the modern world. Youth stated to the Commission that they wanted to acquire traditional knowledge and skills, but they also want to be educated in accounting, engineering, physiology, business administration and many other fields. The two kinds of knowledge are complementary; youth armed with a quality education can take their place as Aboriginal people in the modern world. Education can be used to pass on the values and customs of the community. Children can be infused with their culture and grow to become healthy, valuable, contributing members of society. The word education derives from the Latin, *educere*, which means to draw out; education should draw out what exists in the child. Yet in the past, education was used to crush what exists in the Aboriginal child.

Learning about and reviving traditions does not mean turning back the clock. Students, and youth in general, simply want to know themselves as Aboriginal people and to use cultural values to guide them in today's world. It is no surprise that Aboriginal students in a Vancouver school district, when asked what keeps them from completing secondary studies, responded with remarks such as "ashamed and embarrassed to be Indian", "racism", "alcohol and drug abuse", and "no support from home".

Parents responded, "Schools do not prepare our children for life in our culture or life in today's society" (RCAP, 1996).

Parents and grandparents certainly have a role in transmitting culture; in some cases, however, they may not have the knowledge necessary to do so. The reality is that, for many, both the problem and the solution are in the classroom. Such sweeping changes may not be possible in schools that serve students from many different cultures. Nevertheless, Aboriginal youth believe every Canadian school should have a curriculum that incorporates the history and contributions of the original inhabitants of this land. Too often, the contributions of Aboriginal people are left out of the history books or treated in a cursory or dismissive way; their science and intellectual traditions are missing completely.

Aboriginal youth want to attend schools that teach Aboriginal perspectives as part of Canadian history. They want to learn in an environment where the contributions of Aboriginal peoples are recognized and respected and where teachers recognize and respect the culture and aspirations of Aboriginal students (RCAP, 1996).

Some scholars (Bailey, 2000) have evidenced the inherent racism evident in white schools and ways of teaching. Bailey acknowledged "we expect our students from very different cultures to fit into our "one size fits all" institution. We have a list of largely unwritten expectations: you will all speak English; you will all write research papers and exams; you will be on time and always present; you will learn what we decide you need to know in a series of unrelated courses.

(b) Fetal Alcohol Syndrome/Effects

The Royal Commission on Aboriginal Peoples after five years of research and conducting community consultations with the Aboriginal public concluded that "alcohol is the most addictive substance which presents the greatest number of problems to Aboriginal peoples and communities in Canada" (1996). Fournier & Crey (1997) quoting the Canadian Centre on Substance Abuse states that alcohol psychosis occurring among Aboriginal people is five times the national average; one in five hospital admissions for alcohol-related illness in Canada is an Aboriginal person; and that impacts of alcoholism severely compromises the state of Aboriginal health as evidenced by higher incidences of heart disease, cirrhosis and liver disease, gastritis, gastrointestinal cancers and hepatitis (174). Perhaps the most acute pain felt by Aboriginal communities is the damage alcohol abuse has done to their children. Damage not only occurs when children are removed from the home of alcoholic parents but can be inflicted well before children are even born especially where a parent drinks alcohol during pregnancy. Damage can lead to a wide range of birth defects found in children exposed to alcohol (or drugs) prenatally which is known as Fetal Alcohol Syndrome and the related Syndrome Fetal Alcohol Effects (FAS/E) (Jones, 1999). FAS/E and their relationship to Aboriginal peoples is attracting much attention as studies indicate that there is a higher prevalence of FAS/E among Aboriginal populations (Loewen, 2001) however, FAS/E is by no means only an Aboriginal problem as it can cross all class and race boundaries (Fournier & Crey, 1997). Fetal Alcohol Syndrome is a precise medical diagnosis of a child with prenatal alcohol exposure who meets these minimum criteria: prenatal and postnatal growth restriction; central nervous system dysfunction, such as neurological abnormalities; developmental delays; behavioural dysfunction; learning disabilities and other intellectual impairment; and skull and brain malfunctions. The three key clues to the full diagnosis are growth delays, central nervous system involvement and facial anomalies (Fournier & Crey, 1997). The term "Fetal Alcohol Syndrome" was coined almost two decades ago by a University of Washington pediatricians: Dr. David Smith and Dr. Kenneth Jones, and psychologist Ann Streissguth who studied eleven alcohol-damaged children. In 1996, the American Institute of Medicine recommended that the term FAE be replaced with three new terms. These new terms are now being used in many diagnostic clinics. They include:

Partial FAS
A child who exhibits some, but not all of the physical signs of FAS, but also shows learning and behavioural issues which imply Central Nervous System Damage;
Alcohol Related Birth Defects (ARBD)
A child who exhibits physical anomalies such as small stature, large joints and/or gross and fine motor control issues.
Alcohol Related Neurodevelopmental Disorders (ARND)
A child who shows evidence of Central Nervous System damage which includes behavioural and learning issues (Jones, 1999).

According to Fournier & Crey (1997), the facial anomalies in children with full-blown FAS make them appear to be similar to one another as siblings: small eyes and head, flattened mid-section of the face, short, turned-up nose and thin upper lip. However, Henteleff (2002)

argues that particular facial characteristics, which are noted by some as being a means of identification of children/youth with FAS/FAE, only apply to a few, and often disappear when the child grows older and should not be considered as an appropriate means by which to identify FAS/FAE population (8). As preschoolers, FAS children may exhibit hyperactivity, attention deficit, language and motor skill problems, acting-out behaviour and inappropriate socialization. By the time these children are admitted into elementary school they are described as having attention and short-term memory deficits as well as problems with language, learning and behaviour. As adolescents, they are vulnerable to exploitations of all kinds. Adolescents may display inappropriate sexual behaviour or endanger themselves with indiscriminate friendliness. They are also more vulnerable to drug and/or alcohol addiction and easily drawn into criminal activities through their innocence of lack of judgment, however, not every child with FAS will exhibit behaviour problems, especially those raised in a loving, supportive, culturally strong home.

In the area of cognitive difficulties, these children often experience processing delays, misinterpreting signals that the senses receive in processing and storing such inforamtion, difficulties in accessing information and difficulties in expressing themselves. Most importantly, the alcohol affected child has trouble with many aspects of reasoning. In the result they have difficulties in problem-solving, memory, and trouble with organizing thoughts and actions. They also suffer from severe difficulties in overall language and attention span. There are general problems with

distractibility, causing them to react impulsively to their environment. In the result, many of these children manifest severe difficulties in school resulting in a high early drop out rate (Henteleff, 2002).

Added to all of this is that because of their neurological disfunction, alcohol affected children have trouble negotiating social situations. This makes it hard for them to consistently experience success with many aspects of peer relations. They simply do not understand social rules and how to resolve conflict. Henteleff (2002) noted that these foregoing difficulties if left largely unmediated, may result in many of these children coming into conflict with the law. Proportionately many more are Aboriginal, than non-Aboriginal, and Aboriginal people are significantly over-represented in the juvenile justice system and our penitentiary system. Henteleff further noted that children who are prenatally exposed to alcohol are at much greater risks for developing a variety of congenital abnormalities including heart murmurs, spina bifida, eye problems, asthma, seizures, allergies, ear infections and simply the failure to thrive (2).

For every FAS child, there are ten times as many children who suffer from the often invisible equivalent FAI, also described as "possible FAE" because it is difficult to diagnose. FAE children have reduced or delayed growth, birth defects and behavioural disorders that may not be noticed or attributed to prenatal alcohol until months or even years after the child's birth. Because these symptoms are difficult to characterize, they run a greater risk of being labeled as disobedient, defiant and disorganized rather than brain-injured.

Much has been written by medical experts

about FAS/E however, Loewen (2001) indicates that little has been written from a sociological perspective as the literature in this area tends to point a finger squarely at the Aboriginal mother yet her voice is absent from the literature. There has been a great deal of interest by the medical field in FAS/E especially in relation to First Nations peoples. First Nations communities have become reluctant to participate in fetal alcohol studies, especially since they usually reap little tangible benefit from having the lives of women and children exposed. As noted by Fournier & Crey (1997), the publicity that accompanies such studies can be hurtful and counterproductive for all concerned. Such an occurred in 1985 when the University of British Columbia undertook a three phase study on FAS/E with the residents of Canim Lake, B.C. The research was aborted by the Band because early results of the study led to sensational media headlines and other communities since have had similar experiences (Fournier & Crey, 1997). First Nations have concluded that they must take ownership and control of FAS/E research to ensure that future studies meet their needs first as well as combat denial and to develop culturally appropriate programs to service the needs of this special population.

Many children with FAS are not living with their biological parents having been taken from their birth families for a host of reasons. The proper care of alcohol-affected children is tremendously expensive and many First Nations health care facilities and systems across Canada are under funded to effectively deal with this situation or even to take care of their own fetal alcohol damaged children and adults. It is only when a child is taken into care that funding seems to kick in to take him/her to the round

of medical appointments that s/he will need for the rest of their lives. Birth parents face an uphill struggle and can easily be discouraged and defeated by a lack of diagnosis, counseling, tutoring and respite care, and by the need for ceaseless advocacy to achieve services for their child and to keep the family intact. On an isolated reserve, access to good health care and diagnosis is a continuing challenge not only for parents but child welfare agencies entrusted in providing care to this special group of children.

Yude Henteleff, an advocate on the human rights of individuals with FAS/FAE, quoting extensively from a report published out of the Northwest Territories, that persons with a learning disability are least likely to have their disability named or assesed, diagnosed and dealt with. The report dealing with the reasons for a disability notes that 50% of those who have what are described as "intellectual disabilities" are born with it as a result of FAS/FAE.

(c) Suicide

The situation of our Aboriginal youth is pretty bleak... Many of [them] have committed suicide because of their lack of identity, their lack of things in life that most people take for granted... We also have to deal with racism, lack of education, lack of an economic base, lack of land and lack of our being in touch with our own culture.

I am here today because my ancestors, starving as they often were, fought to survive. Why did the old people strive to live...and the young people now want to die?

(Quotes taken from Choosing Life: Special Report on suicide among Aboriginal Peoples, RCAP, 1996)

The epidemic of suicide continually carried

out by young Aboriginal people across Canada, especially in the North, is very alarming. Although anthropological research indicates that the occurrence of suicide among Aboriginal peoples is not a recent phenomenon, it was historically very rare (RCAP, 1996). It was often regarded as aberrant behaviour. In fact, no Indigenous word has been identified that could be translated for the term "suicide" (Minore, Kinch & Boone, 1991).

During the public hearings of the Royal Commission on Aboriginal peoples, the alarming increase in the numbers of Aboriginal peoples attempting or committing suicide disturbed the Commissioners. The Commissioners learned the gravity of this problem from the direct testimony from hundreds of Aboriginal people. As a result, Choosing Life: Special Report on Suicide among Aboriginal peoples was commissioned to look at this very serious issue. That report summarized the seriousness of suicide as follows:

- Aboriginal people's hearts are being broken and their resources depleted by the numbers who have died and the numbers who have tried to die. What hurts and frightens them most are the deaths of the young;

- By looking at the historical and statistical evidence, we learned that suicide among Aboriginal people is more common now than in the past. Whereas it was once an infrequent choice of the old, now it is an all-too-frequent choice of the young;

- The statistical evidence shows that rates of suicide among Aboriginal people are significantly higher than those of Canadians generally and that the gap is greatest among the young, especially among young men 15-19 years of age. Adolescents and young adults are in the category of greatest risk. Most concerning

of all, we identified a strong possibility that the number of suicides among Aboriginal youth will rise in the next 10 to 15 years (RCAP, 1996)

The Commissioners regard suicide and self-destructive behaviour generally, as an index of personal and collective despair of a nation under siege by the colonials of the past and the present. The information gathered led the Commissioners to conclude that despair casts a significant shadow across Aboriginal communities in Canada today and sought to find out why this was so and what could be done to end suicide. Because suicide among Aboriginal youth is extremely complex, this review only covers the salient facts as outlined in Choosing Life: Special Report on Suicide among Aboriginal peoples.

The statistical evidence of suicide by Aboriginal youth was examined over time and it revealed that youth between the ages of 15 to 29 are at the highest at risk of committing suicide. The national data is only cautiously relied upon because the Royal Commission noted that the available statistics might actually under-represent the true incidence of suicide among Aboriginal people and youth for several reasons. This may be due to fact that accidental deaths may be suicides or referred to as unclassified deaths or suicide victims may be wrongly classified as non-Aboriginal persons. Violent deaths involving alcohol – drowning, traffic fatalities and victim induced homicides – are commonly mistaken as accidents or crimes (Minore et al, 1991). In the Province of British Columbia report entitled The Health and Well-Being of Children in Youth in British Columbia a study on suicide undertaken by the McCreary Centre Society is highlighted, which noted:

Suicide, one of the leading causes of deaths among young people, has touched the lives of most Aboriginal youth. In all, 64% of the Aboriginal youth in school responding to the survey state that they know personally someone who has committed suicide or attempted suicide. In comparison, fewer than 50% of the non-Aboriginal students reported the same experience. Nearly one in five Aboriginal youth has considered suicide and 10% have actually attempted suicide (p.30).

The numbers collected don't tell the whole story of why certain Aboriginal people and youth commit suicide. The Commissioners identified major risk factors and grouped them into four families of related attributes, which may explain why so many Aboriginal people and youth choose death over life. For brevity, these risk factors are summarized below:

- psycho-biological factors: most important are the mental disorders and illnesses associated with suicide — depression, anxiety disorders and schizophrenia; however, certain personality disorders (e.g., hypersensitivity, perfectionism) and aspects of what is known as 'cognitive style' (e.g. negative thinking, rigid thinking, poor problem-solving ability) are also risk factors for self-harm.

- life history or situational factors: early childhood trauma (e.g., disrupted relations with caregivers, family history of suicide and premature death, experience of sexual or other abuse); current family dysfunction; conflict in intimate relationships or with authority; imprisonment; substance abuse; current access to lethal means (the ease with which a person can get access to a method of killing or injuring him- or herself, e.g., guns, pills, drugs, etc.); absence of religious and spiritual commitment.

- socio-economic factors: unemployment; individual and family poverty; relative deprivation or low class status; low standards of community health, stability and prosperity.

- culture stress: the loss of confidence by individuals or groups in the ways of understanding life and living (norms, values and beliefs) that were taught to them within their original cultures and the personal or collective distress that may result.

Research indicates that these are the important risk factors for suicide among non-Aboriginal and Aboriginal people alike. But the relative balance among these factors is different. The pattern of risk experienced by First Nations, Métis and Inuit people reflects past and present life circumstances that are, in their dynamics, unique to Aboriginal people. The high rates of suicide and self-harm which in Aboriginal communities can be explained only by looking at the historical and continuing power imbalance between Aboriginal and non-Aboriginal people in Canada, which has created lives characterized by risk. All four categories of risk were discussed but the Royal Commission paid particular attention to culture stress and the colonial relations that have produced it.

The Royal Commission on Aboriginal Peoples defined "culture stress" as a category of risk that applies to those societies that have undergone massive, imposed or uncontrollable change. It is studied primarily in relation to immigrant and indigenous populations, but research also includes reviews of the aftermath of natural disasters such as floods and earthquakes, and social disasters such as wars, report similar symptoms of social breakdown that are evident in many Aboriginal communities across Canada.

Culture is the whole set of complex and interdependent relationships, knowledge,

languages, social, political and economic institutions, beliefs, values and ethical rules that bind a people together and give the collective and its individual members a sense of who they are and where they belong. It is usually rooted in a particular place — a past or present homeland. It is introduced to the newly born within the family and subsequently reinforced and developed in the community. In a society that enjoys normal continuity of culture from one generation to another, its children absorb their culture with every breath they take. They learn what is expected of them and they develop a confidence that their words and actions will have meaning and predictable effects in the world around them. When individuals stray from the path of culturally accepted behaviour, their own inner voice, and the expectations of those around them supply the pressure necessary to bring them back within the frame of what is acceptable.

In cultures under stress, such as that in which the Aboriginal people within Canada have experienced, the smooth operation of society and the sense life makes to its members can be seriously impaired. Culturally transmitted norms that once provided meaning and guided individual behaviour become eroded as the passage of cultural knowledge was disrupted and another value set judged the traditional values as being inferior. People lose confidence in what they know and in their own value as human beings. They may feel abandoned and bewildered and unsure about whether their lives have any real meaning or purpose. Cultural discontinuity and oppression, as noted by RCAP and other authors (i.e. Kirmayer, et al, 2000), has been linked to high rates of depression, alcoholism, suicide, and

violence in many communities, with the greatest impact on youth.

RCAP noted that Indigenous cultures around the world have been subjected to forces of change, which are strikingly similar to the disruptions suffered by victims of war such as:

- Loss of land, loss of control over living conditions and restricted economic opportunity;
- Suppression of belief systems and spirituality;
- Weakening of social institutions;
- Displacement of political institutions;
- Pervasive breakdown of cultural rules and values and diminished self-esteem;
- Discrimination and institutional racism and their internalized effects; and
- Voluntary or involuntary adoption of elements of an external culture and loss of identity.

The transformations that result from these oppressive experiences are gathered together in the term 'culture stress', which has a central role in predisposing Aboriginal people, especially youth, to suicide, self-injury and other self-destructive behaviours.

In attempts to understand the suicide of youth, some research looked at internal and external factors (i.e. Minore, Boone, Katt & Kinch, 1991). Some of the internal factors are rooted in the inter-personal relationships, which youth have with others in their communities. Minore et al (1991) state that the people in the Cree and Ojibway communities of Northern Ontario felt that inadequate parenting practices and a lack of communication between parents and children was one of many major factors in the suicide of young people. Young people who felt unloved or unwanted or where they have

experienced an absence of love as a child make the possibility of suicide higher. Difficulties however are not only limited to the family, they occur among peer members as well. Difficulty emotionally processing multiple episodes of previous suicides is also another factor as unresolved bereavement or grief among the peer group can lead impressionable teenagers to follow suit. Internalizing emotions about the suicides amongst peers was recognized as being a normal form of coping among young people in small communities. The growing generation gaps coupled with feelings of hopelessness for the future are also other significant factors. Many young people feel they will never succeed in school or get a good job and they quite often experience boredom and a feeling of not being able to face the future (Minore, Boone, Katt & Kinch, 1991). The external factors are rooted in the domain of the dominant society, which is beyond the control of Aboriginal people. This notion is borne out of the following statement: "There's an acculturation process, where … our people [are expected] to live a White lifestyle that they can't achieve because of the living situation in our communities" (Minore et al, 1991:14). Research exploring the relationship between the locus of control in community and the suicide rates of First Nations youth found that youth suicide rates decreased as the community increased its control over its own affairs (Minore et al, 1991).

There are other familiar culprits such drugs, alcohol and other substance abuses as well as violent responses reinforced through popular multi-media and role models provided by television, movies, music, commercial products, books, pornography (Minore et al, 1991:14) and increasingly through access to the Internet.

Aboriginal youth experience internal and external risk factors with greater frequency and intensity than do Canadians generally. These risk factors have been exacerbated by many factors but it is quite clear that the primary reasons are rooted in the relationships between Aboriginal peoples and the rest of Canadian society — relationships that were shaped back in the colonial era and which have never been thoroughly reshaped since (Fiddler, 1985; and RCAP, 1996).

(d) Funding Issues

Jurisdictional arrangements also contribute to challenges faced by First Nations Child and Family Service Agencies in terms of how arrangements shape and direct funding provisions. First Nations Child and Family Service Agencies across Canada are funded through diverse arrangements, depending upon a number of variables. Firstly, the agencies operate under different funding agreements depending upon the province the agency is located in. Secondly, in at least one of the provinces, agencies are funded according to their level of service provision. For example, in Ontario there are four Aboriginal agencies mandated to provide the full range of prevention and protection services and five 'pre-mandated' agencies authorized for preventive services only (they are not authorized to provide protection services such as apprehensions). These agencies are funded under different arrangements, based on their level of mandate. There are also numerous community-level prevention programs, which do not have agency status but instead operate under individual Bands. These prevention programs are funded under different arrangements than the mandated and 'pre-mandated' agencies.

When Section 88 of the Indian Act was put in place in 1951, it did not specify which level of government would be responsible for funding the newly extended services. Throughout the provinces, jurisdictional disputes in terms of funding of services led to varying levels of service delivery for First Nations children, families, and communities. Two systems that were put in place for funding of services, namely the Department of Indian Affair's Policy Directive 20-1, and Ontario's 1965 Welfare Agreement, have had and continue to impact upon agencies providing First Nations child welfare services.

Funding to First Nations CFS Agencies to administer child welfare services is provided federally through Directive 20-1 (except in Ontario where the First Nations Child Welfare agencies are funded under a different financial arrangement) . In 1986, a policy review by the federal government resulted in the release of a document entitled Indian Child and Family Services Management Regime: Discussion Paper (Department of Indian and Northern Affairs, 1989). This document resulted in the Department of Indian Affair's Policy Directive 20-1 which was implemented on April 1, 1991. Policy Directive 20-1 is essentially a formula for funding of First Nations Child and Family Service Agencies. It is a population-based formula which requires First Nations communities or group of communities to have an on-reserve child population (aged 0-18) of at least 1000 to be considered for funding. Also built into the formula are time-limits on developmental funding—new and developing First Nations child welfare agencies will only receive this funding for a specified and limited period of time. The policy also states that

any First Nations Agencies funded through Policy Directive 20-1 must function within the guidelines and limits set out by their respective provincial child welfare legislation (for example, even though the funding is coming from the federal government, the agencies must remain accountable to provincial standards).

From the beginning of its development and implementation, Policy Directive 20-1 met with resistance from First Nations governments. The Assembly of First Nations rejected the Management Regime and Policy Directive 20-1 by way of AFN Resolution 88/26. Also, the Ontario Chiefs-in-Assembly passed a resolution in 1988 (AOCC Resolution 88/20) rejecting application of the management regime in Ontario, on the grounds that it did not recognize First Nations' right to self-determination. Various levels of First Nation leadership across the country have also passed numerous resolutions since that time, all in opposition to Policy Directive 20-1. In June 2000, the Assembly of First Nations and the Department of Indian Affairs and Northern Development published a report entitled Joint National Policy Review on First Nations Child and Family Services which reviewed Directive 20-1 and provided 17 recommendations for improvements to the current policy including establishing mechanisms to coordinate provincial jurisdiction with federal funding, increase funding for least disruptive measures programs and to recognize First Nations jurisdictional models of delivery. The implementation of these important recommendations are yet to be realized and continued efforts are required in order to ensure that these recommendations are realized in the daily lives of First Nations children, youth and

families (Blackstock, 2003). Currently, the policy has been reviewed and a new policy is in the early stages of development. It remains to be seen what new arrangements will be put in place for federal funding of Aboriginal services, and the results these new arrangements may have for First Nations Child and Family Service Agencies.

(e) The Jurisdictional Disparity Involving Responsibility

Aboriginal child welfare in Canada is delivered through jurisdictional arrangements that have for many years complicated the issue of providing culturally appropriate child welfare services for First Nations children, families, and communities. According to the Constitution Act, 1867, 1982, coupled with Section 88 of the Indian Act, laws of general application such as the child welfare fall under the jurisdiction of the provinces, while "Indians and lands reserved for Indians" fall under the jurisdiction of the Federal Indian Act. Before 1951, the jurisdictional set up impacted Aboriginal child welfare in that services were oftentimes not extended to Native children, families and communities because federal and provincial governments could not decide who had the authority to provide the services. In 1951, a number of revisions were made the federal Indian Act, including the addition of Section 88, which enabled the extension of provincial child welfare services to First Nations people living on reserve. Section 88 reads:

> 88. Subject to the terms of any treaty and any other Act of the Parliament of Canada, all laws of general application from time to time in force in any province are applicable to and in respect of Indians in the province, except to the extent that

such laws are inconsistent with this Act or any order, rule, regulation or by-law made thereunder, and except to the extent that such laws make provision for any matter for which provision is made by or under this Act.

After 1951, provincial social services for Aboriginal populations were phased in, with some variation over the years and across provinces as to the extent of services offered (Johnston, 1983). Up to this day, provisions in both federal and provincial legislation dictate how child welfare will be governed, administered, and, often, delivered by the over 120+ Aboriginal Child and Family Service Agencies in Canada. This would not be so controversial if the provincial and federal systems were meeting the needs of Aboriginal children and youth but the evidence overwhelmingly indicates that the current legislation, policy and practice of child welfare are not making meaningful differences in supporting the well-being of Aboriginal children and youth. The question is thus raised why Canadian governments have not recognized tribal authority that sustained child well-being for millennia. Aboriginal agencies operate in a multifaceted authority environment, and must first and foremost be accountable to the tribal governments and communities we serve. What this means is that Aboriginal agencies must operate according to the direction given by Chief and Council, Elders, community leaders, and others that have received sanction through tribal authority. What the non-Native governing authorities oftentimes do not understand is that the Aboriginal agencies must find a method of putting in place programs as well as conduct our operations in a manner that meet tribal requirements, above and beyond

federal and/or provincial standards.

The impact of non-recognition of tribal authority is often felt by agencies when they are being reviewed for "compliance rates" by provincial and/or federal review teams – the agencies may be meeting provincial/federal requirements, but doing so at increased financial costs and often fewer resources than provincial counterparts (because they are also having to meet additional tribal requirements). Or, the agencies may be meeting provincial/federal standards, but may be achieving this using methods outside of the federally/provincially paradigms. Our Aboriginal agencies are constantly forced to defend the manners in which we operate – attempting to explain our cultural and tribally sanctioned ways to non-Native authorities whose conceptual understandings of how to provide child welfare services are vastly dissimilar.

At the time of first European contact, Aboriginal peoples had a long history of established methods of caring for and protecting their children dating back millennia. The diverse cultural groups across Canada often shared very similar methods of passing along the lessons and morals to their children that would help them grow into conscientious and contributing adult members of the communities (Miller 1996: 15-38). Parents, extended family, and community shared the responsibility for raising and protecting children. The role of parents was honoured and they were assisted in their role when they were unable to care for their children through a number of customary arrangements (Grand Council Treaty #3, 1992, p.43). In effect, 'child welfare' within Aboriginal communities was firmly established well before the arrival of Europeans on this continent,

in forms appropriate for the community and cultural contexts.

Upon the arrival of European newcomers to Canada, alternate child welfare policies, programs, and delivery systems were phased in over decades of colonization and forced assimilation. From the Missionaries and residential school policies, to the implementation of ill-fitting mainstream child welfare programs and the "Sixties Scoop", Aboriginal peoples lost generations of their children to the colonial systems (Armitage, 1993; Falconer and Swift, 1983: McKenzie and Hudson, 1985; Miller 1996).

First Nations in Canada have never surrendered their rights to care for their children—not during the time of residential schools, nor during the imposition of non-Native child welfare programs in the communities. As stated by the Association of Native Child and Family Services Agencies of Ontario (2001):

> The responsibility for the safety and security of the next generations was bestowed upon First Nations by the Creator—it is an inalienable and inherent right that has not, and could never be, extinguished by any agreement, Treaty or otherwise (Association of Native Child and Family Services Agencies in Ontario, 2001).

It is clear that First Nations political mandate has been to reclaim full jurisdiction over matters relating to our children and families, and this remains the goal of First Nations in Canada today. This was affirmed within recommendation 1 of the National Policy Review on First Nations Child and Family Services, which recommended that any new

funding regime be responsive to First Nations aspirations to assume full jurisdiction and governance over child welfare (AFN and INAC, 2000.) Examples of First Nations assertion of jurisdiction include the Nisga'a Final Agreement that allows for Nisga'a to develop child welfare laws, the drafting of Indian child welfare legislation by First Nations child and family service agencies in Saskatchewan, Mik'maw Child and Family Services research on family justice models and the Spallumcheen band by-law in British Columbia among others.

Despite the inherent right to care for our children, First Nation authority has not yet been fully recognized in practice by the federal or provincial/territorial governments in Canada. Thus, child welfare services delivered to Aboriginal peoples by Aboriginal controlled child welfare agencies continue to be predominantly mandated through federal and provincial statutes (Association of Native Child and Family Services Agencies of Ontario, 2001). A great deal of healing is needed to heal the colonial wounds of culture loss, paternalistic and racist treatment, and official policies of assimilation through forced education and abduction of children which Aboriginal peoples have all too much experienced in both the past and current present. Such healing must be accompanied by self-government. The next part of this review looks at the role self-government plays in the collective aspirations of Aboriginal peoples and communities in the quest for restoration of a jurisdiction that once belonged to them. The next section highlights the need for increased recognition, restoration and full responsibility and control over not just child welfare service delivery but over the development and creation of the legislative,

executive and administrative functions that might be characteristic of future First Nations child welfare governing institutions.

THE ROLE OF SELF-GOVERNMENT IN ABORIGINAL CHILD WELFARE

For thousands of years Indigenous peoples within North America lived as sovereign nations. Their right to self-determination was never conceded to the European settlers, or their right to control affairs affecting their children and families (First Nation's Child and Family Task Force, 1993: 47) despite the subsequent polices and actions of the Canadian government. This is considered fact by First Nations people, and yet never fully refuted by the judicial systems within Canada however it is not a position easily shared by mainstream Canadians, most politicians or public officials generally (Durst, 1996a). Stokes and Ternowetsky (1997) note that there has been a return to traditional healing methods and the shift to First Nation's control of human services in various social related areas have emerged as central elements in their efforts at redressing the problems stemming from their unique historical experiences.

Self-government can only be defined within the context of each First Nation and other Aboriginal groups. Self-governance definitions as defined by First Nations is a process that seeks to reaffirm and restore traditional forms of government while accounting for the contemporary issues of communities in light of the regional, national and global contexts. The impact of self-government on child and family services needs to be contextualized within the self-government frameworks of each Aboriginal

community. The complexity of modern day treaty negotiations and self-government discussions makes understanding the myriad of efforts to attain self-government confusing and frustrating, both to those in the social services field and those in leadership positions striving for increased self-government for their communities (Durst, 1996b). Self-government conjures up strong feelings and deep aspirations among various cultural groups across Canada. Professor Douglas Durst (1996b) notes that there is a mistaken tendency to use the concepts of "self-government" and "self-determination" interchangeably (4). He stresses that there are subtle differences between the two. Durst describes self-determination as

> … the right and ability of a people or a group of peoples to determine their own destiny. Self-determination is both a principle and a practice. First, there must be the legal, political or structural framework to be "sovereign" and operate as a supreme authority within a defined geographic area. Second, the self-determining body must have sufficient financial resources, and third, the body must have an adequate "social infrastructure," the knowledge, skills and values (competencies) required to make self-determination happen (4).

Self-government on the other hand is defined by Durst as referring to

> … the decision-making directly affecting a people. It encompasses political, cultural, economic and social affairs. Therefore, people can exercise self-government in making decisions regarding the welfare of their people without exercising self-determination (4).

The above definitions clearly show that there is a distinction between the two. However

to First Nations people, self-government is not something that can be given from one government to another. As a First Nations person, Elijah Harper expressed succinctly what that means from his perspective:

> Self-government is not [something] that can be given away by any government, but rather … it flows from Creator. Self-government … is taking control and managing our own affairs, being able to determine our own future and destiny. … It has never been up to the governments to give self-government. It has never been theirs to give (as cited in Fleras, 1996 at 160).

Keeping Durst's definition in mind, First Nations governments today do practice elements of self-government but they do not operate in the same self-determining conduct that was characteristic of their nations' past. Today, the goals of self-government, need to be understood and shared by Aboriginal leaders and public officials before negotiations can take place and agreements developed (Durst, 1996b). Increased awareness and education on Aboriginal peoples, cultures and histories need to be developed among provincial and federal officials before significant progress can be made. Community workshops need to be designed and implemented to prepare local leadership for increased control (Durst, 1996b: 5) as well as an opportunity for meaningful input and participation by community members who will be subjected to any new self-government initiatives (Cyr, 2001). Cyr (2001) also notes that self-governance must proceed at the pace of the people and their communities and recognition must be given to the fact that many Aboriginal communities are at different levels of readiness, which must be respected by not only

the federal, provincial governments but also by Aboriginal leadership. All of this must be done in a climate of collaboration and partnership as absolute self-determination does not exist for any government nor can it act in total isolation from the larger society (1996).

The topic of self-government is indeed very complex and there is a variety of approaches that are being pursued by First Nations across the Country. Those pursuing comprehensive land claims are attempting to negotiate self-government within the overall claim agreement (i.e. British Columbia's Treaty Process). Other First Nations with long-standing treaties are attempting to develop self-government activities within their existing treaties (i.e. Manitoba, Saskatchewan and Alberta). Some leaders at the national level are fighting for constitutional change while other communities are achieving greater local control through community-based initiatives or administrative change. However, in all of these efforts, Aboriginal leaders are working with limited and insufficient financial and human resources. Leaders are placed in the difficult position of deploying scarce resources all of which inhibit the movement toward self-government (Durst, 1996b). The lack of resources for Aboriginal participation in self-government processes is particularly significant when contrasted with the significant resources allocated by provincial/territorial and federal governments to participate in these processes.

Given the complexity of this process and in the attempts to define self-government, there are relatively few academic sources upon which to obtain a greater understanding of what is needed in order to obtain full control, ownership and responsibility over child welfare for First Nations as one of many goals identified under

self-governance initiatives. There are however, many First Nations examples and negotiations being undertaken with both the federal and provincial governments in respect to expanding the jurisdiction of child welfare for First Nations in Canada. Some of these examples, briefly touched upon below, show that First Nations governments have been proactive in negotiating partial or full jurisdiction, not just service delivery over child welfare services, but Full control includes the development of specific legislation with supporting systems that take into account the administrative and executive functions of Aboriginal child welfare governing structures. The following examples look at the number of ways in which responsibility for child welfare have been sought after by various First Nations in Canada.

(a) British Columbia – Spallumcheen By-law

Spallumcheen perhaps is one of the earliest examples of innovative ways initiated by First Nations peoples in dealing with the jurisdictional question surrounding child welfare and Aboriginal peoples. Spallumcheen was the first to assert its right to control its children's destiny in a 1979 Band council resolution made under the provisions of the Indian Act (Fournier & Crey, 1997). The by-law created as a result of the resolution authorized the band to conduct its own child welfare program and it did this within the mandate of the Indian Act. The by-law was passed in both English and in the Secwepemc language. Chief Christian organized a protest on the front lawn of the then social Credit minister of social services' home in Vancouver, refusing to move until the band's right to operate its child welfare program was recognized. During the early eighties, public

sympathy was with the band and the minister of the day conceded (Armitage, 1995; MacDonald, 1985). The by-law recognizes the Band's authority over all Spallumcheen children, living both on and off reserve. The by-law makes the chief and a council guardian of the first instance for a Spallumcheen child deemed in need of protection and contains provisions setting out the process that the Band follows in determining a placement of a child apprehended under the law. The by-law contains strong provisions intended to maintain Spallumcheen children's connection to their families and community, including preferences for placements within extended families within the community as well as a requirement to keep the child connected with the community (MacDonald, 1985). The Union of BC Chiefs in their publication Calling Forth Our Future points out that the Spallumcheen by-law has been challenged numerous times before the Canadian Courts. As a general rule, the Courts have upheld the jurisdiction of the Band and confirmed that the by-law operates to exclude provincial jurisdiction. To date, the Spallumcheen by-law is the only First Nations community to have this degree of autonomy in child welfare administration of which the Minister of Indian Affairs has not disallowed. However, subsequent attempts by other First Nations in Canada to enact child welfare laws similarly through the Indian Act have been unsuccessful (MacDonald, 1985).

(b) British Columbia - Nisga'a Final Agreement

The Nisga'a Agreement contains numerous provisions on child welfare. Nisga'a Lisims Government is granted exclusive authority over child welfare matters on Nisga'a lands. Any laws passed by Nisga'a nation must be "comparable to provincial standards," provided that the Nisga'a laws met or beat provincial standards, they have precedence over Provincial laws (Union of BC Chiefs, 2002). Despite Nisga'a authority over child welfare on Nisga'a lands, the province has jurisdiction if the province determines that there is an emergency and a child at risk. However, Nisga'a will resume jurisdiction over that child once the province has determined that the emergency is over. The agreement provides for negotiations to occur between the Nisga'a and the province over the children who do not live on treaty lands and is reflected in provincial legislation which calls for the notification of the Nisga'a Government on a basis similar to other "Aboriginal organizations." This means that ultimate decision making power regarding Nisga'a children living off of treaty settlement lands remains with the province. The Agreement contains provisions which recognize automatic standing of the Nisga'a Government in all child custody proceedings involving a Nisga'a child. The Nisga'a can also make laws for the adoption of their children however those laws only apply outside of the treaty settlement lands with the consent of the parent(s), or where a court has dispensed with the requirement that parent(s) consent to the application of Nisga'a laws. The Agreement also provides that provinces with recognize the authority of their laws where the province has a child who may be subject to adoption but the provincial Director can refuse to acknowledge Nisga'a laws for the adoption of a child if "it is determined that under provincial law that there are no good reasons to believe that it is in the best interests of the child to withhold consent." The positive features touted pertaining to child welfare matters include the ability of the Nisga'a to

make their own child welfare laws and to have standing in any judicial proceedings involving a Nisga'a child. It is clear that the Province has jurisdiction of child welfare outside of Nisga'a lands (Union of B.C. Indian Chiefs, 2002: 61-62).

(c) Alberta

In Alberta, the Blood Tribe/Kainaiwa and Canada Framework Agreement sets out a process the parties agreed to following in negotiating "the exercise of jurisdiction over child welfare by the Blood Tribe/Kainaiwa." This framework agreement was signed in April 2000. The agreement is limited to the reserve lands of the Blood Tribe, and Canada's negotiating mandate. The agreement is limited to the reserve lands of the Blood Tribe, and Canada's negotiating mandate will flow from their inherent rights policy, as set out in Canada's Approach to Implementation of the Inherent Right and Negotiation of Self Government.

Article 3.1 of the Framework Agreement provides that:

> The Blood Tribe considers children vital to the continued existence and integrity of the Blood Tribe and wishes to protect Blood Tribe children by exercising jurisdiction on child welfare matters which affect Blood Tribe children on the Blood Indian Reserve by establishing a child welfare system for the efficient administration of child welfare matters on the Blood Indian Reserve pursuant to the customs and traditions of the Blood Tribe, while providing child welfare services that are equal to, or which exceed, standards in Alberta.

In addition to being bound to meet provincial standards, the parties have also agreed to involve the province of Alberta in the negotiations to the extent necessary in order to "harmonize" the operation of Blood jurisdiction over child welfare matters on their reserve lands, with Alberta's child welfare system. Section 4.3 contains the following statement on the Blood Tribe's recognition of the jurisdiction of the province of Alberta:

> The Blood Tribe recognizes the prevailing policies and procedures of the Province of Alberta on child welfare matters, pursuant to the Child Welfare Act and the Blood Tribe affirms that it is prepared to enter into discussions with the Province of Alberta with respect to matters involving provincial jurisdiction, responsibilities and service delivery arrangements in the area of child welfare.

The Agreement negotiated by the Blood Tribe is limited to Indigenous children living on reserve, and requires that the Blood agree to meet provincial standards in delivering child welfare services. The province maintains exclusive jurisdiction for all children who do not reside on the reserve. The fact that the Agreement is limited to reserve lands greatly limits the scope of the jurisdiction recognized because of the fact that the majority of Indigenous Peoples live off reserve (The Union of BC Indian Chiefs, 2002: 60-61).

(d) Manitoba

In Manitoba, the Assembly of Manitoba Chiefs is involved in two very important initiatives, both of which were driven in part by the aspirations of First Nations peoples in their quest for self determination and decolonization from the past. Both processes involve negotiating with the federal and provincial governments. These two important initiatives are very separate from one another,

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however, they impact upon one another and each in their own way, paves a different path towards enabling First Nations peoples' greater autonomy over the future of their children, families and communities. The 1994 Manitoba Framework Agreement is a federal initiative that involves dismantling Indian Affairs and developing various areas of self-governance including child welfare (Bennett, 2002). The Aboriginal Justice Inquiry – Child Welfare Initiative is reflective of the NDP government's negotiations with not just the First Nations peoples of Manitoba but with the Métis people as well, in a provincial process that will see aspects of the province's child welfare system restructured and jurisdiction shared concurrently across the province with the Aboriginal peoples within its boarders regarding the delivery of child welfare services (quote from Bennett & Blackstock, 2002). Neither initiative would be possible without the cooperation or the participation of the Aboriginal peoples, the Provincial or the Federal governments, as each initiative is premised upon notions of collaboration, participation and righting the wrongs of the past. Ultimately, both will change the relationships that currently exist between the First Nations people and the governments of Manitoba and Canada. Both initiatives have been instrumental in creating new and formidable approaches by Aboriginal peoples in an effort to influence the direction of their interests in the decision making process of these new emerging governing structures regarding child welfare (Bennett, 2002).

(i) The Aboriginal Justice Inquiry – Child Welfare Initiative

The AJI-CWI proposes substantial changes to the way in which child and family services will be delivered to the First Nations, Métis peoples and general public within the Province of Manitoba. The most profound change of this initiative has seen increased participation by the Aboriginal peoples in the restructuring process as well as a willingness on the part of the Manitoba Government to share some aspects of its child welfare jurisdiction with Aboriginal peoples in Manitoba by:

- Recognizing a province-wide First Nations right and authority over the delivery of child welfare services by extending and expanding the off-reserve jurisdiction for First Nations;
- Recognizing a province-wide Métis right and authority over the delivery of child welfare services to its constituents; and
- To restructure the existing child welfare system through legislative and other changes.

This new relationship will see the responsibility for management of services delegated to two First Nations (both on and off-reserve) child and family service authorities and one Métis child and family service authority. The responsibility for management of services to other children and families (non-Aboriginal) will be delegated to a General Child and Family Services Authority. The new Authorities to be set out under this new initiative are as follows:

- A First Nations of Northern Manitoba Child and Family Services Authority;
- A First Nations of Southern Manitoba Child and Family Services Authority;
- A Métis Child and Family Services Authority; and
- A General Child and Family Services Authority (for all other families) (AJI-CWI, August 2001: 13).

Under these proposed changes, the Province will continue to maintain ultimate responsibility

for the safety and protection of children in Manitoba. It will continue to set laws, policies and standards for the new system and will work together with the four Authorities in providing services. The four Authorities will have new and expanded but significant rights and responsibilities granted by the Minister and these will be recognized in new legislation. Each Authority will design and manage the delivery of child and family services throughout the province, assist in setting standards and will have the authority to decide and provide funding to various agencies under its mandate who qualify to deliver services under the new system (AJI-CWI, August 2001: 11). The services delivered by the Aboriginal agencies and Authorities will be culturally appropriate and based on an understanding of Aboriginal families and communities.

Under this system, all four Authorities (and their agencies) will work together to serve the needs of people across the province at the same time, referred to as "concurrent jurisdiction". Concurrent jurisdiction means that all four Authorities (and the agencies operating through them) will have responsibility over the same geographical area (the entire province) at the same time. This marks a major shift away from the current system of geographic jurisdiction in which only one child and family service agency had responsibility in any given location in the province in the past. A process for authority determination is largely about who will be responsible for delivering services to whom. The central objective of the new system is to ensure that people receive services through the most culturally appropriate Authority. All families and children involved with child and family for the first time will be guided through a

process that will stream them to the appropriate Authority. The "streaming process" is based on the belief that families will want to receive services through the Authority that they most closely identify with (AJI-CWI, August 2001; 19). As a note aside, under the AJI-CWI Initiative First Nations will continue to be subjected to delegated authority even though they will continue to have exclusive jurisdiction on reserve while sharing concurrent jurisdiction with other parties off reserve (Bennett, 2002). The AJI-CWI Initiative is seen as an interim step but not an impediment to the First Nations peoples' goal of achieving full restoration and jurisdiction over child welfare matters. It is hoped that the Manitoba Framework Agreement Initiative, next discussed below, will be the means by which full jurisdiction reserved to First Nations peoples in Manitoba will be restored.

(ii) The Manitoba Framework Agreement Initiative

Under the 1994 Manitoba Framework Agreement Initiative (FAI), child and family services was identified as an expedited area of self-governance development. Through the FAI, the Assembly of Manitoba Chiefs made a decision to seek full legislative, administrative and executive control over Child Welfare for First Nations children, family and communities. Two Child & Family Service Projects emerged that reflect the north/south divide characteristic of the relationship between the Northern and Southern First Nations communities in Manitoba. The ultimate aim of these projects were to consult with their communities and create new governing systems of child welfare with supporting legislation that would restore full power and authority over child welfare

to the First Nations in Manitoba (Bennett, 2001). The current child welfare system and the provincial legislation currently in place is viewed by the First Nation leadership and agencies to be operating on an interim basis until such time as full jurisdiction over child welfare is transferred to them. The goals of distinct and culturally appropriate policies, standards and a First Nations child welfare law and administrative studies remain important and vital priorities to the First Nations peoples and agencies who serve them regardless of its connection to the FAI process (Bennett, 2001). Each project focused on including the participation from the communities to ensure the development of community-based child welfare values that would form the foundation of legislation created as part of the FAI process. As of January 2001, joint negotiations on a "Child and Family Agreement-in-Principle" similar to what the Blood Tribe negotiated above, was initiated by the Department of Indian and Northern Affairs Development with the First Nations people in Manitoba. Discussions have centered on options for a jurisdictional and governance model in relation to the care of well being of First Nations children, families and their communities as part of the FAI self-government process (Bennett 2002). As at the time this review was written, negotiations had not yet produced agreement between the parties.

(e) Ontario

The provision for child welfare services to Aboriginal communities in Ontario has long followed a delegated model, originally put in place by an agreement between the Province and the Federal government in 1965. Ontario was one of the first provinces in Canada to officially legislate consideration of the Aboriginal identity of children in child welfare decisions. The current practices within Ontario have been summarized as follows:

The Native Child and Family Service agencies were mandated under the Child and Family Services Act (1984) to provide child protection services within defined geographic areas to Native children and families of designed First Nations Bands. The roots of the mandate lie in the 1965 welfare Agreement between the federal and provincial governments and the First Nations. This agreement transferred responsibility for Native child welfare from the federal government to the provincial government. At that time, First Nations were assured of an opportunity to develop Native models and standards for their own child welfare services. As a first step towards fulfilling this promise, the Child & Family Services Agreement was amended in 1984 to recognize Native rights to culturally appropriate child welfare services. As well as being mandated by the provincial legislation, each of the Native agencies has a mandate from the First Nations which provides services in a manner that is sensitive to the unique needs of the Native child and family, Native cultural and traditions, and the concept of extended family (Tikinagan Child and Family Services in consultation and cooperation with the Association of Native Child and Family Service Agencies of Ontario, 2000:1).

(f) The United States – The Indian Child Welfare Act of 1978

Since 1978, the Indigenous peoples south of the boarder in the United States have enjoyed some autonomy over the jurisdiction of their Tribal courts in matters that decide custody

issues involving Indigenous children. The Indian Child Welfare Act (ICWA) was enacted in 1978 by the American government in response to concerns over the loss of children expressed by Native American Indian leaders and in recognition of the sovereign rights of Indigenous nations within the United States. This Act stipulates that the inalienable right of an Indian children to grow up within his or her tribe of origin. It is one of the most litigated acts in the United States but it has ensured that almost 85 percent of all American Indian children are reared in Indian homes (Fournier & Crey, 1997). As stipulated there have been instances where Tribal authority has been challenged. In the court case of Mississippi Band of Choctaw Indians v. Hollyfield, 490 U.S. 30 (1989), the United States Supreme Court was asked to consider the ICWA where Indian parents had moved off the reserve in an attempt to avoid the application of Tribal Jurisdiction. The Supreme Court in that case confirmed the tribal jurisdiction and also the fact that the purpose of recognizing tribal jurisdiction was both to protection the Tribes themselves and the child members of the Tribes:

> Tribal jurisdiction … was not meant to be defeated by the actions of individual members of the tribe, for Congress was not solely about the interests of the Indian children and families, but also about the impact on the tribes themselves of the large numbers of Indian children adopted by non-Indians. … In addition, it is clear that Congress' concern over the placement of Indian children in non-Indian homes was based in part on evidence of the detrimental impact on the children themselves of such placements outside of their culture.

First Nations leaders are increasingly promoting a return to self-governing ways and believe that through this process, lies opportunities to begin a decolonizing process for future generations of First Nations citizens from the oppressions of the past and the certain dependencies that are evident today. The bureaucratic state structures and policies created by the Indian Act are being challenged by Aboriginal and non-Aboriginal peoples. It is a way of life that is seen as no longer defensible. There are profound changes also underway in many countries that have exerted control over Indigenous populations. For example, Aboriginal peoples in Canada and elsewhere (Australia, the United States and New Zealand) are locked in struggles to sever the bonds of dependency and underdevelopment. Fleras (1996) states that Canada may be perched on the threshold of an Aboriginal paradigm shift (169) as more and more Aboriginal peoples push for self-government in redefining their political, legal, social, and economic relationships with Canada. This paradigm shift is gathering momentum partly because of Aboriginal pressures, prolonged public criticism, and partly to deflect a growing crisis in state legitimacy (Fleras, 1996). Also, as increasing numbers of Aboriginal people attend university, they have learned how to use education as a tool to aid in their resistance against colonial oppression and have used these tools in innovative ways to bring about or push for decolonization through self-governing processes that are uniquely defined by Aboriginal peoples and their respective communities. Unfortunately the paradigm is not yet strong enough to dislodge the federal and provincial governments from their control over the Indigenous populations as tension and conflict is likely to persist until conventional thinking gives way to the acceptance of Canada as a country which contains many diverse and

independent Aboriginal nations, each of which are sovereign in their own right. However self-governance plays itself out, it is certain that healthy, intact Aboriginal families, communities, cultures and governments must be the cornerstones of, or foundations of, these new governing arrangements.

CONCLUSION

As established earlier, children were the means by which the Canadian government historically gained control over Aboriginal peoples. This was done primarily through Christianity, the imposition of residential schools and later through the abduction of Aboriginal children by various child welfare systems across this country. The church, residential schools and the child welfare systems each carried out policies designed to assimilate and colonize Aboriginal peoples. These three institutions, with the force of legislation behind them, have contributed significantly to the current affairs experienced by Aboriginal peoples and generally, are recognized as contributing to the destruction of the familial fabric of Aboriginal nations. But while this may be so, Aboriginal peoples in recent years, have begun to exhibit a paradigm shift in both thought and strength in their relationship with the federal and provincial governments. Over the years First Nations have negotiated for more involvement in the services provided to their communities, for example, by taking over the delivery of child welfare services which began in the early 1980s. With this increased responsibility, the services provided by First Nations Child Welfare agencies increasingly has begun to reflect and interweave the indigenization of services premised on diverse ideologies, values and principles as evident in Aboriginal cultures across Canada. Self-governance is the next step in the evolution of Aboriginal-state relationships in Canada. Self-governance initiatives supported by Aboriginal peoples, communities and political organizations recognize the need for full child welfare jurisdictions premised on the inherent rights of Aboriginal nations which have never been bargained away through the signing of Treaties and other agreements.

There is a great deal of literature available in the field of Aboriginal child welfare, spanning across many disciplines which includes unpublished reports, articles and theses that are not easily accessible to the ordinary researcher. We have tried to be as exhaustive as possible in capturing a good deal of the material which touches upon the social and human aspects of social services and child welfare with and for Aboriginal peoples in Canada. Regardless of the injustices within the history regarding the colonization of Aboriginal peoples, their contact with colonial societies has failed to totally annihilate and assimilate Aboriginal peoples. We are still here and the healing initiatives that have begun will, no doubt, make us stronger nations. The literature being written and produced now by many Aboriginal scholars on social policies and issues of the past as well as the present bears fruit for an optimistic future that holds out respect for collective and diverse ways of knowing, which are based on establishing sustained relationships of respect for all aspects of the Canadian and global society. Indeed Aboriginal nations have a great deal of healing to undergo but the embers of change are beginning to glow.

We seek to achieve for our children what

Olivia Sam, age 18, envisioned and describes in the following stanzas of her poem "Words of an Aboriginal Youth" published in the book In the Future First Nations Children Will…" (2002):

> In this generation our children are proud
> of who they are
>
> They know that in life it is okay to reach
> for the stars
>
> Our children can lay down at night and
> not wonder whether our Mother Earth will
>
> Exist forever
>
> It eases my heart to know that our children
> will always have the freedom to become
>
> Whatever
>
> This is a wonderful new world in which we
> can learn to work together
>
> A wonderful new world that our children
> can thrive for inner peace and happiness,
>
> Always and forever.
>
> Olivia Sam

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Part II

Bibliography of Literature Grouped by Themes

This bibliography is based on a review of the literature and other relevant sources which focus on a broad range of issues affecting First Nations, Indigenous, Aboriginal or Native American Indian peoples and their involvement in the delivery of child and family services, the child welfare systems, social services and/or social work education in both Canada and the United States and the historical implications of this involvement.

In developing this bibliography, it was found that there is considerable research regarding First Nations peoples and aspects of Aboriginal child welfare and social service practice, research and policy. Our history of colonization has precipitated economic, social and personal costs that remain endemic in many of our communities and this is borne out in the diverse array of literature from many disciplines. This bibliography draws from multiple disciplines and includes many unpublished papers and reports and other literature produced by Aboriginal Child Welfare agencies and other like organizations, as well as from provincial,

federal and state governments of both Canada and the United States. This bibliography incorporates Master and Doctoral theses which reflect on the health and well-being Aboriginal children, families and communities. Also a look at the film media which currently exists in relation to Aboriginal child welfare and social issues is included.

In most instances, the journal or author abstract was relied upon in describing the contents of the sources cited for this bibliography. In other cases, a description or commentary has been taken from, or adapted from, other sources or pulled directly from the material in the reference itself. Unfortunately, approximately 10% of the resources remain un-annotated simply because the resource could not be located. Unlike the first edition, we have chosen not to separate the un-annotated sources but rather have incorporated them into this section for ease of access to the resource.

Lastly, In order to make this edition more user friendly and improve upon the first edition,

we have grouped the literature according to general overall themes reflective within the literature. These themed areas will better assist readers in finding material relevant for their own research purposes. As such, the literature has been divided into the following general themes with corresponding page numbers:

Alternatively, readers may wish to visit the website of the First Nations Child and Family Caring Society at www.fncfcs.com and enter their search terms into our searchable online database. The literature on First Nations and the impact of historical injustices is large, and we have tried to include as many possible annotations as possible but acknowledge that this is not an exhaustive representation of what may exist in the literature. Many of these resources can now be found online.

The literature that follows is based on a total of over 45 publication years. Our search of the material yielded approximately 322 periodicals from over 1,391 references, 2,136 authors and involved over 243 keywords.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Theme 1: Aboriginal Women

Abbott, K. E. (2003). *Urban Aboriginal Women in British Columbia and the Impacts of the Matrimonial Real Property Regime.* Ottawa, ON: Indian and Northern Affairs Canada.

Abstract: This report was commissioned by Indian and Northern Affairs Canada in December 2001. The primary objective of this research was to qualitatively document the contextual experiences and outcomes for Aboriginal women and their children who had to leave their reserve homes upon marital breakdown. A second and equally important aspect of this research was to suggest a new paradigm shift away from one that now focuses on the associated legal risks of changing the current matrimonial real property regime (Adapted from the Executive Summary).

Aboriginal Family Healing Joint Steering Committee (1993). *For Generations to Come, The Time is Now: A Strategy for Aboriginal Family Healing.* Toronto, ON: Aboriginal Family Healing Joint Steering Committee.

Abstract: This article deals with the issue of abuse of Aboriginal women and family violence in Ontario.

Notes: Sylvia Maracle, Barbara Craig - Co-Chairs

Amadahy, Z. (2003). The Healing Power of Women's Voices. In K.Anderson & B. Lawrence (Eds.), *Strong Women Stories: Native Vision and Community Survival.* Toronto, ON: Sumach Press.

Abstract: The author discusses the role of music in Aboriginal social change movements and its connection to gender differentiation.

Amnesty International (2004). *Stolen Sisters: A Human Rights Response to Discrimination and Violence Against Indigenous Women in Canada.* Ottawa, ON: Amnesty International.

Abstract: Looks at the factors that have contributed to a heightened risk of violence against Indigenous women in Canadian cities, including the social and economic marginalization of Aboriginal women, Examines the role of discrimination in acts of violence carried out against Indigenous women in Canadian towns and cities (CWHN Abstract).

Anderson, K. (2000). *A Recognition of Being: Reconstructing Native Womanhood.* Toronto, ON: Secondary Press.

Abstract: Anderson explores how the identity of Aboriginal women has been dismantled over the years through colonization, abuse and disrespect, both within and outside the Aboriginal community. Anderson shows how Aboriginal women are reclaiming their cultural traditions and creating positive images of themselves true to their heritage.

Anderson, K. (2005). *Minobimadziwin: The Good Life for Aboriginal Women.* Centres of Excellence for Women's Health Research Bulletin, 4, 8-9.

Badine, T. (2003). *First Nations Women Clients: Experiences in Dual Relationships.* Thesis (M.S.W.)--University of Northern British Columbia, 2003.

Abstract: Using a phenomenological approach, this study explores First Nations women clients' experiences of dual relationships with alcohol and drug abuse counselors indigenous to the clients' communities. The goal of this study was to provide a description of the nature of his experience from First Nations women clients' perspectives. Descriptive data for the study was gathered through conversations with three First Nation women from rural British Columbia and Alberta. The thesis points out that counseling can be very effective if the therapeutic relationship can grow into a enduring relationship where clients trust the counselor and eventually view the counselor as a role model. In order to even out the power imbalance during the beginning phase of the relationship, the study recommends boundary management initiatives that will allow the enduring relationship to form much quicker.

Barman, J. (1998). Taming Aboriginal Sexuality: Gender, Power, and Race in British Columbia, 1850 - 1900. *BC Studies: The British Columbia Quarterly*, 115/116.

Bent, K., Josephson, W., & Kelly, B. (2004). Effects of an Aboriginal Cultural Enrichment Program on Adolescent Mothers' Self-Perceptions. *First Peoples Child & Family Review*, 1, 83-100.

Abstract: This study explored the effects of an Aboriginal cultural enrichment initiative on the self-concept of ten pregnant or parenting adolescent women, all but one of whom were of Aboriginal descent. The cultural enrichment activities were integrated into a program of support for adolescent mothers. Questionnaires were administered to the participants at the beginning and after six weeks of participating in the cultural enrichment component of the program. The Self-Perception Profile for Adolescents (Harter, 1988) was used to measure global self-worth and self-perception across eight domains. Overall cultural identity, cultural identity achievement, cultural behaviours and sense of affirmation and belonging were measured using the 20-item Multi-group Ethnic Identity Questionnaire (Phinney, 1998b). Individual audio-taped interviews were also undertaken following completion of the post-tests. After six weeks of the cultural enrichment program, the participants' cultural identity achievement scores increased significantly, and participants who had achieved a strong cultural identity also had higher levels

of global self-worth. Average self-concept became more positive in the specific domains of job competence and behavioural conduct. In the interviews, participants expressed positive reactions to the cultural component of the program, and attributed positive personal changes to the cultural experiences it provided. The results support the conclusion that it is highly beneficial to incorporate a cultural component into services for Aboriginal youth (Journal Abstract).

Berman, T. L. (1993). The Impact of Federal Policy on American Indian Women and Families. *Family Perspective*, 27, 471-484.

Boyd, S. (1993). Investigating Gender Bias in Canadian Child Custody Law: Reflections on Questions and Methods. In J.Brockman and D.Chunn (Eds.), *Investigating Gender Bias: Law, Courts, and the Legal Profession.* Thompson Educational Publishing.

Braveheart-Jordan, M. & DeBruyn, L. (2005). So She May Walk in Balance: Integrating the Impact of Historical Trauma in the Treatment of Native American Indian Women. In J.Adleman & G. M. Enguidanos (Eds.), *Racism in the Lives of Women: Testimony, Theory and Guides to Antiracist Practice.* New York: Haworth Press.

Abstract: The impact of traumatic historical events on the Indigenous peoples of the Americas by European cultures has powerful implications for clinical interventions with Native peoples of today. The article introduces the general concept of "historical trauma" outlining the specific history of the Lakota/Dakota (Sioux) of the Northern plains as it relates to the theory of historical trauma and unresolved grief. Focus is on the importance of integrating the concept of historical trauma and traditional cultural perspectives into the therapeutic content of clinical interventions with Native American Indian women. The authors address issues of transference and counter-transference as well as what it means to become a culturally competent therapist. They caution against utilizing feminist theory without consideration of cultural and historical factors relevant to Indian women clients and discuss the effectiveness of psychoeducational groups that are semi-structured, based on an empowerment model of providing coping skills and other skills development for Native American Indian women (from the chapter).

Brodribb, S. (1984). The Traditional Roles of Native Women in Canada and the Impact of Colonization. The Canadian Journal of Native Studies, IV, 85-103.

Abstract: Recent trends in feminist research indicate a growing interest in the impact of Native women on westward expansion and imperialism. The author suggests that while early European contacts affected the status of women negatively, the views of Native women were seldom recorded during these early contact periods. Recent studies have examined the status and

changing roles of Native women from the viewpoints of contemporary Native women. The diversity of their opinions continues to be a part of the contemporary debate on the resilience and resourcefulness of Native women in the past.

Callahan, M. & Callahan, K. (1997). Feminist and First Nations Critiques of Child Welfare - Portraying Child Welfare in the Press. In J.Pulkington and G.Ternowetsky (Eds.), *Child and Family Policies: Strategies, Struggles and Options.* Halifax, NS: Fernwood Publishing.

Cameron, G. & Hoy, S. (2003). *Stories of Mothers and Child Welfare.* Waterloo, ON: Wilfrid Laurier University, Faculty of Social Work.

Abstract: This article looks at the discourse that has developed around mothers involved with child welfare systems. The focus is on developing a more balanced portrait to improve the understanding of how women are viewed and point to new opportunities for creating productive helping relationships. This document includes two First Nations' women's stories, Amber and Karen, as their stories are about the realities of collapsed communities. The parents of these two women were themselves "products" of foster care and detention homes. Janet's First Nation step son had a similar story. These stories illustrate the challenges facing many First Nation communities which have prompted a call for community healing as essential to Aboriginal child welfare. These stories and the stories of the other women as well, need to be seen as more than individual tribulations.

Carlson, J. C. & Dumont, A. (1997). Bridges in Spirituality: First Nations Christian Women Tell Their Stories. Toronto: Anglican Book Centres and United Church Publishing House.

Charnley, K. (2005). Concepts of Anger, Identity, Power, and Vision in the Writings and Voices of First Nations Women. Fireweed: A Feminist Quarterly, 32, -32.

Dickson, G. (1997). Participatory Action Research and Health Promotion: The Grandmothers' Story. Thesis (PhD) -- The University of Saskatchewan, 1997.

Abstract: This inquiry is a case study of the utility and appropriateness of participatory action research both as a research methodology and as an intervention for health promotion. In the study, I examined the effects of participating in a health promotion project, one aspect of which was a participatory health assessment. I also described in detail the experience of using participatory action research to conduct the health assessment. The study was carried out over 2.5 years in a health promotion project for older, urban, Aboriginal women (hereafter known as the grandmothers) sponsored by the local community clinic. The overall purpose of that project was to examine the health needs of those women and respond through health promoting programming. The grandmothers were the central participants in the

study. Participation in the project and health assessment contributed to a number of changes in them which I have categorized as: personal cleansing and healing; connecting with self; acquiring knowledge and skills; connecting within the group; and external exposure and engagement. 'Participation' was identified as the central influence on the outcomes, 'action' as a theme interwoven throughout, and 'opportunity', 'encouragement', and 'mediation' as key characteristics of the project and research environment. This experience of using participatory action research demonstrated its success as an approach to conducting a health assessment which was acceptable to this group of people and congruent with the health promotion project in which it was embedded. The analysis of the experience highlights both tensions and accomplishments. The findings of the health assessment are published in a separate document.

Driben, P. (1990). A Death in the Family: The Strategic Importance of Women in Contemporary Northern Ojibwa Society. Native Studies Review, 6, 83-110.

Fiske, J.-A. (1993). Child of the State, Mother of the Nation: Aboriginal Women and the Ideology of Motherhood. (12 ed.) (vols. 1).

Fiske, J.-A. (1999). The Womb is to the Nation as the Heart is to the Body: Ethnopolitical Discourses of the Canadian Indigenous Women's Movement. In P. Armstong & M. P. Connelly (Eds.), Feminism, Political Economy and the State: Contested Terrain (pp. 293-325). Toronto, ON: Canadian Scholars Press.

Fontaine-Brightstar, Marilyn (1992). Breaking the Silence. Canadian Dimension, 26, 5-9.

Abstract: The author identifies and discusses violence as the most critical issue facing Canada. The author writes about the Aboriginal Women's Unity Coalition of Winnipeg and the high media profile that was gained in 1991when a group of aboriginal women's accused Aboriginal men of political meddling in native child-welfare agency's child abuse investigation.

Frank, S. (1992). Family Violence in Aboriginal Communities: A First Nations Report. Victoria, BC: Ministry of Women's Equality.

Abstract: Parallel report to the Report of the British Columbia Task Force on Family Violence. Minority report to: Is anyone listening?: Report of the British Columbia Task Force on Family Violence. "March 1992." A holistic frame of reference is implicit throughout the analysis and offered solutions to family violence. Sharlene Frank stressed the need for policy shifts that will link Aboriginal women's world views, experiences and state actions. She argues: "If solutions are going to work, they have to be made by, and within, the community, however that community may be defined" (p. 17). These solutions must arise from

"[h]olistic approaches...which deal with all aspects of spiritual, emotion, mental and physical needs regarding the individual, family, and community."

Greaves, L., Varcoe, C., Poole, N., Morrow, M., Johnson, J., Pederson, A. et al. (2002). A Motherhood Issue: Discourses on Mothering Under Duress. Ottawa, On: Status of Women Canada.

Abstract: Although this report is general in scope regarding the portrayal of Canadian women mothering under during it also speaks widely on the experience of Aboriginal women mothering under the media spotlight. Three types of cases of examined in detail: mothers who use substances, mothers who have mental health issues and mothers who have experienced violence in domestic settings.

Haig-Brown, C. (1998). Warrior Mothers. In Journal for a Just and Caring Education, 4(1): 96-106.

Abstract: Educational institutions should inspire "warrior mothers" to work together against andocentric agendas of homogenization and acculturation. The history of aboriginal women in Canada, whose children were abducted and raised in religious schools, is one of cultural denigration. These students' daughters and granddaughters are the warrior mothers who demand respectful education while persisting in maintaining, rebuilding, and developing vibrant contemporary First-Nations lives and cultures.

Hebert, E. K. M. (1997). Talking Back: Six First Nations Women's Stories on Recovery from Childhood Sexual Abuse and Addictions. Canadian Journal of Community Mental Health, 16, 51-68.

Howse, Y. & Stalwick, H. (1996). Native Child Welfare and the Experiences of Native Women. (Rep. No. Social Work 200A Manual).

Hull, J. (1996). Aboriginal Single Mothers in Canada, 1996: A Statistical Profile. Winnipeg, MB: Minister of Indian Affairs and Northern Development.

Abstract: This document focusing on Aboriginal single mothers and their families was commission by the Department of Indian and Northern Developed based on custom tabulations from the 1996 Census. This study of Aboriginal single mothers is based on custom tabulations from the 1996 Census of Canada. It is based on the population who identified themselves as Aboriginal and/or as being registered under the Indian Act. The study takes a descriptive approach, providing tables and figures which are based on two or three-way cross-tabulations. The first part of the study describes the prevalence of single mothers and single mother families in Canada and some of their characteristics. Prevalence rates are provided for families, women in general, mothers and mothers with children under the age of 16. The second part of the study focuses on the characteristics of single mothers and single

mother families, looking at such variables as educational attainment, age, employment, and income. The final section summarizes the findings and provides some conclusions and brief discussion of some of the issues raised.

Kaye, M. (1990). In the Spirit of the Family. *Canadian Living*, 131.

Abstract: This article speaks to the role of Aboriginal women in healing their wounded families as a result of colonization and its aftermath.

Kline, M. (1989). Race, Racism, and Feminist Legal Theory. *Harvard Women's Law Journal*, 12, 115-150.

Abstract: Kline accepts a challenge by other feminist women of colour to help begin the process of considering white feminist scholarship from a perspective attentive to considerations of race. She points out two of the major purposes of her article: to draw attention to the diversity of women's experiences of oppression based on gender and race as well as to the implications of this diversity for feminist legal theorizing, and, second, to consider how contemporary feminist legal scholarship is limited by inadequate considerations of race and racism. She focuses on the distinct experiences of First Nations women especially within the prisons and in relation to First Nations women regarding child custody and the battles between them and the state for the guardianship of their children.

Lowery, C. T. (1999). A Qualitative Model of Long Term Recovery for American Indian Women. In *Voices of First Nations People: Human Services Considerations* (New York: The Haworth Press, Inc.

Abstract: A developmental model of Indian women's long term recovery is proposed based on American Indian thought about health and healing and life histories of six urban Indian women in recovery for three to 12 years. The qualitative analysis identified four components of the recovery process including positive discontinuity, expanding the circle, reclaiming the mother, and developing new continuity. These components are supported by narrative analysis from the lives of a Yakama woman (Washington Plateau), a Nez Perce woman (Idaho), two Blackfeet women (Montana) and two Ojibway women (North Dakota) (Journal Abstract).

Notes: co-published simultaneously in the *Journal of Human Behavior in the Social Environment*, 2(1-2): 35-50

Luxton, M. (2002). *Feminist Perspectives on Social Inclusion and Children's Well-Being.* Toronto, ON: Laidlaw Foundation.

Abstract: Since 1990 when the United Nations first began issuing its Human Development Index, Canada has ranked among the top countries in the world, a ranking that political leaders have proclaimed proudly. 2 However, on the Human Poverty Index, Canada consistently ranks lower, typically around tenth. And when looking specifically at poverty among children, Canada's rank drops even further. A 2000 United Nations Children's Fund (UNICEF) report on child poverty in 23 industrialized countries ranked Canada in seventeenth place, below nations like Spain, Greece, Hungary and the Czech Republic and a mere five places above the US, which had a child poverty rate of 22.4 per cent. The report noted that 15.5 per cent of children in Canada live in poverty (UNICEF 2000a). Statistics Canada low-income cutoff figures indicate that child poverty is even higher-19.8 per cent (The Vanier Institute 2000, 116-23; CCPA Monitor, September 2000, 23). These figures pose a challenge: why can't Canada, a country in which so many people have one of the highest standards of living in the world, ensure that all children meet, at a minimum, the criteria measured by the Human Development and Human Poverty Indices?

Malone, J. L. (2000). Working with Aboriginal Women: Applying Feminist Therapy in a Multicultural Counselling Context. *Canadian Journal of Counselling*, 34, 33-42.

Abstract: Counselor education for working with Aboriginal women must address both culture and gender issues and this may be done by applying feminist theory within a multicultural counselling perspective. This paper explores these perspectives, their application to these women, and specific counselor education considerations. Issues particular to Aboriginal women are discussed in addition to factors for integrating feminism and multicultural counselling within this context, particularly traditional healing. Once counselors have an increased awareness of these factors, they may become more effective cross-cultural and feminist counselors for Aboriginal women.

Mandamin, J. (1994). Breaking Free: The Viewpoint of Aboriginal Women. *The Social Worker*, 62, 137-139.

Abstract: This article discusses a project that attempts to bring out issues of family violence, together with proposals for action to change so that Native people can be instrumental in making changes toward healing. Thirteen recommendations are provided that offer suggestions on how to makes changes and how to prevent family violence in communities in the home. It acknowledges that federal and provincial governments must support the implementation of the inherent right of Aboriginal peoples to self-determination.

McGoldrick, M. (1998). *Re-Visioning Family Therapy: Race, Culture and Gender in Clinical Practice.* New York: Guilford Press.

Mitchell, M. & Franklin, A. (2005). *When You Don't Know The Language, Listen To The Silence: An Historical Overview of Native Indian Women in BC.*

Abstract: In order to describe and understand the history of Native Indian women in British Columbia, the hiding places of the history must first be discovered. There was a time, before European conquest of North America, when the voices of Native women were strong and clear. As they raised their children, taught their daughters the traditional roles and skills for living, shared daily events with their

sisters and husbands, and captivated their grandchildren with tales of mythical heroines--of Bear Mother, Mouse Woman, Sun's Daughter, The Woman Who Gave Birth to Puppies, and Tzonoqua, the Cannibal Ogress--Native women of this province spoke and were listened to.

Montgomery-Andersen, R. (2004). Adolescent Mothers: A Challenge for First Nations. *International Journal of Circumpolar Health*, 63, 274-279.

Abstract: Adolescent pregnancy is a growing public health problem in Greenland, resulting in higher risk of mortality of mothers and their children. Since social and cultural aspects are associated with adolescent pregnancy, a closer look was taken at the situation of adolescent mothers in Greenland and in Native American communities. Methods and Results: Adolescent pregnancies and birth rates were followed in Greenland and in First Nation communities in Alaska. Adolescent pregnancies decreased during the 1990s in both communities, but increased in 2000, bringing up the birth rate to 79 and 92 babies per 1,000 girls aged 15-19 years in Greenland in the U.S. respectively. Conclusions: A mentoring program to delay adolescent pregnancy and parenting, shown to be effective in African American and Latino communities, could be also used in the Greenlandic setting (Journal Abstract).

Monture-Angus (1995). *Thunder in My Soul: A Mohawk Woman Speaks.* Halifax: Fernwood Publishing.

Abstract: This book is about the reflections of a Mohawk scholar and her struggles to find a good place to be in Canadian society. The author documents the struggles against oppression that Aboriginal peoples face, as well as the success and change that has come to Aboriginal communities.

Monture-Okanee, P. A. (1992). The Roles and Responsibilities of Aboriginal Women: Reclaiming Justice. *Saskatchewan Law Review*, 56, 237-266.

Monture-Okanee, P. A. (1993). *Reclaiming Justice: Aboriginal Women and Justice Initiatives in the 1990s*. Ottawa: Royal Commission on Aboriginal Peoples.

Abstract: This author of this paper is a Mohawk woman, mother and wife. She is a strong believer in the tradition Aboriginal ways, both spiritually and through justice. The author expresses concern for the well-being of Aboriginal people who suffer under the mainstream justice system. The author believes that justice requires humanity. That there has to be a true understanding of the culture, tradition and spirituality of Aboriginal peoples before there can be real justice. She notes that First Nations peoples have celebrated 500 years of resistance to colonial oppression and that this resistance is rooted in the culture in which First Nations peoples have survived. The author notes that Aboriginal women have been subjected to discrimination due to the arrogance of many Aboriginal women because colonialism changed the views of Aboriginal men and made them oppressors. Monture-

Okanee is a strong believer that feminist thought can inform Aboriginal women's reality.

Nahanee, T. (1993). Dancing with a Gorilla: Aboriginal Women, Justice and the Charter. In *Aboriginal Peoples and the Justice System* (pp. 359-382). Ottawa: Royal Commission on Aboriginal Peoples.

Abstract: The purpose of this paper was twofold: to examine from the perspective of Aboriginal women, the jurisdiction and structure of a parallel system and the application of the basic principles and legal rights found under the Canadian Charter of Rights and Freedoms . The author notes that there cannot be a fair parallel justice system without the input of Aboriginal women, youth and elders. Nahanee believes that of all those oppressed, these groups are the ones to have suffered the most. While Nahanee does not speak directly about child welfare she does speak specifically about the self-government aspirations of Aboriginal peoples in Canada. She notes that many Aboriginal women both fear and oppose self-government because the women do not want to live under brown patriarchs who abuse power. Furthermore, the women are calling for a return to matriarchies where women had real political power and enjoyed individual human rights. Some discussion does revolve around violence against Aboriginal women and children, and that this should be repaired before Aboriginal people jump into self-government. She notes that one of the most important struggles to be faced by Aboriginal women will be their resistance to the establishment of parallel justice systems that do not involve them equally in the planning, designing and delivery of such systems.

O'Gorman, K. & Delaney, R. (1 A.D.). Natural Helpers in the Northern Context: Women Who Made a Difference in Northwestern Ontario. Issues. In *Northern Social Work Practice*, R.Delaney, K.Brownlee and M.K.Zapf, (Eds.), 159-172.

Abstract: This chapter of the book was designed to acknowledge women's contributions to northern social welfare and describes five women who made a substantive difference to the peoples of Northwestern Ontario. Recognition is also made of the fact that there are many others who have made contributions that are being left out. Among the five women described in this chapter is Joy Ashan Fedorick, a 49 year old Cree Métis woman who worked in the field of social issues for more than 24 years in Winnipeg, Kenora and Thunder Bay.

Phipps, K. (1988). *The Role of Women in Community Organizations.*

Abstract: To interview women involved in community organizations; to investigate the roles women are playing in community organizations; to determine how community organizations are evolving in response to social and economic changes that have occurred over the past 30 years. Summary: Karen Phipps interviewed

women in various community organizations. She wanted to know what their roles are in the organizations. She also asked how organizations have responded to social and economic changes that have occurred in the last 30 years. She is using this information for her studies at Trent University.

Redbird, E. B. (1998). Honouring Native Women: The Backbone of Native Sovereignty. In K.Hazlehurst (Ed.), *Popular Justice and Community Regeneration: Pathways of Indigenous Reform* (pp. 121-141). Westport: Praeger.

Abstract: Redbird deconstructs the term "sovereignty" through a holistic lens. Tracing historic violation of Native women through American colonization, she reveals how contemporary American Indian policy continues to constrain women. Her remedy is to develop policy that will place true power - authority and responsibility - in the hands of women's organizations to ensure the revitalization of society grounded in traditional knowledge and "the genuine sovereignty, which comes from the family and clan - the basic institutions of native society."

Reid, M. (In Press). First Nations Women Workers' Speak, Write and Research Back: Child Welfare and Decolonizing Stories. *First Peoples Child & Family Review*, 2.

Abstract: Six First Nations women Child and Family Service (CFS) Social Workers (FNWCFSSW's) who work in First Nations agencies gathered with the author to share individual and collective stories about their CFS experiences. They wanted to reconcile within their hearts and minds about the impacts of their work on their holistic health, how they coped with the work and the strategies to deal with the issues they face. The women who participated in the study engaged in a respectful and beneficial process of decolonizing research. This paper attempts to weave together the challenges, resilience, innovations, and unique experiences of First Nations women CFS social workers in a First Nations setting under a delegated model and identified five major themes. The five themes that emerged from this study include the stress of dual accountability, the stresses of unrealistic expectations and multiple roles, the emotional costs and benefits of the intensity of the relationships, the fact that meaningful work gives strength and how women coped and maintained their holistic health. This study discusses the important need for future participatory research to be conducted with FNWCFSSW and First Nations peoples. Ultimately, this paper speaks to the importance of changing the nature of a long-term colonial relationship between Aboriginal and non-Aboriginal peoples within the child welfare system and in dominant mainstream research processes.

Rutman, D., Strega, S., Callahan, M., & Dominelli, L. (2001). *Young Mothers in/from Care Project. (Rep. No. Proceedings of the April 3, 2001 Forum on Policy and Practice.* Victoria: B.C.: Child, Family and Community Research Program, School of Social Work, University of Victoria.

Sanders, D. (1984). Indian Status: A Women's Issue or an Indian Issue? *Canadian Native Law Reporter*, 3, 30-41.

Saskatchewan Women's Secretariat (1999). *Profile of Aboriginal Women in Saskatchewan*. Regina: Saskatchewan Women's Secretariat.

Abstract: This Profile of Aboriginal Women in Saskatchewan offers a comprehensive overview of the issues that are most important to Aboriginal women in their struggle to improve their lives and those of their children. It is designed to assist community based organizations and policy makers at all levels of government to better serve the needs of Aboriginal women and their families in Saskatchewan. The evidence gathered in this Profile shows that the Aboriginal female population is much younger than the non-Aboriginal female population. Some of the key findings for this literature review's consideration are: (1) Aboriginal women over 15 years of age are less likely to participate in the paid labour force and more likely to spend substantial amounts of time caring for children and seniors on an unpaid basis. They have a different pattern of paid and unpaid work compared to non-Aboriginal women. This, in turn, has an impact on their incomes, which are lower than those of non-Aboriginal women; (2) Aboriginal women are more likely to have children living with them than non-Aboriginal women, and they are also more likely to be lone-parents. In Regina and Saskatoon, about half of all Aboriginal children live with a single parent, most often a lone-mother. Aboriginal women are also much more likely to move their place of residence than their non-Aboriginal counterparts.

Stephenson, C. (2003). A Cree Woman Reads Jung. *Transcult Psychiatry,* 40, 181-193.

Abstract: This article begins with Jung's description of two predicaments which confront the contemporary psychiatrist: 'the mystery of the patient's difference' and the danger of 'committing psychic murder in the name of therapy.' The article then presents the example of one suffering individual from within a non-Western culture who used Jung, as well as her Native culture's traditional knowledge, to find healing. This Cree woman, Yvonne Johnson, created what Jung would call temenos in order to facilitate change and called upon images of theriomorphic guides to manoeuvre within the confines of her suffering. The article concludes by considering how the equivocal language of Jung's analytical psychology may function as an effective bridge between transculturally oriented psychiatrists and their patients, and particularly between Western medical practice and the healing practices of other cultures for which the word 'medicine' carries a religious connotation (Journal Abstract).

Sunseri, M. (1997). *The Ascendance of Neo-Conservatism and its Impact on Aboriginal Single Mothers of Southwestern Ontario.* Thesis (M.A.) -- University of Guelph 1997.

Abstract: This thesis is an investigation of neo-conservative policies and their impact on the daily lives of Aboriginal single mothers in Ontario. Open-ended interviews were conducted in London and Windsor with twenty single mothers to examine their personal experiences in an effort to qualitatively analyze the effects of neo-conservatism on their standards of living. The argument of this thesis is that, for such women at least, the effects of neo-conservative policies are negative for the well-being of Aboriginal women. This thesis further argues that neo-conservative policies are not gender neutral and do have a racist undertone, as the conjunction of gender and race makes the impact of neo-conservatism particularly negative for this group (Author Abstract).

Udel, L. J. (2001). Revision and Resistance: The Politcs of Native Women's Motherwork. Frontiers: A Journal of Womens Studies, 22, 43-63.

Abstract: The article highlights the differences of perception about feminism between Native and non-Native activists in the U.S. and Canada. Many Native women academics and grassroots activists alike invoke models of preconquest, egalitarian societies to theorize contemporary social and political praxes, nevertheless the differences in tribal affiliation, regional location, urban or reservation background, academic or community setting, and pro- or anti-feminist ideology. Feminist Sue Kidwell argues, "Although feminists might deny the equation of anatomy and destiny, the fact is that the female reproductive function is a crucial factor in determining a woman's social role in tribal societies. Women bear children who carry on the culture of the group. Blue, like many Native women activists, links women's authority as procreators with their larger responsibilities to a personified, feminized Earth. Several Native women condemn Western feminism for what they perceive as a devaluation of motherhood and refutation of women's traditional responsibilities. Native women argue that in their marital contracts with Euro-American men they lost power, autonomy, sexual freedom, and maternity and inheritance rights, which precluded their ability to accomplish motherwork (Journal Abstract).

Urbanoski, K. H. (2001). *Counselling in Shelters for Aboriginal Women.* Thesis (M.S.W.) -- University of Calgary, 2001.

Abstract: Thesis studies the experiences of Aboriginal women who have been abused by their intimate partner and reside in shelters. The need for support groups that are more psycho-educational in nature is pointed out as a way for Aboriginal women to deal with the abuse, court system, and social services. The counselling in the shelters should include: foresight as to what to expect upon leaving the shelter, a focus on feelings of grief due to the loss of the relationship, and an understanding of the detrimental effects of cultural erosion (suicide, alcoholism, homicide, and domestic violence). A holistic approach that focuses on community problems in general is mentioned as a possible solution to curb abuse of Aboriginal women.

Ursel, J. (1992). *Private Lives, Public Policy: 100 Years of State Intervention in the Family.* Women's Press.

Van de Sande, A. (1993). *The Measurement of Effective Parenting in Native Communities (Native Americans).* Ph.D. Dissertation, Wilfrid Laurier University, Waterloo, ON.

Abstract: In Native communities across North America, there are initiatives currently being taken by Native people to develop culturally relevant child welfare programs to deal with the problems of child maltreatment. One example of such a program is Cherish the Children, a training program developed by the Minnesota Indian Women's Resource Centre to teach "parenting skills to Indian mothers with young children" (Minnesota Indian Women's Resource Center, 1988). It was developed by Anishnaabe (Ojibway) people and encourages Anishnaabe parents to return to "the old ways" of parenting. The purpose of this study was to develop a culturally-sensitive instrument that would measure effective parenting in a Native family. The instrument, called the Cherish the Children Questionnaire, was to be used to evaluate the outcomes of Native parenting programs. In addition to establishing the reliability and validity of the instrument, the study also tested the hypothesis that there was a difference in parenting between Native and Euro-Canadian parents. The results indicated that the reliability of the Cherish the Children Questionnaire, using Cronbach's Alpha test of internal consistency, is high (.89). The correlation between the IPBI and the C.T.C., suggested a reasonable validity (.47). Finally, based on the results of a t-test comparing the scores of Native and non-Native parents on the C.T.C. Questionnaire, the instrument did distinguish between Native and non-Native parents. The limitations of the study and of the instrument included the fact that the results of the factor analysis were inconclusive. The instrument would have to be tested on a much larger sample to obtain more meaningful results. Another limitation is that validity has not been clearly established. Assessments by workers offering the Cherish the Children program of parents before and after participation in the program could be used in the future as test of criterion validity (Author's Abstract).

Vicq, S., Dufour, L., Keewatin, E., Arcand, D., & Whitecalf, T. (1995). *Stories from Kohkom: Sharing our Values, Teaching our Young.* Saskatoon: READ Saskatoon.

Abstract: "The Saskatoon Community Clinic began a program of outreach to aboriginal grandmothers in the fall of 1992 with funding from Health Canada. This outreach was called the Older Native Women's Health Project. Project staff visited grandmothers in their homes brought them together to talk about their own health as well as that of their families and communities ... By telling their stories, the grandmothers are sharing their strength and wisdom with the community" (p.4). "This book is dedicated to the [23] aboriginal grandmothers who told their stories to teach the younger generations about life, traditions, and values..." (p.3).

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Williams, A. M. (1997). Canadian Urban Aboriginals: A Focus on Aboriginal Women in Toronto. *The Canadian Journal of Native Studies*, XVII, 75-101.

Williams, D. G., Lange, P., Bayfield, D., Beardy, M., Lindsay, E. A., Cole, D. C. et al. (1992). A Lament by Women for "the People, the Land" [Nishnawbi-Aski Nation]: An Experience of Loss. *Canadian Journal of Public Health*, 83, 331-334.

Abstract: In response to a hunger fast by five members of the Sandy Lake Band at the Sioux Lookout Zone Hospital in Northern Ontario (Canada)--a cultural protest of the status of health care services in the Zone--the Federal Minister of Health agreed to establish a Panel to review the region's health care system. The year-long study involved hearings in each of the 28 remote communities of the Zone, and interviews with elders and chiefs, women, and health care providers. A consultation team from McMaster University (Faculty of Health Sciences) assisted the Panel with epidemiological survey research, literature reviews, and the interpretation of the data collected in the proceedings. This paper offers our interpretation of data collected from the qualitative study component. Specifically, it provides an interpretation of the discourse of the native women of the Nishnawbi-Aski Nation on their experience of health and health care. An "idiom of loss" captures, we feel, the depth of their concerns, dilemmas and frustrations (Journal Abstract).

Yellow Horse Brave Heart, M. (1999). Gender Differences in the Historical Trauma Response Among the Lakota. *Journal of Health & Social Policy*, 10, 1-21.

Abstract: The historical trauma response is a constellation of characteristics associated with massive cumulative group trauma across generations, similar to those found among Jewish Holocaust survivors and descendants. Trauma response features include elevated mortality rates and health problems emanating from heart disease, hypertension, alcohol abuse, and suicidal behavior. This article explores gender differences in the historical trauma response among the Lakota (Teton Sioux) and the correlation with health and mental health statistics. The theory of a Lakota historical trauma response is first explained. Traditional gender roles are described in combination with modifications engendered by traumatic Lakota history. Then, data from a study on Lakota historical trauma are presented, including gender differences in response to an experimental intervention aimed at facilitating a trauma resolution process. The data revealed significant gender differences. The sample of women presented initially with a greater degree of conscious affective experience of historical trauma. In contrast, the men reported more lifespan trauma associated with boarding school attendance and appeared to be at an earlier stage of grief. However, at the end of the intervention, women's experience of survivor guilt–a significant trauma response feature–decreased while men's consciousness of historical trauma and unresolved grief increased. Degree of traditional presentation-of-self, including phenotype, appeared to interact with gender to place male participants at greater risk for being traumatized over the lifespan and perhaps subsequently utilizing more rigid defenses against the conscious experience of the trauma with the exception of survivor guilt. The article concludes with a discussion of health and mental health implications for prevention and treatment of the trauma response which could positively impact the health status of the Lakota. Recommendations for future research are suggested.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Theme 2: Abuse

Aboriginal Women's Council of Saskatchewan (1989). Child Sexual Abuse: Words from Concerned Women. *Canadian Women Studies Magazine*, 10, 90-91.

Abstract: This article describes the pervasive problem of child sexual abuse in Aboriginal families, communities and reserves from the perspective of the Aboriginal Women's Council. Anger is expressed not only at the offenders, but also at the system which "tends to punish people more for damaging property than it does for damaging a child's life forever." The intergenerational nature of sexual abuse and its damaging effects on people's lives are explained. Denial of this social ill is a feature of both Aboriginal and non-Aboriginal society. The Aboriginal Women's Council does not feel that alcohol is responsible for sexual abuse, saying that this implies that the offender is not responsible for his actions when, in fact, he is. The writers stipulate that cases of abuse must be reported in First Nations communities and offenders must be held accountable for their actions. The power imbalance between Aboriginal men and women is mentioned in this article. The Aboriginal Women's Council note that there are some communities where Aboriginal men are also taking responsibility, but the Aboriginal Women's council clearly points out that many Aboriginal women are still silenced through violence and lack of political power and fear (portions of overview and commentary taken from First Nations Self-Government of Social Services: An Annotated Bibliography, by Dr. Douglas Durst, 1996: 76).

Ashby, M. R., Gilchrist, L. D., & Maramontez (1987). A Group Treatment for Sexually Abused American Indian Adolescents. *Social Work With Groups*, 10, 21-32.

Abstract: This article describes a pilot feasibility study for counseling American Indian girls who are victims of sexual abuse. Treatment methods have been adapted to reflect and to build upon Indian cultural values. Positive responses and high attendance rates of participants, as well as positive evaluations by counseling staff, indicate the viability of the group treatment approach for Native American populations.

Author Unknown (1992). Twice Betrayed: Losing My Life to the System. Winnipeg, MB: University of Manitoba, Faculty of Social Work.

Abstract: An auto-biographical account of a child "disclosing" sexual abuse and her subsequent experience of being taken "into care." At the time of the accounting, the child is still in care, and hates it. The child identifies her feelings of betrayal by her mother who was unable to stay sober and then again by the system that was suppose to take care of her.

Bagley, C. (1985). Child Abuse by the Child Welfare System. *Journal of Child Care*, 2, 63-69.

Barker-Collo, S. L. (1999). Reported Symptomatology of Native Canadian and Caucasian Females Sexually Abused in Childhood: A Comparison. *Journal of Interpersonal Violence*, 14, 747-760.

Abstract: As noted by the DSM-IV, ". . . the severity and pattern of response [to trauma] may be modulated by cultural differences" such as "culturally prescribed coping behaviors that are characteristic of particular cultures" (American Psychiatric Association, 1994, p. 430). As such, outcomes of sexual abuse (i.e., symptomatology) may differ between ethnic groups. This study examined symptomatology reported in survey data obtained from a clinical sample of 138 female survivors of childhood sexual abuse. Seventy-eight respondents were Caucasian, whereas 60 were of Native Canadian ancestry. Native Canadian women reported significantly higher levels of overall symptomatology than Caucasian women following sexual abuse, F (137, 1) = 5.57, p < .05. In addition, levels of symptoms reported on the Trauma Symptom Checklist--40 did not vary equally in Native Canadian and Caucasian samples. Native Canadian individuals reported significantly higher levels of somatic, sexual, and sleep-related symptoms than Caucasians. The clinical implications of these findings are examined (Journal Abstract).

Blackstock, C., Trocme, N., & Bennett, M. (2004). Child Maltreatment Investigations among Aboriginal and Non-Aboriginal Families in Canada. *Violence Against Women*, 10, 901-916.

Abstract: In their article, "Child Maltreatment Investigations among Aboriginal and Non-Aboriginal Families in Canada," Blackstock, Trocme and Bennett examine data from the 1998 Canadian Incidence Study of Reported Child Abuse and Neglect in order to compare cases of reported child maltreatment between Aboriginal and non-Aboriginal children. A primary finding was that Aboriginal children were overrepresented at each level of case investigation. For instance, Aboriginal children were overrepresented in the percentage of cases investigation. Neglect was the main factor in cases which were substantiated or suspected for Aboriginal children, and sexual and physical abuse was more frequently a factor with the non-Aboriginal group. The Aboriginal families tended to face socioeconomic issues. In conclusion, the researchers argue that more research is necessary to explain this overrepresentation of Aboriginal children in the Canadian welfare system. This study is relevant to Aboriginal Child Welfare policy in that it highlights the need for more nuanced research to get at the reasons why Aboriginal children are being involved in child welfare at the current rate.

Bopp, J. & Bopp, M. (1997). At the Time of Disclosure: A Manual for Front-Line Community Workers Dealing with Sexual Abuse Disclosures in Aboriginal Communities. Ottawa, ON: Solicitor General Canada.

Boyer, D. & Fine, D. (1992). Sexual Abuse as a Factor in Adolescent Pregnancy and Child Maltreatment. Family Planning Perspective, 24, 4-11.

Abstract: This article discusses sexual abuse of Native American juveniles, and the dangers of sexually transmitted diseases that may complicate adolescent pregnancy. The authors maintain youths who are sexually abused often engage in high-risk behavior, such as intravenous drug use, increasing the chance of contracting HIV/AIDS. All these factors are represented as relevant to past sexual abuse to the said minors.

Bulbulian, M. D. (1998). The Nitinaht Chronicles. The National Film Board of Canada. Video Recording.

Abstract: This film chronicles the aftermath and disruption of a small village in BC after disclosures of sexual abuse are made and the community's ability to come to terms with the aftermath of that disclosure. The film documents the community's ability to explore the issue of culture loss and the role of residential schools and the trauma it inflicted as playing a part in the creation of many unhealthy conditions that the community faced.

Busby, K., Downe, P., Gorkoff, K., Nixon, K., Tutty, L., Ursel, J. et al. (2005). Violence Prevention and the Girl Child: Phase Two Report: Examination of Innovative Programming for Children and Youth Involved in Prostitution. Winnipeg, MB: Resolve Manitoba.

Abstract: This is a report on the first phase of the national study on the girl child and the prevention of violence which undertook a review of a wide range of Canadian programs for female youth. The authors were concerned about the number and type of programs available to prevent violence against girls. The authors were also interested in identifying programs which would assist girls caught in a web of violence and abuse. For the second phase of this study the prairie research team focused on the most vulnerable of girls, those exploited through prostitution. A large number of girls caught in prostitution appear to be Aboriginal girls and the numbers point to a high overrepresentation due to a number of factors which includes an unstable home life and the failure of the child welfare system to assist them. The study was designed to identify important issues and concerns about policy and programs dealing with this particular form of sexual exploitation. Researchers have identified some of the key characteristics of girls and young adolescents who become exploited through prostitution. However, little is known about these young people's perceptions of their needs and their view of programs designed to assist them or the barriers they encounter in returning to a mainstream lifestyle. The authors examine the services developed to assist these girls and the "fit" between the girls articulated needs and the perceptions of the service providers. Through this study the authors hope to contribute to a critical discussion about the status and circumstances of girls exploited through prostitution and assess different strategies for intervention.

Cariboo Tribal Council & Chrisjohn, R. (1992). Faith Misplaced: Last Effects of Abuse in a First Nations Community. The Canadian Journal of Native Education, 18, 161-197.

Abstract: This is a report of four bands within the Cariboo Tribal Council, BC. These organizations undertook a formal investigation of the historical basis and current dynamics of the functioning of their communities. The primary reason for doing this focused on a determination within these communities to deal with alcohol abuse. This report documents the nature, extent, and impact of the abuses they have suffered and to assist in their own progress toward self-determination. This article also provides a look at the role of residential schools in the various abuses found in these communities.

Carter, I. & Parker, L. J. (1991). Interfamilial Sexual Abuse in American Indian Families. In M.Q.Patton (Ed.), Family Sexual Abuse: Frontline Research and Evaluation (pp. 106-117). Newbury Park, CA: Sage.

Abstract: Child sexual abuse can be defined as an adult's use of a minor to satisfy sexual needs. Most cases of child sexual abuse develop gradually over time, the offender is known to the child in 90 percent of cases. Sexual attraction toward children, a need to feel sexually able, stress, and a history of childhood sexual abuse often are found among perpetrators. Family factors may include geographic or social isolation, stress or dysfunction, unrealistic expectations, rigid roles, alcoholism, and/or poor communication. Some social and cultural factors also may contribute. American Indians may have special problems in seeking appropriate legal and social services that are related to denial, distrust of legal and other authorities, and jurisdictional issues. Indicators of abuse may include regression, withdrawal, sudden behavior changes, phobias, sleep disturbances, aggression, depression, school problems, and sexually inappropriate behaviors. The effects of abuse on the child are related to the type and duration of abuse, its identification, the relationship of the abuser, and the treatment provided.

Cochrane, R. (1 A.D.). Child Abuse in Aboriginal Families and its Effect on the Children's Learning. Early Child Development and Care, 81, 131-186.

Connors, E. & Oates, M. L. B. Jr. (1997). The Emergence of Sexual Abuse Treatment Models within First Nations Communities. In The Emergence of Sexual Abuse Treatment Models in Child Abuse: New Directions in Prevention and Treatment Across the Lifespan (pp. 224-242). Sage Publications.

Cross, T. L., Earle, K. A., & Simmons, D. (2000). Child Abuse and Neglect in Indian Country: Policy Issues. *Families in Society*, 81, 49-59.

Abstract: This article discusses issues of child protection among Native Americans in the United States. Although Native people have been able to maintain many of their traditional child protective mechanisms, these have been eroded over time by forces largely outside of tribal control. The passage of the Indian Child Welfare Act in 1978 provided an opportunity to return the care of Indian children to their people. Yet, over 20 years later, there remain issues that prevent its full operationalization. This article provides an overview of historical issues regarding child protection, the problem of abuse among Native Americans, and several strategies to enhance child protection both at the tribal level and in mainstream public and private agencies (This is one of five articles in a special section on diversity).

Daily, B. (1988). The Roots of the Problem in Native Communities. In T.Martens (Ed.), *Characteristics and Dynamics of Incest and Child Sexual Abuse.* Edmonton, AB: Nechi Institute.

Daily, B. (1987). The Sexual Abuse of Native Children. In *Proceedings of the Canadian Psychiatric Association Section on Native Mental Health, London,* Ontario (Canada) September 19-21 Nechi Institute, Alberta (Canada).

Abstract: This workshop report emphasizes the sexual abuse of Native children, as seen at the Nechi Institute in Alberta, Canada. The Awareness Wheel, a diagrammatic representation of the problem-solving process, is presented for participants to use, not only in their work with abused children, but in solving personal problems. It is argued that family problems of Native peoples are compounded by drug and alcohol abuse. Techniques are suggested for using the Awareness Wheel with victims and perpetrators.

DeBrun, L., Chino, M., Sema, P., & Fullerton-Gleason, L. (2001). Child Maltreatment in American Indian and Alaska Native Communities: Integrating Culture, History, and Public Health for Intervention and Prevention. *Journal of the American Professional Society on the Abuse of Children*, 6, 89-102.

Abstract: Addresses child maltreatment (including abuse and neglect) intervention and prevention among American Indians and Alaska Natives. The authors argue that history and culture must be included as context and variables for developing and implementing prevention programs in Indian Country. They propose that the public health violence prevention model would benefit from incorporating tenets of the history and culture(s) of diverse groups, in this instance American Indians and Alaska Natives. The authors offer an approach that focuses on population and individual level risk and protective factors for child maltreatment intervention and prevention in American Indian/Alaska Native communities. They include suggestions and examples for doing the work in Indian Country.

Earle, K. A. (2000). *Child Abuse and Neglect: An Examination of American Indian Data.* Portland, OR: Casey Family Programs and the National Indian Child Welfare Association.

Earle, K. A. & Cross, A. (2001). *Child Abuse and Neglect among American Indian/Alaska Native Children: An Analysis of Existing Data.* NICWA: Casey Family Programs, Foundations for the Future.

Earle-Fox, K.A. (2004). Are They Really Neglected? A Look at Worker Perceptions of Neglect Through the Eyes of a National Data System. *First Peoples Child & Family Review*, 1 (1), 73-82.

Abstract: A follow up to a two-year study of abuse and neglect of American Indian children looks at differences in perceptions of neglect of American Indian children found in the National Child Abuse and Neglect Data System (NCANDS). Findings from an analysis of 17,000 cases of neglect of white or American Indian children were that the neglect of American Indian children, compared to Caucasian children, was more often associated with foster care placement, juvenile court petition, alcohol abuse of child or caretaker, violence in the family, and family receipt of public assistance. The neglect of Caucasian children, when compared to American Indian children, was more often associated with family preservation services, child or adult mental or physical problem, and inadequate housing. These data, from the 1995-1999 NCANDS, appear to confirm stereotypical assignations of neglect to American Indian families. This study supports the need for the direct participation of sovereign Indian nations in child protective investigation, treatment, and data collection, in order to create a more complete data system that will provide accurate numbers and characteristics of abused and neglected American Indian children.

Fairholm, J. (1997). *Walking the Prevention Circle: Understanding Child/Youth Maltreatment for First Nations Communities.* Canadian Red Cross.

Abstract: This book explores Aboriginal experiences of residential school, family violence and child abuse. The author(s) discuss the impact of these experiences historically and presently. It was the goal of the Canadian Red Cross to help bring the names and language of abuse to the present in order to acknowledge the pain and further the healing of Aboriginal peoples. It examines the names and language of abuse as well as defines aspects of child/youth abuse and neglect. Program participants, through the circle of healing, begin walking the prevention circle.

Fischler, R. S. (1985). Child Abuse and Neglect in American Indian Communities. *Child Abuse and Neglect*, 9, 95-106.

Abstract: Child abuse and neglect have recently been found to occur among American Indians at rates comparable to other American population groups. Little is known about the clinical spectrum of Indian maltreatment, the psychodynamics and effective treatment modalities. Cultural misunderstanding, modernization, poverty, situational stress, poor parenting skills because of early break-up of Indian families, alcoholism, unusual perceptions of children, handicapped children, and divorce constitute factors associated with maltreatment in cases cited. Old solutions of removing children from families were largely inappropriate and ineffective and are being replaced by local efforts to develop foster homes, supportive family services, and legal procedures to protect children. Communication between agencies involved and mistrust of outsiders plus a lack of trained personnel and available community resources continue to pose major barriers to effective treatment and prevention efforts. Recent federal policies and laws clearly place the responsibility for child welfare in the hands of Indian tribes and tribal courts. The non-Indian health professional has an important but limited role in providing technical expertise and in aiding development of community resources, taking care to support but not usurp the emerging leadership of Indian people (Journal Abstract).

Garbarino, J. & Kostelny, K. (1992). Child Maltreatment as a Community Problem. *Child Abuse and Neglect*, 16, 455-464.

Abstract: This report reviews research on the community dimensions of child maltreatment and presents a study conducted in the United States designed to illuminate further the importance of social environmental effects on family functioning. The study involves 77 community areas within the Chicago, Illinois, metropolitan area. Child maltreatment rates are related to indicators of socioeconomic and demographic well-being for these neighbourhoods and for the subunits within them. The results reveal a strong influence of socioeconomic and demographic factors in child maltreatment rates. A further analysis involves selecting pairs of neighbourhoods for additional study. In this phase of the research the character of socio-economically similar areas with contrasting patterns of child maltreatment is revealed. The high-risk areas are characterized by social disorganization and lack of social coherence, in contrast to the low-risk areas which evidence a stronger

Garbino, J., Stocking, H., & and Associates (1980). *Protecting Children from Abuse and Neglect.* San Francisco: Jossey-Bass.

Gutierres, S. E. & Todd, M. (1997). The Impact of Childhood Abuse on Treatment Outcomes of Substance Users. Professional Psychology: Research and Practice, 28, 348-354.\

Abstract: The impact of childhood emotional, physical, and sexual abuse on treatment outcomes for substance users is not well understood. This study assessed the prevalence and impact of these kinds of maltreatment among a sample of American Indian, Mexican American, and Anglo American female and male substance users in residential treatment programs. Compared to men, women in all ethnic groups reported more abuse. Compared to a no-abuse group, respondents who reported abuse had lower self-esteem scores and higher depression scores at treatment entry and lower self-esteem scores at treatment completion. Although childhood abuse was not related to treatment outcome, gender and ethnicity were. Treatment implications for providers of drug abuse services and services to victims of violence are discussed.

Heilbron, C. L. & Guttman, M. A. J. (2000). Traditional Healing Methods with First Nations Women in Group Counseling. *Canadian Journal of Counselling*, 34, 3-13.

Abstract: A traditional Aboriginal healing ceremony, called the Healing Circle, was utilized in a cognitive therapy counselling group comprised of 3 Ojibway, First Nations and 2 non-Aboriginal women survivors of child sexual abuse in their mid-30s to mid-40s. The traditional ceremony and Aboriginal beliefs were examined for their impact on the counselling process. The ceremony and beliefs established a spiritual component which contributed positively to the group. Adhering to Aboriginal culture was integral to the healing process. Suggestions for non-Aboriginal counselor in facilitating the healing process for First Nations women are offered (Journal Abstract).

Herbert, E. & McCannell, K. (1997). Talking Back: Six First Nations Women's Stories on Recovery from Childhood Sexual Abuse and Addictions. *Canadian Journal of Community Mental Health*, 16, 51.

Abstract: Explores interpersonal violence and the addiction experiences of First Nations women, and investigates these in the context of the renaissance of First Nations cultural movements. The authors also sought to create a discourse about recovery that embodied and reflected the life experience of First Nations women who had experience childhood sexual abuse and addictions. Six women (aged 25-53 yrs) participated in this study that used an exploratory, emancipatory, feminist qualitative research design to elicit data through interactive audio-taped interviews. After the 1st interview, Ss provided feedback on their responses and were given the opportunity to request changes. The 6 stories were translated into 4 emergent themes, alcohol abuse and addictions, sexual abuse, recovery process, and gender issues, with 10 subtexts. A 3rd contact was made with 4 of the 6 Ss in order to obtain feedback on the themes used to summarize the data. Gender and culture were central considerations in the women's recovery.

Indian Child Welfare Digest (1989). Risk Level Assessment in Rural, Remote Native Indian Communities. *Indian Child Welfare Digest*, 20-23.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Abstract: This article focuses on risk level assessment for child abuse in rural, remote Aboriginal communities. In the past, many situations would have resulted in the removal of children from their families and communities. These cases are now being addressed in the community, by the community, without compromising the safety of the child. Once a child leaves the Aboriginal community, he or she is less likely to be returned than if the child is placed within the community. The use of natural helping networks and an understanding of community-specific and cultural-specific beliefs, standards, and traditions, greatly affect how families are helped and reduce the risk of injury and re-injury to children.

Jerome, M. (1997). All my Relations: A Native Treatment Approach for Children of Sexual Abuse. M.S.W. Dissertation, University of Manitoba.

Abstract: The practicum describes one application of an Aboriginal Treatment approach to working with Native children who have been sexually abused. Through a combination of non-directive play therapy and extensive parental involvement in an Aboriginal setting, 6 children in 5 separate families participated in this practicum. Native social work practice was outlined in a broad manner, and modifications of these practices were utilized with the families over a six month treatment span. The highlights and outcomes of the practicum are discussed along with some recommendations for further work on this area.

Jonson-Reid, M. (2001). Adolescent Sexual Offenders: Incidence of Childhood Maltreatment, Serious Emotional Disturbance, and Prior Offenses. American Journal of Orthopsychiatry, 71, 120.

Abstract: Adolescents incarcerated for sexual offenses were compared to those incarcerated for other crimes on measures of prior child abuse and neglect, serious emotional disturbance, and involvement in child welfare and the juvenile justice system. Sexual or physical abuse was more common than neglect among sexual offenders with fewer than three prior maltreatment reports. Sexual offenders were twice as likely to be receiving special education services for severe emotional disturbance, and were usually incarcerated later than other offenders. Implications for research and practice are discussed.

Kenney, J. W., Reinholtz, C., & Angeline, P. J. (1997). Ethnic Differences in Childhood and Adolescent Sexual Abuse and Teenage Pregnancy. Journal of Adolescent Health, 21, 3-10.

Abstract: This study examined ethnic differences in childhood and adolescent sexual abuse and the effect on teenage pregnancy rates. A twenty-page questionnaire elicited information about women's sexual and pregnancy history, high-risk behaviors, and sexual abuse, based a modified version of the Koss and Oros Sexual Experiences Survey. Over 1,900 women between 18 and 22 years old were recruited at 44 urban and rural sites. Women representing four ethnic groups completed an English or Spanish version of the questionnaire. Almost 36% of the women reported sex abuse before age 18 years of age, and more than 26% were pregnant before reaching 18 years old (teenage pregnancy). Compared with their non-abused peers, twice as many women who were coerced into sex or raped had a teenage pregnancy. Minority group teens were more likely than Anglos to have a teenage pregnancy and to have been coerced into having sex, rather than raped, prior to teenage pregnancy. Over one-third of pregnant teenagers in this study have been sexually abused, usually involving sexual intercourse, prior to becoming pregnant. Coercive sexual abuse is more likely to contribute to teenage pregnancy among minority group teens, whereas rape is more likely to contribute to a teenage pregnancy among Anglos.

Kingsley, C. & Mark, M. (2000). Sacred Lives: Canadian Aboriginal Children & Youth Speak Out About Sexual Exploitation. Vancouver, BC: Save the Children Canada.

Abstract: This report was a culmination of five months of consultations with more than 150 commercially sexually exploited Aboriginal children and youth which took place in 22 communities across Canada. Cherry Kingsley and Melanie Mark, two Aboriginal women, with experience in the sex trade, co-facilitated various focus groups with Aboriginal children and youth. The ultimate goal of this project was to record the recommendations from the youth consulted and act upon them in conjunction with community members, government officials and service providers. The report outlines various individual and systemic factors which commercially sexually exploited Aboriginal children and youth face. Historicizing social factors incumbent on Aboriginal children and youth explains their over-representation with the larger population of commercially sexually exploited people in Canada. The third part of the report outlines the youth perspective of abuse and exploitation, prevention, crisis intervention, harm reduction, exiting and healing, public attitudes, and youth participation. This is an important contribution to the literature on child welfare in that it speaks to the social issues which Aboriginal children and youth face in urban environments which strongly impact on the delivery and challenges of extending social work services to Aboriginal youth in an urban context facing these issues.

Konczi, A. E. (1993). Lasting Effects of Childhood Sexual Abuse in a First Nations Sample. M.A. Thesis, University of Guelph.

Abstract: This study investigates the patterns and characteristics of childhood sexual abuse in a First Nations community. This thesis employs data from a survey originally conducted by the Cariboo Tribal Council of British Columbia on an entire community. A total of 187 subjects responded to eight questionnaires, three of which (the General Demographic Information Questionnaire, the Sexual Abuse History Questionnaire and the Use of Health and Mental Health Services Questionnaire) were

subjected to analyses here. Cluster analysis was used to assign sexually abused subjects into groups based on their responses to the Sexual Abuse History Questionnaire. Three distinct groups were found and t-tests between groups showed several significant differences. This study basically found that the patterns of abuse in a native population were quite similar to those found in numerous other studies that focused on non-native populations. However, abuse is not the only determining factor in the symptomology shown by this population; rather it is complicated by the specific conditions surrounding native people in our society.

Korbin, J. E., Su, M., & Chow, J. (1995). Community Level Factors and Maltreatment Rates. Child Development, 66, 1262-1276.

Abstract: Using census and administrative agency data for 177 urban census tracts, variation in rates of officially reported child maltreatment is found to be related to structural determinants of community social organization: economic and family resources, residential instability, household and age structure, and geographic proximity of neighborhoods to concentrated poverty. Furthermore, child maltreatment rates are found to be inter-correlated with other indicators of the breakdown of community social control and organization. These other indicators are similarly affected by the structural dimensions of neighborhood context. Children who live in neighborhoods that are characterized by poverty, excessive numbers of children per adult resident, populations' turnover, and the concentration of female-headed families are at highest risk of maltreatment. This analysis suggests that child maltreatment is but one manifestation of community social organization and that its occurrence is related to some of the same underlying macro-social conditions that foster other urban problems.

Kuptana, R. (1992). No More Secrets. In *Human Ecology: Issues in the North* (1 ed., pp. 49-58).

Abstract: Child sexual abuse is vastly under reported throughout the Canadian Arctic, in part due to the difficulty people have of disclosing in small isolated communities. Along with social factors, such as embarrassment, shame, guilt and repercussions from family members, friends and the community, the victim may fear ostracism, and transient professionals make it difficult for trust to develop between locals and professionals. This paper aims to provide information on child sexual abuse, as well as recommend ways of deal with this problem in the north.

Lowrie, M. (1990). Children of the Eagle (video). Peigan Band, Alberta. Video Recording

Abstract: This documentary addresses the healing of three sexually abused Aboriginal children. The eagle representing bravery, leadership and wisdom, symbolizes the qualities needed by the community to deal with children in crisis.

Lujan, C., DeBruyn, L. M., May, P. A., & Bird, M. E. (1989). Profile of Abused and Neglected American Indian Children in the Southwest. Child Abuse and Neglect: The International Journal, 13, 449-461.

Abstract: From both knowledge gained working in Indian communities and a major data collection program, this article examines child abuse and neglect among the Indian tribes in a southwestern state. The period of study covers 1982 through 1985. The study sample consists of 53 children targeted by the local Indian Health Service Hospital Child Protection Team as being abused and/or neglected. In addition, information on the parents, grandparents and, in a number of cases, great-grandparents are examined. The study is a secondary data analysis of clinic and hospital records and interviews with local community health care providers and tribal officials. The results indicate that alcohol abuse was present in 85% of the neglect cases and in 63% of the abuse cases. In addition, child abuse and neglect occurred simultaneously in 65% of the sample. Child abuse and neglect are found to be part of a larger phenomenon of multi-problem families which raises the issue of intergenerational perpetuation of these problems. The results underscore the importance of interagency cooperation in surveillance, treatment, and prevention, as well as more careful and thorough documentation of record maintenance.

Mahajarine, N. & D'Arcy, C. (1999). Physical Abuse During Pregnancy: Prevalence and Risk Factors. *Canadian Medical Association Journal*, 160, 1007-1011.

Abstract: Violence during pregnancy is a health and social problem that poses particular risks to the woman and her fetus. To address the lack of Canadian information on this issue, the authors studied the prevalence and predictors of physical abuse in a sample of pregnant women in Saskatoon. Of 728 women receiving prenatal services through the Saskatoon District public health system between Apr. 1, 1993, and Mar. 31, 1994, 605 gave informed consent to participate in the study and were interviewed in the second trimester. Of these, 543 were interviewed again late in the third trimester. During the initial interview, information was collected on the women's socio-demographic characteristics, the current pregnancy, health practices and psychosocial variables. The second interview focused on the women's experience of physical abuse during the pregnancy and during the preceding year, the demographic characteristics and the use of alcohol or illicit drugs by their male partner. In all, 31 (5.7%) of the women reported experiencing physical abuse during pregnancy; 46 (8.5%) reported experiencing it within the 12 months preceding the second interview. Of the 31 women 20 (63.3%) reported that the perpetrator was her husband, boyfriend or ex-husband. Although all ethnic groups of women suffered abuse, aboriginal women were at greater risk than non-aboriginal women (adjusted odds ratio 2.8, 95% confidence interval [CI] 1.0-7.8). Women whose partner had a drinking problem were 3.4 times (95% CI 1.2-

9.9) more likely to have been abused than women whose partner did not have a drinking problem. Perceived stress and number of negative life events in the preceding year were also predictors of abuse. Abused women tended to report having fewer people with whom they could talk about personal issues or get together; however, they reported socializing with a larger number of people in the month before the second interview than did the women who were not abused. Physical abuse affects a significant minority of pregnant women and is associated with stress, lack of perceived support and a partner with a drinking problem (Journal Abstract).

Maidman, F. & Beedie, M. (1994). *Mooka'am Sexual Abuse Treatment Program: Evaluation of Impact*. Unpublished Paper.

Martens, T. B., Daily, B., & Hodgson, M. (1988). *The Spirit Weeps: Characteristics and Dynamics of Incest and Child Sexual Abuse with a Native Perspective.* St. Albert, AB: Neechi Institute.

Abstract: With the help of Tony Martens, the Nechi Institute in Alberta, Canada, wrote this book to provide information and insight into sexual abuse among Native Families. The Spirit Weeps examines some of the myths and characteristics associated with victims and survivors of incest. It also contains information on factors that should be taken into consideration for treatment programs. However, it is not intended to be a concrete of a definite method for treating Native families, but a stepping stone towards perseverance in finding a solution to this particular problem.

McEvoy, M. & Daniluk, J. (1995). Wounds to the Soul: The Experiences of Aboriginal Women as Survivors of Sexual Abuse. *Canadian Psychology*, 36, 221-235.

McEvoy, M. & Battle, K. (1990). Let the Healing Begin: Breaking the Cycle of Child Sexual Abuse in our Communities. Merritt, B.C.: Nicola Valley Institute of Technology.

Abstract: This book is an introduction to the problem of child sexual abuse for the layperson. The book describes the problem of child sexual abuse and how victims try to cope with it. Also described are the following: the child protection system; the issue of Native self-determination; local action which can be taken to address child abuse and steps by Aboriginal community groups; and ideas for prevention programs and support groups. The book includes a bibliography of references on child sexual abuse. Appendices include: interviewing guidelines for band social workers and a glossary of terms.

McEvoy, M. & Daniluk, J. (1995). Wounds to the Soul: The Experiences of Aboriginal Women as Survivors of Sexual Abuse. *Canadian Psychology*, 36, 223-235.

Abstract: The author used a phenomenological approach to capture the lived experiences of childhood sexual abuse of 6 Aboriginal women (aged 29-53 years). Five of the subjects were born and raised on reserves in Ontario or British Columbia, while the other subject was raised in a non-Native community in Alberta, Canada. The aim of the analysis was to identify common experiential themes that accurately and fully represented the lived experiences of the subjects. Feelings of shame, guilt, acute vulnerability, internal fragmentation, invalidation and cultural shame, a need to make sense of the abuse, and the experience of reintegration were found to be the representative themes (Journal Abstract).

Mitchell, T. L. (1993). *Old Wounds, New Beginnings: Challenging the Missionary Paradigm in Native-White Relations; a Cross-Cultural Perspective on Sexual Abuse Service Development in a Yukon Community.* Ph.D. Dissertation, University of Toronto.

Muhajarine, N. & D'Arcy, C. (1999). Physical Abuse during Pregnancy: Prevalence and Risk Factors. *Canadian Medical Association Journal*, 160, 1007-1011.

Abstract: Violence during pregnancy is a health and social problem that poses particular risks to the woman and her fetus. To address the lack of Canadian information on this issue, the authors studied the prevalence and predictors of physical abuse in a sample of pregnant women in Saskatoon. Methods: Of 728 women receiving prenatal services through the Saskatoon District public health system between Apr. 1, 1993, and Mar. 31, 1994, 605 gave informed consent to participate in the study and were interviewed in the second trimester. Of these, 543 were interviewed again late in the third trimester. During the initial interview, information was collected on the women's socio-demographic characteristics, the current pregnancy, health practices and psychosocial variables. The second interview focused on the women's experience of physical abuse during the pregnancy and during the preceding year, the demographic characteristics and the use of alcohol or illicit drugs by their male partner. Results: In all, 31 (5.7%) of the women reported experiencing physical abuse during pregnancy; 46 (8.5%) reported experiencing it within the 12 months preceding the second interview. Of the 31 women 20 (63.3%) reported that the perpetrator was her husband, boyfriend or ex-husband. Although all ethnic groups of women suffered abuse, aboriginal women were at greater risk than non-Aboriginal women (adjusted odds ratio 2.8, 95% confidence interval [CI] 1.0-7.8). Women whose partner had a drinking problem were 3.4 times (95% CI 1.2-9.9) more likely to have been abused than women whose partner did not have a drinking problem. Perceived stress and number of negative life events in the preceding year were also predictors of abuse. Abused women tended to report having fewer people with whom they could talk about personal issues or get together; however, they reported socializing with a larger number of people in the month before the second interview than did the women who were not abused. Interpretation: Physical abuse affects a significant minority of pregnant women and is associated with stress, lack of perceived support and a

partner with a drinking problem.

Nahanee, T., McIvor, S., Impey, I., Beane, M., & LeClair, D. (1997). *Aboriginal Sex Offenders: Melding Spiritual Healing With Cognitive-Behavioural Treatment.* Ottawa, ON: Correctional Services Canada.

Abstract: The objective of this report was to contribute to the development of a treatment strategy for Aboriginal sex offenders. The authors conclude that there are no easy solutions to this problem. Sexual assault is a multi-faceted problem that cannot be solved without coordinated efforts from various organizations, communities and individuals. Government departments can and should become involved in the decision-making process at all levels of program development and implementation, and should provide resources for the health care professionals who work with Aboriginals. Correctional Service of Canada (CSC) has become actively involved in Aboriginal issues, via the development of the Corporate Advisor Aboriginal Programs, and Aboriginal Advisory Committee, supported by Section 81 of the Correctional and Conditional Release Act. Because the literature on Aboriginal sex offenders is sparse, this report is written in a qualitative manner. Although it provides as much information as possible on Aboriginal sex offender programs, it also tries to provide insight into more general Aboriginal issues, within both community and correctional contexts.

National Clearinghouse on Family Violence (Canada) (1989). *Reaching for Solutions: A National Strategy Workshop Concerning the Sexual Abuse of Children: Four Workshop Discussion Papers.* Ottawa: National Clearinghouse on Family Violence.

Abstract: This document consists of four workshop discussion papers presented at the National Strategy Workshop Concerning the Sexual Abuse of Children. Each paper was based on a report produced from smaller workshops that were held in preparation for this conference. This paper discuss legal issues, remote, rural and Aboriginal communities, treatment, and primary prevention and public awareness.

Nelson, C. H. & Kelley, M. L. (1985). *Wiichiwewin: An Insight into Indian Helping.* Toronto, ON: Ontario Centre for the prevention of Child Abuse.

Parsons, D. (1999). *Sexual Abuse of Children: "Spirit Murdering."* Thesis (LL.M) -- University of Ottawa. Ottawa, ON.

Abstract: Thesis compares and contrasts the current legal protections to sexually abused non-Aboriginal children, with that afforded to Aboriginal children of Canada. In part 1, the main findings and recommendations of the Badgley Committee are examined along with the federal government's subsequent enactment of Bill C-15. In part 2, the inequities that Aboriginal people have suffered as a result of the imposed circuit court system are discussed.

As background to a discussion of alternative Aboriginal justice systems, a critique is provided on the case of R. vs. Moses [1992], in which the first sentencing circle was used. A description and critical analysis of various Aboriginal justice projects across Canada are provided. The author has made recommendations to revise the rules of evidence and procedure regarding child sexual abuse victims and to provide protection to women and children living in Aboriginal communities.

Pauktuutit Inuit Women's Association (2003). T*here is a Need So We Help: Services for Inuit Survivors of Child Sexual Abuse.* Ottawa, ON: Pauktuutit Inuit Women's Association.

Abstract: This report is based on awareness for the healing and program support needs of survivors of child sexual abuse in Inuit communities.

Pennell, J. (1998). Family Group Decision Making for Preventing Abuse of Children and Women. In C.Oblin, L. Kirmayer, K. Gill, & E. Robinson (Eds.), *Widening the Circle: Collaborative Research for Mental Health Promotion in Native Communities.* (pp. 34-38). Montreal: Institute of Community and Family Psychiatry, Sir Mortimer B Davis-Jewish General Hospital & Division of Social & Transcultural Psychiatry, Department of Psychiatry, McGill University.

Phillips, D. & Hornick, J. P. (1992). *Review and Monitoring of Child Sexual Abuse Cases in Selected Sites in Rural Alberta: Studies on the Sexual Abuse of Children in Canada.* Ottawa, ON: Department of Justice Canada

Abstract: This working paper examined how 43 police file cases and 53 child welfare files of child sexual abuse were processed and treated in three rural communities in Alberta after implementation of Canadian government Bill C-15. Results are discussed with respect to similarities and differences between the rural communities in the police case profiles, the effects of Bill C-15, Native population issues, and general rural issues. Conclusions of the case profile analysis included that rural child sexual abuse cases were mostly intra familial; use of alcohol and verbal force was high; reporting, proportion of cases cleared by charge, and guilty please were higher than in urban areas and abuse in Native communities tended to be more covert in nature due to cultural effects (Abstract taken from Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography, Stokes and Ternowetsky, 1997).

Prilleltensky, I. (1998). Vision and Values for Child and Family Wellness. In *Promoting Family Wellness and Preventing Child Maltreatment Fundamentals for Thinking and Action.* Toronto, ON: University of Toronto Press.

Razack, S. (1994). What is to be Gained by Looking White People in the Eye? Culture, Race, and Gender in Cases of

Sexual Violence. Signs: Journal of Women in Culture and Society, 19, 894-923.

Abstract: Part of a special issue on feminism and the law. This article provides an examination of the uses to which culture is put in the courts when the issue is violence against Racialized women. Both women of color and Aboriginal women are obliged to talk about culture and violence within the context of white supremacy, a context in which racism and sexism and their intersections are denied. White judges and white lawyers seeking neat, culturally sensitive, un-gendered solutions to justice have not often stopped to question their right to interpret Aboriginal culture, history, and contemporary reality. Cross-cultural sensitivity training of the judiciary will be of little use unless it is pursued in the context of the greater empowerment of the subordinate group. Cultural considerations might be effectively deployed if they remain grounded in the realities of domination. In the courtroom, the cultural background of Racialized women can be used to explain the structural constraints of their lives (Journal Abstract).

Robin, R. W., Chester, B., Rasmussen, J. K., Jaranson, J. M., & Goldman, D. (1997). Prevalence, Characteristics, and Impact of Childhood Sexual Abuse in a Southwestern American Indians Tribe. *Child Abuse and Neglect*, 21, 769-787.

Abstract: There were two objectives; first, to investigate the prevalence and characteristics of child sexual abuse in an American Indian community, and second, to determine whether persons with histories of child sexual abuse are at greater risk to develop psychiatric disorders and behavioral problems than persons who report no such history. A sample of 582 Southwestern American Indian tribal members was collected for a genetic and linkage study on alcoholism and psychiatric disorders in three large and interrelated pedigrees. Subjects were recruited from the community without knowledge of their clinical histories or those of their relatives. Child sexual abuse and psychiatric disorders were assessed using a semi-structured psychiatric interview. Females were more likely to be sexually abused as children (49%) than were males (14%). Intra-familial members accounted for 78% of the reported child sexual abuse. Sexually abused males and females were more likely to report childhood and adult behavioral problems than were non-abused subjects. There was a strong relationship between multiple psychiatric disorders and child sexual abuse, with sexually abused males and females more likely to be diagnosed with > or = 3 psychiatric disorders, both including and excluding alcohol dependence or abuse, than were non-abused subjects. Child sexual abuse in this population is both an index of family dysfunction and community disorganization as well as a predictor of later behavioral patterns and psychopathology.

Samson, A. (1992). *Childhood Sexual Abuse: A Booklet for First Nations Adult Survivors*. Victoria, BC: Victoria Women's Sexual Assault Centre.

Abstract: Offers information to First Nations adult survivors of childhood sexual abuse about what to do to help recover from the trauma of sexual abuse and where to get the support.

Samson, A. (1992). *Childhood Sexual Abuse: A Booklet for First Nations Adult Survivors*. Victoria, BC: Victoria Women's Sexual Assault Centre.

Sauve, J. (1997). *Healing the Spirit from the Effects of Abuse: Spirituality and Feminist Practice with Women who have been Abused*. Thesis (M.S.W.)--Carleton University. Ottawa, ON.

Abstract: The purpose of this study is to open the field of feminist social work practice to spiritual healing. I conducted interviews with eleven women, from various cultural and spiritual traditions, to see how they integrated spiritual healing into their work with women who have been abused. The findings identified the participants' views on effects of abuse on the spirit, characteristics of healing and harmful spiritualities, and how spiritual healing might be beneficial for women who are healing from abuse. The women shared personal stories, ideas, approaches, and tools which could be helpful in integrating spirituality into practice with abused women. The findings also explored conflict between spirituality and feminism, ways that spirituality could be introduced into the curricula of schools of social work, nursing, or psychology, and ideas for improvement to services for abused women.

Stewart, A., Dennison, S., & Waterson, E. (2005). *Pathways from Child Maltreatment to Juvenile Offending*. Ottawa, ON: Criminological Research Council.

Abstract: The purpose of this research is to examine in detail the risk factor of child maltreatment and the effect maltreatment has on engagement in juvenile offending. Understanding the relationship between child maltreatment and juvenile offending has important implications for understanding the manifestation of criminal behaviour as well as implications for child protection initiatives and crime prevention strategies. The focus of the study is the first 17 years of life of a birth cohort with data including every notification of neglect or abuse, and/or appearance in court as a juvenile. The study has three aims. The first aim is to examine the nature and frequency of individual children's experiences with the child protection and juvenile justice systems. Of particular interest is the extent of repeat victimization and repeat offending. The second aim is to look at the relationship between child maltreatment and juvenile offending. A prospective focus examines whether children who have been maltreated are more likely to offend in adolescence than children for whom there is no evidence of maltreatment. A retrospective focus compares offending behaviour of children who had been maltreated with children who were not maltreated. The third aim is

to examine pathways from child maltreatment to juvenile offending. Specifically, we will focus on the timing, frequency and type of maltreatment and subsequent outcomes for children. Of interest is whether clusters of children with similar maltreatment experiences follow the same trajectories into adolescence. Chapter 1 reviews the methodological and conceptual issues related to research in the area of maltreatment and delinquency. This chapter sets the context for the present research by addressing definitional and measurement issues. Chapter 2 examines the empirical evidence for a link between child maltreatment and juvenile offending by reviewing correlational, longitudinal and intervention research. Chapter 3 reviews existing theoretical explanations for a progression from maltreatment to subsequent offending and outlines how the present research fits within and contributes to the developmental criminology framework. Chapter 4 describes how the current study was conducted, while Chapter 5 reports the findings of the research. A discussion of how the findings tie in with past research and the trajectories model of juvenile offending is contained in Chapter 6, alongside recommendations for future research and intervention approaches with maltreated children.

Taylor, D. & Watters, M. K. (1994). Who own Counselling? A Community Based Answer. *Canadian Woman Studies*, 14, 108-110.

Abstract: The stories of sexual violation told by Northern children are not so much different from those we have heard from child who live in the "big city." The authors state that their experience tells them that the differences lie not so much in what has happened but how much as happened and what happens following disclosure. The authors describe a community based approach to service provision, with strong linkages across the Territory as a model which will work in the North (Abstract taken from Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography, Stokes and Ternowetsky, 1997).

Thompson, E. L. (1994). *Protecting Abused Children: A Judge's Perspective on Public Law Deprived Child Proceedings and the Impact of the Indian Child Welfare Acts.* New York: Garland.

Tiechroeb, R. (1997). *Flowers on My Grave: How an Ojibway Boy's Death Helped Break the Silence on Child Abuse.* Toronto: Harper Collins Publishers Ltd.

Abstract: This poignant book looks at the demise of a young Ojibway boy and the sad state of affairs with Aboriginal child and family services in Manitoba. The book focuses on Lester Dejarlais while he was in the care of the Dakota Ojibway Child and Family Services Agency in Sandy Bay, Manitoba. The author also provides an excellent chronology on the evolution of Aboriginal child welfare in the Province of Manitoba.

Tong, C. & Cross, T. L. (1991). *Cross-Cultural Partnerships for Child Abuse Prevention with Native American Communities.* Portland: Northwest Indian Child Welfare Institute.

Abstract: This 23-page article was prepared for the National Committee for Prevention of Child Abuse to assist in their campaign for prevention among diverse ethnic communities and to improve the linkages between Native American communities and non-Indian prevention organizations. This paper provides information about Native American communities and life ways and is designed to help non-Indians begin effective outreach to Native American groups.

Trocme, N., MacLaurin, B., Fallon, B., Daciuk, J., Billingsley, D., Tournigny, M. et al. (2001). *Canadian Incident Study of Reported Child Abuse and Neglect.* Ottawa: National Clearinghouse on Family Violence and Health Canada.

Abstract: This important national study provides estimates of child abuse and neglect reported to, and investigated by, child welfare authorities in Canada. In addition to describing the characteristics of children, youth and families involved with the child welfare system the report provides specific information on the nature and extent of reported child maltreatment in Canada. The Canadian Incidence Study did collect data on the Aboriginal heritage of parents in an effort to better understand why Aboriginal children are disproportionately represented in the child welfare system in Canada.

Walmsley, C. (2003). *The Social Representations of Child Protection Practice with Aboriginal Children. Thesis (Ph. D.)--Université Laval*

Abstract: Social representations of child protection practice with Aboriginal children in British Columbia, Canada were identified from 19 semi-structured interviews with child protection practitioners. Data were analyzed within contextual, normative, social condition, knowledge, and action dimensions. Participants were selected by snowball sampling for their social work education, extensive contact with Aboriginal families, and responsibility for child protection. The sample included Aboriginal and non-Aboriginal practitioners, employees of Aboriginal child welfare organizations and the British Columbia Ministry for Children and Families. The study employed the perspective of social representations to identify ideas, experiences, images, metaphors, and symbolic forms of thought that inform practice action. The study found the social context to be a powerful influence on practitioners' representations of practice. Practitioners at the state agency faced a two-dimensional uncertainty--the family's response to an investigation and management's response to their actions. Extensive recent changes to legislation, policy, and service organization, as well as large caseloads, staff turnover, and extensive paperwork exacerbated the uncertainty. Aboriginal practitioners in Aboriginal organizations brought a knowledge of family and community to practice, and

worked in small, respectful and supportive organizations with lower caseloads. Differentiating practice from the state agency was an ongoing challenge. Parents' residential school experience was the most significant factor identified to explain the incapacity to parent, but only Aboriginal practitioners interpreted this as a consequence of colonization. Learning from experience appeared more influential than scientific knowledge as a basis for practice action. Practitioners' representations were influenced by three needs: to structure uncertainty, to negotiate two worlds (the state child protection system and the Aboriginal community), and to create a map of practice. This led to four representations of practice: (1) power-oriented--overt and ongoing use of power in day-to-day practice, (2) policy-oriented--high compliance with the dictates of child protection policy, (3) family-oriented--exploring the strengths and resources of the extended family, and (4) community-oriented--incorporating the community to ensure children's safety. Aboriginal practitioners were found within policy, family, and community oriented representations of practice. Non-Aboriginal practitioners were found in all four representations of practice.

Young, T. K. & Katz, A. (1998). Survivors of Sexual Abuse: Clinical, Lifestyle and Reproductive Consequences. *Canadian Medical Association Journal*, 159, 329-334.

Abstract: Background: In recent years, an increase in the prevalence of sexual abuse of women has been reported in Canada and elsewhere. However, there are few empirical data on the extent of the problem in Canadian aboriginal populations. The authors investigated the presence of a reported history of sexual abuse and other health determinants in a sample of women attending a community health centre with a substantial aboriginal population. This allowed determination of whether reported sexual abuse and its associated demographic and health-related effects were different for aboriginal and non-aboriginal women. Methods: A sample of 1696 women was selected from women attending a community health centre in a predominantly low-income inner-city area of Winnipeg for a cross-sectional survey designed to study the association between sexual behaviour and cervical infections. The survey was conducted between November 1992 and March 1995 and involved a clinical examination, laboratory tests and an interviewer-administered questionnaire. A sub-study was conducted among 1003 women who were asked 2 questions about sexual abuse. Results: The overall response rate for the main study was 87% of the 1003 women who were asked the questions about sexual abuse, 843 (84.0%) responded. Among the respondents, 368 (43.6%) were aboriginal. Overall, 308 (36.5%) of the respondents reported having been sexually abused, 74.0% of the incidents having occurred during childhood. The prevalence was higher among aboriginal women than among non-aboriginal women (44.8% v. 30.1%, $p < 0.001$). Women who had been sexually abused were younger when they first had sexual intercourse, they had multiple partners, and they had a history of sexually transmitted diseases. In addition, non-aboriginal women who had been sexually abused were more likely than those who had not been abused to have been separated or divorced, unemployed and multiparous and to have used an intrauterine device rather than oral contraceptives. Aboriginal women who had been sexually abused were more likely than those who had not been abused to have had abnormal Papanicolaou smears. The proportion of smokers was higher among the abused women than among the non-abused women in both ethnic groups. Interpretation: A history of sexual abuse was associated with other clinical, lifestyle and reproductive factors. This suggests that sexual abuse may be associated with subsequent health behaviours, beyond specific physical and psychosocial disorders (Journal Abstract).

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Theme 3: Addictions and Substance Misuse

Bannerman, B. B. (2002). '*A Search for Healing': A Phenomenological Study.* Thesis (M.SW) - University of Northern British Columbia.

Abstract: This study applies a feminist perspective to explore the lived experience of four Aboriginal women who had attended an Aboriginal residential treatment program for alcoholism at least two years previous to the study, and have been sober since that time. The study discovered a "search for healing" theme which consisted of seven interrelated themes which were: acceptance and belonging, reclaiming cultural expression, group process, mentors and role models and community support. Theses categories are thematically woven together to become a symbolic research/healing basket that will contain an essence of a lived experience and could be useful for further addiction treatment (Author abstract).

Beauvais, F. (1992). An Integrated Model for Prevention and Treatment of Drug Abuse among American Indian Youth. *Journal of Addictive Diseases*, 11, 63-80.

Abstract: American Indian youth have been shown to be at high risk for drug abuse. Epidemiological studies of Indian school students over the past two decades have revealed rates of use consistently higher than those found for other youth. Socioeconomic and historical factors have led to conditions that put a great deal of stress on the family and other support systems which in part account for the seriousness of the problem. A model is presented which can guide both prevention and treatment efforts addressing drug abuse in Indian communities. Five variable domains, social structure, socialization factors, psychological variables, peer associations and drug use, are related in an integrated structure. By following the progression of the etiological variables, a stepwise plan can be developed to organize interventions. Although the model has immediate utility, a number of further research questions are outlined that will enhance its application.

Brady, M. (1995). Culture in Treatment, Culture as Treatment: A Critical Appraisal of Developments in Addictions Programs for Indigenous Northern Americans and Australians. *Social Science and Medicine*, 41, 1487-1498.

Abstract: Indigenous people in Australia and North America have been creating innovative interventions in the addictions field for several years now - incorporating traditional healing practices and cultural values into otherwise western programs - although this process is more developed in Canada and the U.S. than it is in Australia. Through a process of cultural diffusion, Australian Aborigines have incorporated many ideas from Native Canadian treatment models. As a result, residential treatment utilizing adapted forms of the 12 steps of Alcoholics Anonymous is being promoted by Indigenous Australians. This paper examines comparative material on the uses of culture as a form of healing and traces the rationale for the argument that cultural wholeness can serve as a preventative, or even curing agent in drug and alcohol abuse. This is a qualitative leap from the now universally accepted notion that treatment and rehabilitation for Native people should be culturally appropriate. There are, however, certain dilemmas confronting Native treatment directors attempting these syncretic approaches, given aspects of cultural contexts which can serve to foster drug and alcohol use rather than discourage it. Additionally, North American Indians have at their disposal a rich heritage of communal healing techniques; some (such as the sweat lodge) have been adapted and incorporated into the treatment both of solvent abuse by adolescents, and alcohol abuse by adult. In Australia on the other hand, traditional healing techniques have been less amenable to adaptation. On neither continent are Indigenous peoples attempting to adapt recent mainstream models of intervention to suit their needs (such as Brief Intervention), which is currently receiving international attention in addictions research and treatment (Journal Abstract).

British Columbia. (1973). *Alcohol in My Land.* Vancouver, BC, Ministry of Health, Alcohol and Drug Programs, Province of British Columbia.

Abstract: This 28 minute video focuses on the experiences of two Inuit men in Frobisher Bay who attend an alcohol study group. The effect of alcohol on the Inuit is discussed.

Brody, H. (1977). Alcohol, Change and the Industrial Frontier. *Etudes Inuit Studies*, 1, 31-47.

Abstract: Alcohol, like other drugs, is not new to Native peoples of the Americas. This paper examines the interrelationship between alcohol and the advance of the northern industrial frontier, and concludes that if the Northern frontier pushes on, regardless of Native interests as they, the Natives, see them, then the social costs will continue to rise.

Brunen, L. (2000). A*boriginal Women with Addictions: A Discussion Paper on Triple Marginalization in the Health Care System.* Prince George, B.C.: Northern Secretariat of the BC Centre of Excellence for Women's Health.

Abstract: This paper is based on the author's practicum placement at the Northern Secretariat of the BC Centre of Excellence for Women's Health. Under the supervision of the Northern Secretariat Coordinator, the author (1) defined and developed a viable research question in women's health; (2) identified and assessed the relevant

literature; and (3) provided recommendations for further research. The author synthesized the material to explore racism in health care which a primary focus on the ways in which First Nations women who misuse substances are triply marginalized in the health care system and the implications for these women.

de Leeuw, S. & Greenwood, M. (2003). *Recognizing Strength, Building Capacity: Addressing Substance Abuse Related Special Needs in First Nations Communities of British Columbia's Hinterlands*. Vancouver, BC: Centre of Excellence for Children and Adolescents with Special Needs, University of Northern British Columbia: Task Force on Substance Abuse.

Abstract: This study was carried out within the Gitxsan territory in northwestern British Columbia. A qualitative inquiry involving four focus groups, key informant interviews, and completion of seven in-depth surveys occurred in four small communities: Gitsegukla, Kitwanga, Glen Vowell and the Hazeltons. The research was guided by the observations of (primarily Gitxsan) participants who stated that Aboriginal communities, particularly remote reserves, are too often viewed through a 'lens of deficit' when social factors are being considered. While there is the express understanding by parents, community members, and service providers that significant challenges exist in remote Aboriginal communities, there exists a concurrent and equally strong desire to highlight the vitality, achievements and strengths that are so much a part of the fabric in First Nations communities. Additionally, it was clear throughout the community consultation processes from which this research arose that a need to incorporate historical and contextual factors was paramount when considering the issues of special needs children and adolescents, particularly when the special needs of the children and adolescents arose from the misuse of substances.

Edwards, E. D., Seaman, J. R., Drews, J., & Edwards, M. E. (1995). A Community Approach for Native American Drug and Alcohol Prevention Programs: A Logic Model Framework. *Alcoholism Treatment Quarterly*, 13, 43-62.

Abstract: This article discusses how many Native American communities have made substantial commitments to the prevention of drug and alcohol use and abuse, particularly among their youth and families. Native American people have benefited from the commitment of the Center for Substance Abuse Prevention. This study describes a logic model framework that has potential for planning, implementation and evaluation of American Indian youth drug and alcohol prevention programs.

Edwards, E. D. & Edwards, M. E. (1988). Alcoholism Prevention/Treatment and Native American Youth: A Community Approach. *Journal of Drug Issues*, 18, 103-114.

Gfellner, B. M. (1991). A Profile of Aboriginal Youth in a Community Drug Program. *The Canadian Journal of Native Studies*, 11, 25-48.

Abstract: This article examines the demographic, social, and behavioural characteristics of Aboriginal youth who participated in a community drug program inan urban centre. Three studies demonstrated the extreme disadvantage of these youth in comparison with Aboriginal people in general, noting theirsubstantially greater court involvement and recidivism. The results are considered in terms of intervention and preventative planning.

Gfellner, B. M. (1991). Family and Peer Predictors of Substance Use Among Aboriginal and Non-Aboriginal Adolescents. *The Canadian Journal of Native Studies*, 11, 267-294.

Abstract: This study examined drug use patterns and the influence of family and peers on substance use behaviours of Aboriginal and non-Aboriginal adolescents in a small urban community. Developmental differences were found in Aboriginal adolescents' increased use of substances in comparison to non-Aboriginals. With mother's education controlled, the finding indicated that more peer than family factors were associated with Aboriginal adolescents' use of substances than with non-Aboriginal adolescents' use of substances. Practical and research implications are discussed as well.

Gray, N. (1998). Addressing Trauma in Substance Abuse Treatment with American Indian Adolescents. *Journal of Substance Abuse Treatment*, 15, 393-399.

Abstract: Substance abuse among American Indian adolescents is a serious problem that frequently continues into adulthood. Therefore, it is important to investigate all potential means of prevention and treatment of substance abuse that might improve the physical and psychological health it undermines. This paper examines the prevalence of substance abuse and its potential relationships with physical/emotional trauma or loss that occurs in American Indian adolescents' lives. The possible benefits of addressing trauma and posttraumatic stress as means of enhancing treatment is explored. An example of residential treatment that involved a focus on trauma and loss is included.

Hammond, W. & Romney, D. (2003). Treatment Revisited for Aboriginal Adolescent Solvent Abusers. In K. Kufeldt & B. McKenzie (Eds.), *Child Welfare: Connecting Research, Policy, and Practice* (pp. 309-318). Waterloo, ON: Wilfrid Laurier University Press.

Abstract: This article looks at substances used by adolescents. The author indicates that solvent use among Aboriginal youth is recognized as a major problem. Research is needed to investigate why solvent abusers are so difficult to treat, what makes them unique, and how treatment programs need to be adapted for those with

serious patterns of abuse.

Hanlon-Dearman, A. C., Benoit, T., Jocelyn, L. J., & Johnston, G. (2005). Solvent Seeking Behavior Among Children Prenatally Exposed to Maternal Solvent Abuse. *Pediatric Research*, 47, 26A.

Harmer, A. L. M., Sanderson, J., & Mertin, P. (1999). Influence of Negative Childhood Experiences on Psychological Functioning, Social Support, and Parenting for Mothers Recovering from Addiction. *Child Abuse and Neglect*, 23, 421-433.

Abstract: This study was conducted with mothers recovering from drug and alcohol addiction and had three aims: first, to understand the range of negative childhood events these mothers experienced; second, to understand their current level of distress and their parenting experiences; and third, to examine the relationships between negative childhood events and parenting experiences. Forty-six mothers participated in a cross-sectional exploratory study and completed a range of self-report measures, including the Child Abuse & Trauma Scale, Social Support Inventory, CES-D, Parenting Stress Index, and the Parenting Scale. When compared to normal samples these mothers reported significantly higher levels of aversive childhood experiences, psychological distress, parenting stress and use of problematic parenting behaviors along with lower levels of social support. Higher levels of neglect and growing up in a negative home environment were significantly correlated with lower levels of social support from the family, higher levels of distress and parenting stress, and greater use of problematic parenting behaviors. For this sample there is a greater incidence of aversive childhood experiences and greater problems with maternal functioning. Mothers recovering from addiction have an additional need for clinical attention towards issues of recovery from childhood abuse and responding to parenting difficulties with their own children.

Harris, B. (2003). Urban Native Women in Recovery from Addictions: Towards Holistic Integration of Treatment and Aftercare Services. *Native Social Work Journal*, 5, 185-212.

Abstract: The author provides information on a qualitative research study conducted among five urban Aboriginal women in Vancouver, BC, who are in recovery from addiction. On average, the women had 8-12 years of recovery from various additions. The daily challenges experienced by these women include relationships, identity, education, oppression, and culture and service provision. These challenges lead to ongoing internal conflicts regarding fear, connecting with self and others, grief and loss, self-concept, depression, anger, and safety and comfort. These factors also contribute to recidivism which is also perpetuated by the failure to obtain adequate after-care services. The author also notes that structural changes to the delivery of after-care services need to be inclusive of family and community as well as involve appropriate and meaningful participation by wider society.

Hazlehurst, K. M. (1994). *A Healing Place: Indigenous Visions for Personal Empowerment and Community Recovery.* Rochampton, Queensland (Australia): Central Queensland University Press.

Abstract: This publication was based on pioneering initiatives of Aboriginal leaders in Australia and Canada and on the author's own research and experience. The author addresses the problems of alcohol addiction family violence and community breakdown which are destroying the spirit and lives of many Indian people today. Geared specifically to the Aboriginal populations in Australia but has a great deal of applicability to the colonial affects experienced by the Aboriginal peoples of North America generally. Hazlehurst presents a range of group healing processes and personal empowerment techniques aimed at Indigenous community recovery. Practical workshops and techniques are described in the latter part of the monograph.

Hodgson, M. (1997). Cross-Addictions of Gambling, Alcohol and Drugs in Aboriginal Communities. *Native Social Work Journal*, 1, 25-32.

Abstract: This paper examines the cross-addictions of gambling, alcohol and drugs in Aboriginal communities in Canada. Three studies conducted by the Nechi Institute, a Native Addictions Counselor Training, Research and Health Promotions Centre, were used to support the relationships discussed in the paper. Methods of recover and gambling statistics were reviewed to illustrate the tendencies for cross-addition, and to show the effect of grief and loss in relation to recovery from alcohol and drug abuse. The conclusion suggests practical strategies for use in these areas. A concern was raised in the conclusion on future directions in treatment, education, prevention and aftercare.

Howard, M. O., Walker, R. D., Walker, P. S., Cottler, L. B., & Compton, W. M. (1999). Inhalant Use among Urban American Indian Youth. *Addiction*, 94, 83-95.

Abstract: To assess the prevalence of inhalant use among urban American Indian youth and to examine differences between inhalant users and non-users. Baseline (T1) self-report questionnaires completed in 5th-6th grade and at seven annual follow-up assessments (T2-T8). The study was conduced in the Seattle metropolitan area with approximately 224 Indian youth. Youth-completed measures of substance use, ethnic self-identity, involvement in traditional Indian activities, family conflict, family history of alcoholism, peer and sibling deviance, self-esteem, delinquency, aggression, anxiety, depression, sensation seeking, conduct disorder and alcohol dependence. Lifetime inhalant use was reported

by 12.3% of adolescents. At T1, inhalant users had significantly lower perceived self-worth and average annual household incomes and significantly greater density of familial alcoholism and expression of aggressive and delinquent conduct than non-users. Aggressive behavior was the most important T1 predictor of inhalant use. Lifetime conduct and alcohol dependence disorders were 3.3 and 2.6 times more prevalent among inhalant users than non-users at T5. Inhalant users had more extensive deviant peer networks, were more sensation-seeking, and evidenced lower perceived self-worth than non-users at T8. Inhalant use was less prevalent in this particular sample of urban Indian adolescents than in most studies of reservation Indian youth. As with other studies of inhalant abuse, aggressive and delinquent males of low SES and low-perceived self-worth with family histories of alcohol dependence were at highest risk for inhalant use.

Jacobs, K. & Gill, K. (2002). Substance Abuse in an Urban Aboriginal Population: Social, Legal and Psychological Consequences. *Journal of Ethnicity and Substance Abuse*, 1, 7-25.

Abstract: This work is the result of a research program developed from a research partnership between the Native Mental Health Research Team of McGill University and the Native Friendship Centre of Montreal, a Native-run urban community-based service organization. The aims of the study were to examine substance abuse as well as physical and mental health among an urban Aboriginal population. The nature and severity of drug or alcohol problems in this population were explored. Data was collected through structured interviews with urban Aboriginal people in the greater Montreal area (n = 202). Results indicate that the majority of the sample were single, unemployed, and had lived in the urban area for a long time (mean of 9.96 # .76 years). Approximately two thirds of the samples were current alcohol drinkers and cigarette smokers and one third of the sample reported having a current drug or alcohol problem. Results indicate that individuals who abused substances were more likely to live with someone who had a drug or alcohol problem. Substance abusers also had a greater history of legal problems with more convictions; times spent in jail, and were more likely to be on probation or parole. A large proportion of the sample reported having significant medical problems that required treatment, and substance abusers were less likely to have identification needed to access medical services. Results indicated high levels of psychological distress in the general sample (depression, anxiety, suicidal ideation, attempted suicide). These phenomena were augmented by substance abuse problems. In particular, substance abusers had a history of more suicide attempts, and were more likely to have been the victims of abuse.

Korhonen, M. (2004). *Alcohol Problems and Approaches: Theories, Evidence and Northern Practices.* Ottawa, ON: Ajunniqiniq Centre, National Aboriginal Health Organization.

Abstract: The purpose of this paper was to provide essential information about alcohol problems, theories, about cause's evidenced based best practices in alcohol problem treatment and prevention. Treatment practices in Inuit communities are also examined so gaps in services can be identified. The paper is also intended to be of some practical use by providing basic information about the process and content of effective alcohol services. A glossary of relevant terms is included.

Lalinec-Michaud, M., Shubak, M. E., Ghadirian, A. M., & Kovess, V. (1991). Substance Misuse Among Native and Rural High School Students in Quebec. *International Journal of Addictions*, 26, 1003-1012.

Abstract: A questionnaire exploring the smoking habits, past and current use of alcoholic beverages, cannabis, and other illicit drugs was distributed among Francophone and Native high school students in a rural area of Quebec. The lifetime prevalence figures indicated that use of illicit drugs was significantly higher among Native students. This held true particularly for stimulants and inhalants (p less than .001). Figures for the 1-year prevalence indicated that use of stimulants in Native students remained still significantly higher (p less than .01). However, consumption of alcoholic beverages was more important in Francophone students (p less than .05). A gender difference was observed in Native students, females reporting an earlier involvement with most substances under study. This tendency decreased with age. The implications of this study for the prevention of alcohol and substance abuse among rural and Native youths are discussed.

LeCavalier, J. & McKenie, D. (1993). *Aboriginal Substance Abuse: A Blueprint for Action.* Ottwawa, ON: Canadian Centre on Substance Issues

Abstract: This submission presents some conclusions from a joint meeting of the Canadian Centre on Substance Abuse and the National Native Alcohol and Drug Addiction Program Research Advisory Committee held in February 1992. It is well documented that Aboriginal youth are at two to six times greater risk for every alcohol-related problem experienced by other Canadian youths. Aboriginal children are severely affected by poor economic conditions and educational levels resulting in a high rate of suicide and use of solvents, alcohol and drugs at an early age. Aboriginal children under the age of 14 are 27.5 times more likely to commit suicide than those in the general population. In some communities, they begin to use solvents as early as 5 and 8 years of age. Those who lie in isolated northern locations appear to be a greater risk that those who live in the south. The submission calls for better information about Aboriginal substance abuse and a solution oriented approach to help improve community responses.

Linquist, A. & Jackson, S. (2003). An Aboriginal Nation's Efforts to Address the Issue of Substance Use during Pregnancy. In D. Rutman (Ed.), *Substance Abuse and Pregnancy: Conceiving Women in the Policy Making Process.* (Ottawa, ON: Status of Women Canada.

National Film Board of Canada (1983). *Children of Alcoholics.* Toronto, ON: National Film Board.

Abstract: This video looks at the effect of alcohol on the family and is set in a northern Alberta town.

Nelson, A. (2003). Storytelling for Empowerment: Decreasing At-Risk Youth's Alcohol and Marijuana Use. *The Journal of Primary Prevention*, 24, 169-180.

Abstract: The Storytelling for Empowerment Program decreased marijuana and alcohol use in high risk middle school youth, aged 11-15, across two years of implementation (Cohort 98 and Cohort 99). The program was a unique combination of cultural empowerment, cognitive skills, storytelling and the arts for emotional expression. A quasi-experimental research design compared participants' pre and posttest responses on drug use and also compared participants' responses to those from students who attended comparison schools who did not receive the program. High contact participants were defined as being those above the median of contact hours for that year. For Cohort 98 this was 28 hours and for Cohort 99 this was 19.75 hours. High contact participants had the most marked changes with a decrease in their alcohol and marijuana use. In addition, all participants in the last year of the program regardless of contact hours decreased their alcohol use and increased in their resistancy to drug use.

Oetting, E. R., Beauvais, F., & Edwards, R. (1988). Alcohol and Indian Youth: Social and Psychological Correlates and Prevention. *The Journal of Drug Issues*, 18, 87-101.

Peacock, R. B., Day, P. A., & Peacock, T. D. (1999). Adolescent Gambling on a Great Lakes Indian Reservation. *Voices of First Nations People: Human Services Considerations*, 2 (1/2), 5-17.

Abstract: The gambling habits of adolescents and the relationship between gambling, other high-risk behaviours and self-esteem were investigated. 185 American Indian and non-Indian students in grades 7-12 in two schools (one tribal and one public) were surveyed on a Great Lakes Indian Reservation. The seventy-eight item survey replicated a previous study on another reservation. The instrument reported data by age, gender, school, ethnicity, socio-economic status, incidence of high-risk behaviours, self-esteem indicators, and incidence(s) of individual and family gambling. The results indicated statistically significant relationships between gambling habits, parental gambling, other high-risk behaviours, and self-esteem. The authors state that these findings have implications for American Indian youth and their

families, for tribal leaders making policy decisions, and for social workers who provide services to these communities (Journal Abstract).

Note: Co-published simultaneously with the Journal of Human Behavior in the Social Environment, 2(1/2): 5-17

Pobihushchy, A. L. (1999). *Changes and Choices: A Psycho-Educational Group Process for Women Identified by Child Welfare Authorities as at Risk of Having their Children Removed Due to Substance Misuse.* Thesis (M.S.W.)--The University of Manitoba.

Abstract: This practicum describes a sixteen session psycho-educational group, for women who had been identified by Child Welfare Authorities as at risk of losing their children due to substance misuse. Systems and addictions theories were combined with a feminist lens to inform and guide the work. A literature review identifies the barriers to treatment for women, and the dearth of treatment options available. It was hypothesized that the child welfare investigation and the attendant threat to the system would create the crisis that would unbalance the family system sufficiently to allow a supportive intervention to have an impact. Concrete supports such as child care and transportation were provided. The goal of the group was to empower the women to become active participants in self-identifying their struggles with substances, and in the planning and management of their treatment needs. The outcome and the evaluations indicate that this was accomplished, but much work needs to be done to endure gender specific treatment options are available (Author Abstract).

Schaefer, O. (1962). Alcohol Withdrawal Syndrome in a Newborn Infant of a Yukon Indian Mother. *Canadian Medical Association Journal*, 87, 1333-1334.

Abstract: Acute and chronic alcoholism and its social, medical and legal consequences are the most important problems faced by the authorities of the Yukon Territory in 1962. This paper was published as a stuporously intoxicated Indian woman, who had been almost continuously drunk for the previous two months, delivered an intoxicated, small, but full-term infant who developed typical withdrawal symptoms. Prior to this account being published, no cases of the alcohol withdrawal syndrome in newborns were found in the literature during searches carried out in June and October 1961 and again in July 1962 (Stokes and Ternowetsky, 1997).

Status of Women Council of the NWT (1996). *Keeping Women and Communities Strong: Women, Substance Abuse and FAS/FAE, an NWT Needs Assessment.* Yellowkniff, NWT: Status of Women Council of the NWT.

Abstract: Examines the special needs of women and teen girls who abuse alcohol or drugs and the influence of poverty, family violence, and sexual abuse on substance

abuse. The author argues that in dealing with women's substance abuse we can deal with FAS/FAE. Examines the experiences of women and girls who have abused alcohol and drugs, what happened when they tried to get help or treatment, and what they know about FAS/FAE. Also looks at what supports and resources there are for FAS kids, for kids who might have FAE, and for people who take care of them. The author concludes with recommendations about alcohol and drug abuse problems of NWT women and recommendations about stopping alcohol use during pregnancy (CWHN Abstract).

Swarun, S. (1987, September). How Sobriety Came to Alcohol Lake. *Chatelaine*.

Tait, C. (1998). *Exploring Issues of Substance Use during Pregnancy among Urban Aboriginal Women in Montreal.* Montreal, QC: Aboriginal Women of Montreal Inc.

Tait, C. (2000). *A Study of the Service Needs of Pregnant Addicted Women in Manitoba.* Winnipeg, MB: Prairie Women's Health Centre of Excellence.

Abstract: Describes service needs of pregnant women who are substance users. The author suggests a gender-sensitive model for treatment and extending treatment to women who present while intoxicated. This study examines & describes the service needs & experiences of pregnant women in Manitoba who have problems with substance misuse. The introduction reviews background to the study project, the work of the project committees, and the study methodology, which included interviews with women receiving services and with service providers. Part 2 reviews the range of programs & services available to pregnant women with substance misuse problems, including prevention programs, secondary prevention & early intervention programs, and detoxification & treatment programs. Part 3 profiles the interviewed women (including their socio-economic status & problems with substance misuse) and their experiences of pregnancy. It also discusses reasons why the women enter addiction treatment, the barriers to accessing treatment, the treatment experience, and reasons for leaving treatment, the challenges to maintaining recovery, and experiences of Aboriginal women in treatment. The end of part 3 includes participants' recommendations for improvements in the treatment process. Part 4 summarizes overall conclusions and the appendix includes a list of recommendations for reform which are also made throughout the report. The appendix also contains a copy of the service provider questionnaire.

University of New Mexico Center for Indian Youth Program Development. (1991). *What Will Jerri Do? American Indian Youth and Inhalant Abuse.* Albuquerque, New Mexico, University of New Mexico Center for Indian Youth Program Development.

Abstract: This video recording looks at a teenage girl who experiences peer pressure to try inhalants. The

girl's grandfather provides a traditional perspective on substance abuse. She discusses the physiological effects of inhalant abuse with a physician. The purpose of the film is to stimulate discussion among teenagers and to educate them about inhalant abuse.

Wall, T. L., Garcia-Andrade, C., Wong, V., Lau, P., & Ehlers, C. L. (2000). Parental History of Alcoholism and Problem Behaviors in Native American Children and Adolescents. *Alcoholism: Clinical and Experimental Research*, 24, 30-34.

Abstract: A positive family history of alcoholism is one of the most consistent and powerful predictors of a person's risk for developing this disorder. This finding has stimulated much research on etiological vulnerability factors and mechanisms by which children of alcoholic parents are at high risk for developing alcohol-related problems. In primarily Euro-American samples, parental alcoholism has been associated with a variety of negative outcomes for children and adolescents, including problematic behavior. Native-American Indians, in addition to high rates of alcoholism and alcohol-related mortality, have the highest prevalence of a positive family history for alcoholism of all ethnic groups in the United States. This study used the Achenbach Child Behavior Checklist (CBCL) to evaluate behavioral problems in 96 Mission Indian children and adolescents based on the presence or absence of parental alcohol dependence and sex of the offspring. Consistent with previous research, results indicated a high prevalence of a positive family history of alcoholism in these Native-American youths. Seventy-four percent of the offspring had either one or both parents with alcohol dependence (children of alcoholics). Only 7% had no first- or second-degree alcoholic relatives. Results indicated that sons of alcoholics scored significantly higher on the Total Behavior Problem scale, as well as the Internalizing and Externalizing scales, of the CBCL than sons of non-alcoholics, whereas there were no significant differences in CBCL scores between daughters of alcoholics and daughters of non-alcoholics. It is noteworthy that scores on the CBCL for Mission Indian children of alcoholics were comparable to scores in the published literature of children of alcoholics of other ethnicities. In addition, a relatively low percentage of youths were identified with significant levels of behavioral problems. These findings suggest that sons of alcoholics of Mission Indian heritage experience more problems than sons of non-alcoholics, but also suggest that Mission Indian children of alcoholics are not more vulnerable to behavioral problems than children of alcoholic parents of other ethnic backgrounds.

Young, N. K., Gardner, S. L., & Dennis, K. (1998). *Responding to Alcohol and Other Drug Problems in Child Welfare: Weaving Together Practice and Policy.* Washington, DC: CWLA Press.

Abstract: This is an American source that focuses on the connection between alcohol and other drug problems and child welfare services. Many parents coming into contact

with the child welfare system are users and abusers of alcohol and other drugs, the effects of which impair their parenting skills and threaten the safety of their children. This guidebook cites estimates of 40 to 80% of all the families in the child welfare systems in the United States as alcohol and other drug users/abusers. In addition to problems with substance abuse, these parents also face difficulties due to the status as low income earners, the behaviour of their adolescent children, family violence, and mental health issues. As a result, a paradox is driving the future of the child welfare system: decisions and resources outside the child welfare system will determine how well that system can serve some of its most important clients - those who are in the caseloads of other agencies, as well as child welfare.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Theme 4: Children in Care

Avina, C. (1993). *Effects of Forced Removal from Family and Culture on Indian Children.* Twin Cities, MN: NAES College, University of Nevada, Reno.

Abstract: This is one Native American women's account of how she was affected by having been removed from her biological family by social welfare system before ICWA, (Indian Child Welfare Association), was enacted. Upon surveying the Native American community in which she lived and worked the author sought to identify forced removal of Native American children from their families and culture as one of the causes of the breakdown within Native American communities. The symptoms are many, however, without the foundation of connection to one's people and culture one is left within a void.

Balto, B. (2005). Mediator Directiveness in Child Custody Mediation: An Exploration of Alternatives and Decision Making. *Mediation Quarterly*, Spring Vol. 7, 215.

British Columbia Human Rights Commission (2001). *Removal of Aboriginal Children from their Families by the Ministry of Children and Families.* Vancouver, BC: BC Human Rights Commission.

Abstract: The goal of this paper was to address the disproportionately high removal of Indigenous children from their families. The report identifies a broad range of societal factors as contributing to the high rate of apprehension of Indigenous children, including poverty and lack of due process in family court proceedings. As the goal of the commission is to focus on individual rights, and it is powers are statutorily defined, the report does not identity or discusses issues of jurisdiction.

Chau, S., Fitzpatrick, A., Hulchanski, J. D., Leslie, B., & Schatia, D. (2001). *One in Five ... Housing as a Factor in the Admission of Children to Care.* Toronto, ON: Centre for Urban and Community Studies.

Abstract: This report summarizes the findings of a research project designed to determine the extent to which housing is a factor in the decision to place children in care and the decision to return them to their homes. This research replicated a study carried out in 1992. The 2002 survey focused on two key questions asked of family service workers about the housing conditions experienced by clients of the Children's Aid Society of Toronto. The questions were: (1) In your opinion, was the family's housing situation one of the factors that resulted in admission of a child or children into care? (2) In your opinion, was there any delay of the return home of the children from care due to housing-related problems? A premise of this research is that access to adequate and affordable housing will not necessarily prevent child admissions to care. However, adequate housing may: (a) reduce the number of admissions by stabilizing families' living situations in ways that promote children's well-being; and (b) reduce the delay in the return of children to their homes because of housing problems. The study, the authors say, raises broader questions that no study on its own can answer. That is, could the incidence of child abuse and neglect be reduced if more families had access to affordable, adequate, and appropriate housing? This the authors say is a critical question for all child welfare organizations, all levels of government, and the community in general.

Chiodo, D., Leschied, A. W., Whitehead, P. C., & Hurley, D. (2003). *First Nation Children Seen at the CAS of London and Middlesex.* London, ON: University of Western Ontario.

Abstract: The present research collected information regarding the child's family of origin. Of the children seen at CAS in 1995 and 2001, 77.5% are Canadian (n = 808). Thus, a study of differences among children and their families from various ethnic minorities seen at the CAS in both years was not conducted. First Nation children represent 7.5% of children sampled in both years (n = 78). The remaining children (10.4%) are from European, Asian, Middle Eastern, African, South American, Central American, and Caribbean origin. The frequency of children within each of these ethnic categories ranges from one to 13 cases. Information regarding the child's family of origin was missing in 4.6% of the cases. Since First Nation children represent the largest ethnic category, descriptive information related to this group of children and their families was gathered. Presented first is a brief review of the literature on Native child welfare.

Dunlop, K. (1996). *Unique Aspects of Aboriginal Child Protection Cases.* Winnipeg: Manitoba: Paper prepared for the Law Society of Manitoba, Legal Studies Department: Publication #F5-75.

Farris-Manning, Zandstra, M., & Foster LIFE Inc. (2002). *Children in Care in Canada: A Summary of Current Issues and Trends with Recommendations for Future Research.* Ottawa, ON: Child Welfare League of Canada.

Abstract: The National Children's Alliance of Canada, in its desire to become more knowledgeable about the status of children in care in Canada, commissioned the Child Welfare League of Canada to develop an informative position paper for dissemination to the Canadian people, organizations involved in child welfare, and governmental representatives interested in moving forward in research and policy development. In addressing the subject of children in care in Canada, this paper attempts to answer

broad questions; highlights some current statistics and gaps in data; highlights key issues and current trends; and identify recommendations for future research. Adherence to and relevance of the UN Convention on the Rights of the Child will be addressed. A brief but informative review of the situation with Aboriginal children and agencies is also provided.

Hebert, E. I. (1995). *An Overview and Analysis of First Nations Child and Family Services in BC: Prepared for the Gove Inquiry into Child Protection.* Victoria, BC: Gove Inquiry into Child Protection.

Abstract: This paper examined the policies and practices of on-reserve and urban First Nations initiatives in child welfare to ascertain differences in providing services to First Nations children at risk, children-in-care and their families.

Hogan, P. T. S. S. (1988). Minority Children and the Child Welfare System: An Historical Perspective. *Social Work*, 33, 493-498.

Abstract: Current treatment of minority children in the U.S. child welfare system continues to reflect racial bias. This article traces the historical treatment of minority children in the child welfare system, reviews recent child welfare statistics and research studies, and examines issues in policy and service provision. Proposed roles for the social work profession in making the child welfare system more responsive to the needs of minority children and families are discussed.

Holland, P., Gorey, K. M., & Lindsay, A. (2004). Prevention of Mental Health and Behavior Problems among Sexually Abused Aboriginal Children in Care. *Child & Adolescent Social Work Journal*, 21, 109-116.

Abstract: The preventive impact of a multi-method intervention program for children in care who had been sexually abused is the focus of this agency-based study. Participants were Aboriginal children of the Stól:lö Nation in British Columbia, Canada. It suggested that such programs offered in child welfare contexts could actually prevent many mental health and behavioral problems that otherwise would be more prevalently experienced by such traumatized children in care.

Johnston, P. (1983). *Native Children and the Child Welfare System.* Ottawa: Canadian Council on Social Development.

Abstract: This report covers some of the reasons why such a disproportionate number of Native children are in the care of child welfare authorities in Canada and outlines some of the possible solutions to reducing these numbers. This publication presents a brief history of child welfare in relation to services provided to Aboriginal peoples and gives a detailed description of child welfare policies in each of the provinces of Canada. This is an important

publication in that it had a major impact on the social work profession regarding child welfare services to Aboriginal children. However, the book's data has become dated and does require some revisions but nevertheless, its contribution to the development of Aboriginal-controlled child welfare services cannot be understated.

Jones, K. E. (2003). Maintaining a Long-term Commitment to Children in Care: Factors that Influence the Continued Capacity of Foster Parents Who are Raising First Nations Children with FAS/FAE in Rural and Reserve Communities. Faculty of Education, University of Manitoba.

Kellington, S. (2001). *"Missing Voices": Mothers at Risk for or Experiencing Apprehension in the Child Welfare System in British Columbia.* Vancouver, BC: National Action Committee on the Status of Women - BC Region

Abstract: The National Action Committee on the Status of Women - BC Region received funding from Status of Women Canada to initiate this research project, examining the experiences of women in the child welfare system. This project documents and draws attention to the experiences, concerns and issues of women who are mothers dealing with the experience or threat of child apprehension in BC. In talking with women who are front line services providers with NAC member agencies and organizations the author was consistently told that one of the most under-serviced groups they work with are mothers dealing with the child welfare system. Over the summer of 2000 the project coordinator produced a literature review for the project which examined some historical and background information on the development of the child welfare system in BC and innovative or particularly feminist projects/programs in other jurisdictions that might provide alternate and more socially just frameworks for how child welfare services could be delivered. It also provided an overview of issues specific to 10 groups of women identified as particularly vulnerable within the child welfare system: (i) Aboriginal women; (ii) Women who use substances; (iii) Women with mental illness; (iv) Women living in poverty; (v) Women with disabilities; (vi) Women who grew up in the child welfare system; (vii) Women who are refugees or immigrants; (viii) Women who are escaping violence; (ix) Women living in northern, remote or rural areas; and (x) Lesbian women.

Leonoff, H. (1994). *The Practical Approach to Child Protection Proceedings.* Winnipeg: Manitoba: Paper prepared for the Law Society of Manitoba, Legal Studies Department: Publication #F5-20.

Mayer, B. (1989). Mediation in Child Protection Cases: The Impact of Third-Party Intervention on Parental Compliance Attitudes. *Mediation Quarterly*, Summer, No. 24, 89-106.

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Mitic, W. & Rimer, M. (2002). The Educational Attainment of Children in Care in British Columbia. *Child & Youth Care Forum*, 31, 397-414.

Abstract: The purpose of this study was to determine if there was a difference in academic performance between children in care, referred to in British Columbia as children in continuing custody (CCC), and the general population of students in Grades 4, 7 and 10 in the areas of writing, reading, and numeracy. Data for the study consisted of merging information on children in continuing custody with the Foundation Skills Assessment (FSA) scores on all students in the public school system in British Columbia. Academic performance among CCC was found to be significantly lower than in the general population of students. This finding occurs across all grades studied and across all subject categories. Implications of the findings are discussed and a comprehensive strategic model is presented (Journal abstract).

Morrissette, P. J. (2005). The Therapeutic Dilemma with Canadian Native Youth in Residential Care. *Child and Adolescent Social Work*, 8, 89-99.

Abstract: The author examines treatment strategies that seem to inadvertently create a psychological dichotomization in Canadian Aboriginal youth who are placed in mainstream residential care facilities. These facilities, based on non-Native value systems and conventional approaches attempt to alter the young person's attitude and behaviour to an acceptable standard as defined by the dominant society. Unfortunately, the author states that these efforts often result in the opposite. The paper draws on the differences that exist between Native and non-Native cultures, while integrating Freud's position regarding the conflict of realities and ego-splitting. The implications of providing mainstream residential services to the Aboriginal population are also explored.

Northwest Indian Child Welfare Association (2005). *Cross-Cultural Issues in Out-of-Home Care* (video). Portland, Oregon: Northwest Indian Child Welfare Association.

Abstract: The video addresses placement of Indian children in substitute care, introduces cultural issues involved in placement decisions, and demonstrates why accommodation of the Indian Child Welfare Act is good practice.

Ontario Native Women's Association (1982). *Remove the Child and the Circle is Broken: A Response to the Proposed Children's Act Commission Paper.* Thunder Bay, ON: Ontario Native Women's Association.

Palmer, S. & Cooke, W. (1996). Understanding and Countering Racism with First Nations Children in Out-of-Home Care. *Child Welfare*, 75, 709-725.

Abstract: Although First Nations communities in Canada are increasingly taking control of their own child welfare services, their children are still overrepresented in out-of-home care. First Nations children are frequently placed in non-Native environments where they encounter racist attitudes and behaviours. This situation originated in assimilation policies in which governments removed First Nations children from their families, placing them in residential schools, and late, in non-Native foster or adoptive homes. This article suggests ways for social workers and foster care givers to combat racism, both individually and by supporting the initiatives of First Nations peoples to regain control of their own children (Stokes & Ternowetsky, 1997).

Raychaba, B. (1992). We get a Life Sentence: Young People in Care Speak Out on Child Sexual Abuse. *Journal of Child and Youth Care*, 129-139.

Abstract: This article reports on the views and opinions of young people in child welfare care on the issue of child sexual abuse in Canada. The report was prepared by a member of the National Youth in Care Network with the input of a number of young people (many of whom were survivors of child sexual abuse). The focus is on a number of specific areas of concerns: Legal issues; rural/remote areas and Native communities; treatment issues; and public awareness and primary prevention.

Reid, W. J., Kagan, R. M., & Schlsberg, S. B. (1988). Prevention of Placement: Critical Factors in Program Success. *Child Welfare*, 67, 25-36.

Abstract: Initial studies of home-based family counseling programs have demonstrated success in keeping children out of institutional placements: little is known, however, about the characteristics of families or children or service utilization that might predict program success. This study of families where placement was avoided and families where a child ended up in placement throws light on the issue.

Stuart, N. (1979). A Macroanalysis of Child Care Admissions. *Child Welfare*, 58, 642-649.

Abstract: Research which explores how levels of admissions of children to care in Ontario are affected by environmental and organizational factors is described. The research entailed the use of multivariate analysis (correlation and multiple-regression analysis) to identify the relationship between child care admission rates by agency districts and a number of environmental and organizational variables. The analysis showed that four variables in particular had a significant effect on child care admission rates: (1) the percentage of the population who were Native Indians; (2) the percentage of the population living in rural areas; (3) the percentage of the population over five with less than ninth grade education, and (4) the percentage of foster care places which were vacant (Author Abstract, edited).

Thompson, A. H. & Fuhr, D. (1992). Emotional Disturbance in Fifty Children in the Care of a Child Welfare System. *Journal of Social Service Research*, 15, 95-112.

Abstract: Fifty Canadian children in out-of-home placements under the jurisdiction of a child welfare district office were administered a battery of psychological assessment instruments. The purpose was to obtain an estimate of the proportion showing psychopathology. The child's social worker's opinion on the presence or absence of psychopathology and need for mental health services was also determined. The results showed that 72 percent of the children were rated by their social workers as displaying emotional disturbance, with 56 percent recommended for counselling. Depending on the cut-off level used, the test results showed psychopathology rates ranging from approximately 60 to 80 percent. Native Indians were overrepresented in the sample, but showed no meaningful differences from non-Natives in psychopathology levels. The overall profile of tests results suggested that the sample was characterized by disorders that are relatively enduring and difficult to treat, rather than by those expected in reaction to advise social conditions (Journal Abstract).

Timpson, J. B. (1993). *Four Decades of Child Welfare Services to Native Indians in Ontario: A Contemporary Attempt to Understand the "Sixties Scoop" in Historical, Socioeconomic and Political Perspectives.* D.S.W. Dissertation, Faculty of Social Work, Wilfrid Laurier University, Ontario.

Abstract: This research sought to understand the high rates of Indian children in the care of Ontario's Children's Aid Societies from the 1950s to the 1970s. It examines the historical interaction of public policy, child welfare services and First Nations' social, economic and cultural change. The author uses interview data from Native individuals, CAS workers and public servants. In addition, government archives and the records of one child protection agency are used as data sources. The research examines in-care rates of Reserve Status Indian children from 1955 to 1975 in Ontario and admission rates in one agency. It uses financial reports to complement and explain some trends. Admissions rates between 1964 and 1974 show variations between and within communities are analyzed using oral histories, archival data and the literature. An association between sudden change and child-in-care rates is demonstrated. The reasons for the high rates of Indian children in care are complex. Many of the Ontario Indian children in care in the 1960s and 1970s were children and grandchildren of two generations damaged by the effects of post World War II expansion. Aboriginal people in Northern Ontario experienced serious cultural trauma following relocation, loss of independent means of support, and new educational systems that were incompatible with their traditional beliefs and life styles. These stressors revealed themselves in high rates of alcohol abuse precipitating incidents involving the child protection agency.

Traditional systems were either strained or inaccessible to the Children's Aid Societies. Child welfare workers, faced with new problems in the 1950s and 1960s, recognized differences and made creative adaptations probably keeping the in-care rates lower than might have been expected. Gaps in jurisdiction and accountability in the larger system prolonged the situation of escalating rates because the out-of-control costs and their implications could not be easily detected. Three interacting pandemic factors drove program development and hindered the development of more appropriate approaches despite a flexible federal-provincial agreement. They were: equality ideology; ignorance about Aboriginal people; and lack of systemic disincentives for other approaches in Indian child welfare financial administration. Individual service providers and the public servants were pivotal in hindering or maximizing the agreement's potential. This hinged on their denial or recognition of inherent difference sin the First Nations. Jurisdiction and accountability disputes still prevail. First Nations' self-governing institutions face the dual task of healing the wounds of the past and building appropriate systems to deal with the future (Author Abstract).

Trocme, N., Fallon, B., Daciuk, J., Tourigny, M., & Billingsley, D. (2001). Canadian Incidence Study of Reported Child Abuse and Neglect. *Canadian Journal of Public Health*, 92, 259-263.

Walmsley, C. (2004). Talking about the Aboriginal Community: Child Protection Practitioners' Views. First Peoples Child & Family Review, 1, 63-71.

Abstract: Child protection practitioners view Aboriginal communities as victim, adversary, participant, partner, and protector of children. These representations of communities are derived from interview data with 19 Aboriginal and non-Aboriginal child protection social workers in British Columbia, Canada. The representations of the community are informed by the practitioner's geographic relationship to the community and the length of community residency (including whether it's the practitioner's community of origin). Practitioners view communities as a victim or adversary when no relationship of trust exists with the community. Practitioners view communities having a participative or partnership role in child protection when trust has developed. When communities take full responsibility for children's welfare, practitioners view the community as the protector of children. No clear association was found between the different representations of the community and the practitioner's culture or organizational auspices. The practitioner's own vision of practice is believed to significantly influence the relationship that develops with the community.

Walter, B. & Isenegger, J. A. (1). *Best Interests in Child Protection Proceedings: Implications and Alternatives.* Thompson, MB, Paper prepared for Awasis Agency of

Northern Manitoba.

Zylberberg, P. (1991). Who Should Make Child Protection Decisions for the Native Community? *Windsor Yearbook to Access to Justice*, 11, 74-103.

Abstract: Zylberberg states there is a crisis in the Child Welfare System as it relates to Native children. They are greatly over represented in care, with the result that they are lost to both their own parents, and to their communities. In the long term, these children grow up without an adequate sense of identity, while the bands lose their "most vital resource in ensuring their integrity and future." Three models have been established for dealing with the crisis. In the first, both the traditional agencies and courts retain their power, but are directed to take Native concerns into account. This is the Ontario model, and reported decisions reveal that it is not an adequate response. In the second, applied in Manitoba, the traditional courts are retained, but the agencies are replaced by Native community run agencies. Insofar as this relies on the ability of judges to make "best interests" judgments for Native children, it presumes a similarity of experiences and expectations between those judges and Native communities that rarely exists. The third option is that proposed by this paper, and applied in the United States. That model relies upon Native tribunals as well as Native protection agencies, and alone holds out the possibility of reversing Native child welfare crisis. The paper explores the provisions of the United States' legislation, and argues for similar provisions in Canada, both on a practical and on a political basis (Author abstract).

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Theme 5: Colonization and Assimilation

Adams, H. (1975). The White Ideal and the Colonized Personality. In *Prison of Grass: Canada from the Native Point of View* (pp. 163-172). Saskatoon, SK: Fifth House.

Abstract: This important book was one of the first books written by an Aboriginal person on the scars that colonization leaves on the identity of Aboriginal peoples. This chapter in particular covers how discrimination and its brutal effects in early life leave scars of hostility and a self-consciousness about being Indian that has very difficult to overcome for Indigenous peoples in Canada.

Ahenakew, F. & Wolfart, H. C. (1996). *Our Grandmothers' Lives as Told in their Own Words.* Regina, SK: Canadian Plains Research Centre.

Annett, R. K. D. (2001). *Hidden from History: The Canadian Holocaust The Untold Story of the Genocide of Aboriginal Peoples by Church and State in Canada A Summary of an Ongoing, Independent Inquiry into Canadian Native "Residential Schools" and their Legacy.* Port Alberni, BC: The Truth Commission into Genocide in Canada.

Abstract: This report is the child of a six-year independent investigation into the hidden history of genocide against aboriginal peoples in Canada. It summarizes the testimonies, documents and other evidence that proves that Canadian churches, corporations, and the government are guilty of intentional genocide, in violation of the United Nations Convention on Genocide, which Canada ratified in 1952, and under which it is bound by international law. This report is a collaborative effort of nearly thirty people. And yet some of its authors must remain anonymous, particularly its aboriginal contributors, whose lives have been threatened and who have been assaulted, denied jobs and evicted from their homes on Indian reserves because of their involvement in this investigation. Among its rich discussion, it discusses the treatment of Aboriginal women, sterilization and abortions.

Armitage, A. (1999). Comparing Aboriginal Policies: The Colonial Legacy. In J.Hylton (Ed.) (Ed.), *Aboriginal Self-Government in Canada.* Saskatchewan, SK: Purich.

Armitage, A. (1995). *Comparing the Policy of Aboriginal Assimilation: Australia, Canada and New Zealand.* Vancouver: UBC Press.

Abstract: The author of this book focuses on how the Aboriginal peoples of Australia, Canada and New Zealand became minorities in their own countries in the nineteenth century. This is the first systematic and comparative treatment of the social policy of assimilation followed in Australia, Canada and New Zealand. Australia began by denying the Aboriginal presence, Canada by registering all 'status' Indians, and New Zealand by giving all Maori British citizenship. Children received particular attention under the policy of assimilation, as there has always been a special interest in shaping the next generation. The missionaries, teachers and social workers who carried out this work were motivated by the desire to save unfortunate, but in the process, children were required to leave their families, communities, languages and cultures behind. This book not only provides comprehensive and comparative data on the conduct of assimilation policy but also examines its origins and rationale. In the end, the policy is shown to be an expression of racist and colonial nature of the immigrant societies. Today, as Aboriginal societies reassert themselves, there are grounds for hope that a plural social policy can be developed to accommodate the differences between Aboriginal and non-Aboriginal societies (Abstract, edited).

Assembly of First Nations (1994). *Breaking the Silence: An Interpretive Study of Residential School Impact and Healing as Illustrated by the Stories of First Nations Individuals.* Ottawa, ON: Assembly of First Nations.

Abstract: This study sought to understand the impact of residential schools on First Nations individuals, families and communities by documenting the life stories of 13 adults who attended residential school and children. The account of these individual's stories reflects how residential schools have impacted the lives of First Nations peoples and subsequent generations in very complex and confusing ways. The final chapters turn to the question of healing and ways to recover from the wounds inflicted by these early educational experiences on the First Nations psyche.

Brave Heart, M. (1999). Oyate Ptayela: Rebuilding the Lakota Nation through Addressing Historical Trauma among Lakota Parents. *Journal of Human Behavior in the Social Environment*, 2, 109-126.

Bull, L. (1991). Indian Residential Schooling: The Native Perspective. *Canadian Journal of Native Education*, 18, 3-63.

Cannon, M. (1998). The Regulation of First Nations Sexuality. *The Canadian Journal of Native Studies*, XVIII, 1-18.

Abstract: This paper examines Canada's Indian Act and documents official colonial efforts toward making heterosexuality compulsory in First Nations communities. The first part of the paper establishes critically the broad range of gender and erotic diversity in First Nations communities prior to European contact. The second part explores racist, patriarchal and heterosexist knowledge and how they worked to regulate those preferring same-sex intimacies. The paper endorses a move away from

treating race, gender and sexuality as separate or mutually exclusive categories of experience and analysis toward recognizing these configurations as a system of relations. It proposes de-marginalizing the intersection of race, gender and sexuality in current theories of state formation and First Nations research.

Chagny, M. (2005). *Native Women and their Homes: Gender, Housing and Identity, Case Study: Chisasibi, Northern Quebec.* Thesis (M.Arch.)--McGill University, 1999.

Abstract: Cree communities in Northern Quebec have been going through rapid changes since the first arrival of the Euro-Canadians on their lands. Their customs, their houses and their eating habits have been deeply influenced by western living patterns. Today, the houses and the community designs remind more of the suburban Canadian landscape. Yet, Native social, cultural and natural environment still differs from non-Native communities in Canada. Traditionally, women used to play an important role in the domestic area. Due to colonization, Native women have lost their status and are not part of the decision making process of their homes. Despite that, Native women have continued to play a special role in fostering a sense of identity in their communities. It is therefore important to involve them in housing projects in order to find designs more adapted to the needs of their families. The case study took place in Chisasibi, a Cree village at the North of James Bay, which has been relocated 17 years ago, and been living in fully equipped houses based on western designs. This thesis aimed at revealing the opinion of Native women about their domestic environment and collects their suggestions for future improvements. The results showed that Native families' lifestyles have become more and more diversified: some want to incorporate traditional behavior patterns, other on the contrary, are more inclined in living the western way. Of course age and social background play an important role in their opinions. Still, the major critic concerns the inappropriate designs, the lack of space and storage which tend to influence the way people use the space in the house. The thesis pointed out the importance of defining housing layouts in accordance to the Native families' choices and sense of identity (Author Abstract).

Chrisjohn, R. D., Young, S. L., & with contributions from Maraun, M. (1994). *The Circle Game: Shadows and Substance in the Indian Residential School Experience in Canada.* Ottawa: Royal Commission on Aboriginal Peoples.

Abstract: The authors of this paper look at the effect residential schools have had on the psyche of Aboriginal peoples and successive generations. Individuals who attended residential schools now appear to be suffering law self-esteem, alcoholism, somatic disorders, violent tendencies, and other symptoms of psychological distress (called Residential School Syndrome). While these symptoms seem endemic to Aboriginal Peoples in general (and not limited to those who attended residential school), this is likely to have come about because successive generations of attendees passed along their personal psychological problems to their home communities and through factors such as inadequacy of parenting skills. In order to heal the right the residential school experience may have created between Aboriginal peoples and Canadian society at large, and in order to heal those individuals who still suffer the consequences of their school experiences, the authors believe it is necessary and appropriate to establish formally the nature of Residential School Syndrome, causally link the condition to residential school abuses (physical, sexual, or emotional), determine the extent of the influence on Aboriginal populations, and suggest appropriate individual and community interventions that will bring about psychological and social health.

Coates, K. (1991). *Best Left as Indians: Native-White Relations in the Yukon Territories, 1840-1973.* Montreal: McGill-Queen's University Press.

Abstract: This book reviews the history of Native-white relations in the Yukon Territories. It examines economic relations, the nature of social contact and the interaction of church, state and Native peoples. The final section examines the diverse and rapidly changing nature of Native-white relations in the post-war era while Chapter 7 reviews the role of the church in the education of Native children.

Coates, K. & Powell, J. (1989). *The Modern North: People, Politics and the Rejection of Colonialism.* Toronto: J. Lorimer.

Abstract: The Modern North Kenneth Coates and Judith Powell examine the experience of the Yukon and the NWT from the Berger inquiry of 1975 to the present. Untangling the varied strands the make up the Northern tapestry - its resourceful people, its awesome physical landscape, its political and economic agenda in the late 1980s - they portray in vivid colours a society struggling to cast off the chains of colonialism and define its own future.

Deiter, C. (1999). *From Our Mothers' Arms, The Intergenerational Impact of Residential Schools in Saskatchewan.* Toronto, ON: United Church Publishing House.

Abstract: Constance Deiter unveils the stories of women and men who attended residential schools in Saskatchewan. Using personal interviews and reflections, she exposes the intergenerational impact these schools have had on First Nations people.

Fournier, S. & Crey, E. (1997). *Stolen from our Embrace: The Abduction of First Nations Children and the Restoration of Aboriginal Communities.* Vancouver: Douglas and McIntyre, Ltd.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Abstract: This book is a hard-hitting, compassionate look at the experience of Aboriginal children in Canada, from first contact through residential schools and the Sixties Scoop to the inspiring recovery of many First Nations today. This is a telling of the stories and experiences of Aboriginal children in Canada, including residential schools and the Sixties Scoop. First person accounts of the realities of First Nations experiences in the child welfare system are powerful. The reader cannot feel anything but compassion and a little anger towards a system which has left so many families broken. The examples of communities and their recovery provide the reader with hope for the future.

Furniss, E. (1 A.D.). *A Conspiracy of Silence: The Care of Native Students at St. Joseph's Residential School.* Williams Lake, BC: Cariboo Tribal Council.

Furniss, E. (1995). *Victims of Benevolence - The Dark Legacy of the Williams Lake Residential School.* Vancouver, BC: Arsenal Pulp Press.

Abstract: This is a revealing study of two tragic events that took place at an Indian residential school in British Columbia which underline the profound impact the residential school system had on Aboriginal communities in Canada throughout this century. Victims of Benevolence examines the death of a runaway boy and the suicide of another while both were students at the Williams Lake Indian Residential School during the early part of this century. Embedded in their stories is the complex relationship between government, church and Aboriginal peoples that continues today. The book provides a glimpse into the dark legacy of Indian residential schools in Canada. This story of the tragic deaths of two young boys, and the conditions at a Residential school in Williams Lake has been reconstructed from events recorded in archival documents. The government investigations, and the responses of the Oblates to the deaths has been retold as they have much relevance to current discussions of the impact of the residential schools on First Nations peoples in Canada. The author emphasizes that although the residential schools have now closed, the relationships that existed between First Nations peoples, the church and the government, that are central to this account, still persist today.

Gagne, M. A. (1998). The Role of Dependency and Colonialism in Generating Trauma in First Nations Citizens: The James Bay Cree. In D. Yael (Ed.) (Ed.), *International Handbook of Multigenerational Legacies of Trauma: The Plenum Series on Stress and Coping* (pp. 355-372). New York: Plenum Press.

Gryphon Productions Ltd. (1993). Beyond the Shadows (video). Gryphon Productions Ltd.

Abstract: Beyond the Shadows is about the devastating effects of residential/boarding schools on Canadian Indians and about the widespread sexual and physical abuse which Native people were subjected to. The video relates the historical background of these government mandated schools while also depicting painful personal experiences: the causes of "multi-generational grief" and the healing process under way in communities today.

Haig-Brown, C. (1988). *Resistance and Renewal: Surviving the Indian Residential School.* Vancouver, BC: Tillacum Library.

Abstract: This book is a revealing and disturbing collection of Aboriginal perspectives on the Kamloops Indian Residential School in British Columbia, and a more general study of the tragic phenomenon of residential schools in Canada. Thirteen interviews with Native people, all former students of the school, form the basis of the book - a frank depiction of various aspects of school life, and a telling account of the system's oppressive environment which effectively sought to stifle Native culture. The book includes a bibliography and a discussion of research methodology.

Hick, S. (2002). Social and Aboriginal Peoples: The Canadian Legacy. In *Social Work in Canada: An Introduction.* Toronto, ON: Thompson Educational Publishing, Inc.

Abstract: This chapter examines social work with Aboriginal peoples. The author states to understand this aspect of contemporary social work and social welfare, however, it is necessary to begin with the history of relations between Aboriginal peoples and the European settlers who made Canada a colony, first of France and then of Britain. With the founding of Canada, the social relations between the original inhabitants and the colonizer were expressed in the Indian Act and the reserve system. These continue to shape contemporary relations between Aboriginal peoples and mainstream Canadian society. The chapter begins briefly by describing the Aboriginal peoples of Canada. It continues with a brief review of the history of colonialism in Canada and its contemporary legacy. It also examines the residential schools and early child welfare systems, which were attempts by the government to wipe out Aboriginal societies altogether. The chapter examines the issues pertaining to the provision of welfare and social services to Aboriginal peoples, and outlines the basic principles that underlie and Aboriginal approach to social work practice. The factors that make a variety of social work interventions successful are discussed, as well as the question of who will provide services to Aboriginal peoples.

Hill, B. (1995). *Shaking the Rattle: Healing the Trauma of Colonization.* Vancouver, BC: Theytus Books Ltd.

Abstract: This publication by Mohawk author Barbara-Helen Hill examines the role that colonization plays in the individual lives of modern Indigenous peoples. By

examining the destruction of kinship systems, spirituality, and tribal affiliation, the author finds the sources of much of abuse, alcoholism and suicide among Native people today. Hill examines the role colonization plays in the lives of modern Indigenous peoples. The past holds the answers for much of the social problems facing Aboriginal people and communities. Their roots extend back into the past and can only be understood once an understanding of their reasons for being is reached.

Horejsi, C., Craig, B. H. R., & Pablo, J. (1992). Reactions by Native Americans to Child Protection Agencies: Cultural and Community Factors. *Child Welfare*, 71, 329-342.

Abstract: The oppression suffered by Native Americans has so undermined their culture and ability to parent that child abuse and neglect are frequent problems. Yet the history of oppression often seriously damages the capacity of many Native American parents to accept help from child protective service agencies and staff members. This article explains the particular characteristics and behaviours of some Native American parents, and closes with a summarized guide to understanding these parents and to appropriate behaviour on the part of social workers.

Hudson, P. & McKenzie, B. (1985). Child Welfare and Native People: The Extension of Colonialism. *The Social Worker*, 49, 63-88.

Abstract: Hudson and McKenzie begin with an examination of the problems and some of the current interpretations given for Native child neglect. An examination of colonialism and its effects on the Native population in Canada, emphasizing the role of child welfare is undertaken. The article concludes with a discussion of policy and practice implications.

Ing, R. (2001). *Dealing with Shame and Unresolved Trauma: Residential School and its Impact on the Second and Third Generation Adults.* Thesis (Ph.D.)--University of British Columbia.

Abstract: 'Indian' residential schools have been a part of Canada's history since the 16th Century. This qualitative study presents the education of First Nations people from a different perspective. Using two Canadian policies of assimilation as a background, the shame and unresolved trauma associated with residential school education is examined. Ten 2nd and 3rd generation successful people whose parents endured residential schools from the 1920's to their closures in the early 1970s were purposely sampled; three are 2nd generation, and seven are 3rd generation. The most significant aspect of the research is that all ten participants have graduated from university or are currently undergraduates, and their parents also earned degrees, making them excellent role models in postsecondary education. This intergenerational aspect of residential schools is rarely acknowledged. What was shared--what finding out meant, what are the intergenerational impacts, how the participants move on, and how society moves on in view of the findings--is documented. The impacts of residential school included fifteen categories: denial of First Nations (FN) identity, belief in lies/myths about FN people, shame, poor self esteem, family silent about past, communication difficulties, expectation to be judged negatively, controlling father, experience of racism, violence and physical abuse in family, sexual abuse, alcoholism, parents who value education, and university education. These impacts were carried into the 2nd and 3rd generation with added consequences to twenty more for the 2nd and nine more impacts for the 3rd generation. This study is useful for a better understanding of this form of education (Author's Abstract).

Ing.R. (1990). *The Effect of Residential Schools on Native Child-Rearing.* Unpublished Master of Education Thesis, University of British Columbia.

Jaine, L. (1993). *Residential Schools: The Stolen Years.* University Extension Press, University of Saskatchewan.

Kelm, M.-E. (1998). A 'Scandalous Procession': Residential Schooling and the Reformation of Aboriginal Bodies. In *Colonizing Bodies: Aboriginal Health and Healing in British Columbia* (pp. 57-82). Vancouver, BC: University of British Columbia Press.

Knockwood, I. (1992). *Out of the Depths: The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie, Nova Scotia.* (2nd Edition ed.) Lockeport, NS: Roseway Publishing.

Abstract: This publication is based on the author's experiences living in an Indian residential school in rural Nova Scotia. Knockwood is a Micmac Indian woman who attended the school from 1936 to 1947. She begins her story with how her people believed that the school held promises of new beginnings for her people. However, horror awaited them the moment they passed through the doors and have continued to haunt them long after the building burnt to the ground. This book does not specifically address social services or child welfare issues but is an important book in that it is not enough to just read about the impact of residential schools but it connects the intellect with feelings of the people who experienced and felt its impact. Knockwood consistently contrasts traditional Micmac culture with the culture of the institution. Throughout the book there are a number of cultural characteristics that would be of interest to the human services professions. For example, the author comments that the residential school system forced children to hide their true feelings and their true identity in order to avoid embarrassment or punishment. Knockwood states that this trait was carried forth by the children into their adulthood and can be contributed to the misunderstanding that frequently occurs between whites in "authority" over Aboriginal people. The book

demonstrates the depth of pain and suffering is still present in First Nations communities and understanding this pain can allow for greater empathy from non-Aboriginal peoples - but it also demonstrates that a great deal of healing is still required before the goals of self-determination can be achieved by Aboriginal peoples.

Kulusic, T. (2005). The Ultimate Betrayal: Claiming and Re-Claiming Cultural Identity. *Atlantis: A Women's Study Journal*, 29.

Abstract: The author examines issues around Aboriginal peoples and child welfare programs. She includes a creative non-fiction testimonial about her own experience as an adoptee. The author's experience is placed within the broader colonial and political context of Canada and raises concerns about the current state of child welfare programs.

LaFrance, J. & Collins, D. (2003). Residential Schools and Aboriginal Parenting: Voices of Parents. *Native Social Work Journal*, 4, 104-125.

Abstract: This paper is based on stories shared by members of a First Nations community in a sharing circle that explored these individuals' experiences with the child welfare system. One of the major themes identified in this circle of sharing was the effect of residential school on their parenting. The authors indicate that they share these stories in a written context so that professionals working with Aboriginal peoples will have a greater understanding of the Aboriginal families who come to them for help.

Lee, B. (1992). Colonialization and Community: Implications for First Nations Development. *Community Development Journal*, 27, 211-219.

McGillivray, A. (1997). Therapies of Freedom: The Colonization of Aboriginal Childhood. In A. McGillivray (Ed.), *Governing Childhood* (pp. 135-199). Great Britain: Biddles Ltd., Guildford and King's Ltd.

Abstract: McGillivray, a Professor of Law, provides a historic look at programs of assimilation linking assimilationist policies to child welfare, protection and apprehension. This article provides an overview of the nation, Manitoba tripartite agreements, evolution of the Aboriginal child welfare and family service agencies in Manitoba. More particularly, it focuses on the abuses and shortcomings of the system and questions how Aboriginal communities can free themselves from legislative control.

McKenzie, B. & Hudson, P. (1985). Native Children, Child Welfare, and the Colonization of Native People. In K.L.Levitt & B. Wharf (Eds.), T*he Challenge of Child Welfare* (pp. 125-141). Vancouver, BC: UBC Press.

Abstract: This collaborative article written by Brad McKenzie and Pete Hudson examines the role of the child welfare system and its interaction with Native people.

The authors were the first to recognize the historical significance of colonialism of Native people within the existing Aboriginal child welfare regimes across Canada. The article provides reasoned and theoretical reasons for why so many Aboriginal children have been apprehended and placed in foster care. The article allows readers to reframe their analysis of the causes behind the high number of Aboriginal children in care and the failure of the child welfare system to stem this number or to provide effective homes in which the Aboriginal child need not run the risk of psychological and social isolation and eventual conflict with the law.

Mercredi, O. & Turpel, M. (2005). *In the Rapids: Navigating the Future of First Nations.* Toronto, ON: Penguin Books.

Abstract: This publication provides an overview of history, culture, social, political and economical structures of First Nation peoples prior to and during colonization providing a context for the challenges faced by today's First Nations children, youth and families.

Milloy, J. S. (1996). "Suffer the Little Children …" A History of the Residential School System, 1830 - 1992. In *For Seven Generations: An Information Legacy of the Royal Commission on Aboriginal Peoples*. Ottawa, ON: Royal Commission on Aboriginal Peoples.

Abstract: The residential school system's history is often marked by the persistent neglect and abuse of children and through them of Aboriginal communities in general. Residential schools have been arguably, the most damaging of many elements of Canada's colonization of this land's original peoples and, as their consequences still echo through the lives of Aboriginal peoples today. This research attempts to trace and understand, by reconstruction of the history of residential schools, the root, stem and dreadful blossoming of a system of persistent neglect and debilitating abuse coincident with the building of the schools and lasting until beyond their closure in the 1980s.

Milloy, J. S. (1999). *A National Crime: The Canadian Government and the Residential School System: 1879-1986.* Winnipeg, MB: University of Manitoba Press.

Abstract: This thoroughly research account of the residential school system in Canada provides an excellent overview of the role of government and the churches in the design and running of the schools as well as the impacts the schools had on the children and their families. Internal government documents demonstrate how the existence of the schools continued to be rationalized despite significant evidence of their devastating impact on Indian children. This essential reading for every Canadian who seeks to learn from colonization to understanding the thinking, actions and silence that makes the subjugation and oppression of people possible.

Moffitt, P. M. (2004). Colonialization: A Health Determinant for Pregnant Dogrib Women. *Journal of transcultural nursing*, 15, 323-330.

Abstract: (from the journal abstract) Childbirth for many Aboriginal women living in remote communities of the Northwest Territories, Canada, includes separation from their family and community for weeks at a time. This colonialization of childbirth, enforced for decades, is true for Dogrib Dene. Colonialization produces serious social consequences on the everyday lives of pregnant Aboriginal women, which results in lower health outcomes. This article provides a literature review of colonialization in Canada's far north establishing the position that colonialization is a determinant of health. The purpose of this article is to generate knowledge that will inform health professionals and ultimately reduce health disparities as experienced and evident among Dogrib women. By highlighting the concept of colonialization and establishing this concept as a determinant of health, nurses and midwives will identify disparities created through stressors of power and control. From there, culturally meaningful health promotion strategies will be developed and implemented within their nursing practice.

Morrissette, P. J. (1994). The Holocaust of First Nation People: Residual Effects on Parenting and Treatment Implications. *Contemporary Family Therapy*, 16, 381-394.

Napoleon, V. (2001). Extinction by Number: Colonialism Made Easy. *Canadian Journal of Law and Society*, 16.

Abstract: Nationhood can be defined either positively, which will lead to a civic model of citizenship, or negatively, from which an ethnic model of citizenship will ensue. Each approach has a direct, formative effect on a nation's political power and on its national and international relations. The ethnic model of defining First Nations, advanced by colonial governments via legislation and modern-day treaties and adopted by First Nations, diffuses First Nations political power and distorts First Nations national issues by reframing them as primarily social and economic disadvantages. Conversely, an inclusive civic model of nationhood will enable First Nations to rebuild and maintain their political strength and integrity by moving far beyond establishing their boundaries and internal identity on blood and ethnicity. Current-day political and legal discourse on self-government, aboriginal rights and title, and treaties is largely founded on western constructs of nationhood that arise from European history and cultures. First Nations constructs of nationhood remain unarticulated or obscured, or are discarded at the self-government and treaty negotiation tables to the detriment of First Nations. The consequence of this approach is to further entrench Canadian structural power imbalances rather than create positive political, economic, and social change for First Nations. A different approach is necessary. First Nations and western constructs of nationhood and citizenship must be critically examined and compared, and First

Nations must begin rebuilding inclusive, viable, civic societies based on nations, not on ineffective Indian Act bands (Journal Abstract).

Neu, D. & Therrien, R. (2003). *Accounting for Genocide: Canada's Bureaucratic Assault on Aboriginal People.* Halifax, NS: Fernwood Publishing.

Abstract: This book explores how economic rationalizations and accounting regimes have, and are, utilized by federal and provincial governments in Canada to perpetuate the socio-economic marginalization of Aboriginal peoples in Canada. Concepts of how federal economic policies and funding regimes play a mediating role in structuring power imbalances with Aboriginal governments and in disrupting equal access to resources are discussed. This is a must read for anyone interested in how the seemingly subtle funding regimes and practices play a role in the subjugation and oppression of Aboriginal peoples.

Patterson II, E. P. (1987). Native Peoples and Social Policy. In Shankar A. Yelaja (ed.) (Ed.), *Canadian Social Policy*. Waterloo: Wilfrid Laurier University Press.

Abstract: This article looks at Canadian Indian history and Canada's social policy towards Indians. It chronicles the development of Canadian Indian Administration and the Indian response to the 1969 White paper and the government's move toward a new policy based on multiculturalism and the Canadian and provincial government's commitment to preserving and enhancing the cultural heritage of Aboriginal people as well as the development of self-government as a leading issue in the 1980s.

Pompana, Y. E. (1997). *Devolution to Indigenization: The Final Path to Assimilation of First Nations.* M.S.W. Dissertation, University of Manitoba.

Abstract: First Nations must overcome the overt and covert forces of assimilation as they attempt to take over the cultural and structural control of their own institutions. Faced with government policies that guide the devolution process, First Nations leaders are caught in a dilemma of rejecting opportunities to control program delivery at the community level or accepting the possibility of further destruction of their culture. This study focuses on the processes that lead to this attack on the remnants of First Nations culture. One of the major culprits is indigenization. By replacing non-Aboriginal program deliverers with First Nations people, the First Nations are beguiled into the belief that the program is founded on First Nations culture. In fact, the program authority usually remains with the government. Governments devolve responsibility to the First Nations while retaining authority and control of funds. As such, First Nations are held responsible for failures while governments claim the successes. Ironically, the more successful a program, the greater the chances

for the forces of assimilation to be at work. First Nations are much more willing to believe a program is founded on First Nations culture when the program is meeting an expressed or identified need at the community level. This study identifies these hidden dangers, uncovers the insidiousness of the forces of assimilation, and then, provides rational First Nations can employ to thwart these forces. Where possible, the data in this study, which is founded on historical and contemporary examples of the assimilative policies of previous and current governments, is supported by the voices of First Nations people who shared their lives and experiences.

Puxley, P. (1977). The Colonial Experience. In M.E.Watkins (Ed.), *Dene Nation, The Colony Within* (pp. 103-119). Toronto: University of Toronto Press.

Reconciliation Conference (2001). *Reconciliation (Kakichihitowin) Conference: Residential School Experiences.* Thompson, Manitoba.

Réaume, D. G. & Maklem, P. (1994). Education for Subordination: Re-Addressing the Adverse Affects of Residential Schooling. In *For Seven Generations: An Information Legacy of the Royal Commission on Aboriginal Peoples.* Ottawa, ON: The Royal Commission on Aboriginal Peoples.

Abstract: This article closely examines the residential school system imposed on Aboriginal peoples and reveals many injustices which have had a lasting effect on Aboriginal peoples and their communities. The authors' state two objectives for their study are to examine the history of the residential school system from the point of view of the law of fiduciary obligation and assess the legality of the conduct of those responsible for its design and operation. The second objective centres on possible paths of extra-legal redress that might be pursued. This study is divided into three parts. Part I deals with a discussion on the legal issues and extra-legal remedies to residential school victims. It consequently provides a brief overview of the schools and the conditions within them. Part II is concerned with the applicability of the law of fiduciary obligation and Part III focuses on a consideration of the usefulness of a public inquiry and the prospects for a negotiated redress package.

Sandberry, G. (1992). The Dene Nation. In *Northern Perspectives: Practice and Education in Social Work* (pp. 53-59). Winnipeg, MB: University of Manitoba, Faculty of Social Work.

Abstract: This article, written by a Dene Social Work Student, briefly reviews the devastation inflicted on the Dene Nation when they were relocated to Churchill by the Department of Indian Affairs. The author called this practice a "genocide of kindness," which deprived her of her identity, culture and most importantly, a positive and rewarding childhood.

Trevithick, S. (1998). Native Residential Schooling in Canada: A Review of the Literature. *Canadian Journal of Native Studies*, 16, 49-8.

Unger, S. (1977). *The Destruction of American Indian Families.* New York: Association on American Indian Affairs.

Wasserman, J. (2005). "God of the Whiteman! God of the Indian! God Al-Fucking-Mighty!": The Residential School Legacy in Two Canadian Plays. *Journal of Canadian Studies*, 39, 23-48.

Abstract: This paper discusses two major plays that appeared on Canadian stages just as revelations about the massive abuses at residential schools began to become public in the late 1980s. The author analyzes Tomson Highways' Dry Lips Oughta Move to kapuskasing and Wendy Lill's Sisters. These were the first two plays to address the issues that came to light from the residential school legacy. This essay examines the plays' theatrical forms and silences with specific reference to trauma theory and a series of debates around the issues of Native peoples going public about their experiences within the schools and non-Native writers appropriating Native stories.

York, G. (1990). *The Dispossessed: Life and Death in Native Canada.* Toronto: Little Brown.

Abstract: From exploited lands and broken and ignored treaties to forced dislocations and residential schools, the history of Canada's dealings with the native peoples who share its land is a terrible one. Journalist Geoffrey York's The Dispossessed is a classic pre-Oka Crisis survey of that bitter legacy.

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Theme 6: Community

Absolon, K. & Herbert, E. (1997). Community Action as a Practice of Freedom: A First Nations Perspective. In B.Wharf & M. Clague (Eds.), *Community Organizing: Canadian Experiences* (pp. 205-227). Toronto, ON: Oxford University Press.

Abstract: This chapter looks at the First Nations context, both historical and cultural, in association with community action. It calls for changes in how community development is presented in First Nations communities. Absolon and Herbert discuss the theories and practices already in place and bring them into the First Nations perspective. They call for reform in terms of the existing programs which are inappropriate, inadequate, racist, and under funded. The authors provide a new perspective on community development, one which incorporates First Nations ways of knowing and doing instead of fighting them. A change in point of view in the development of programs and projects which is more culturally and historically appropriate gives these programs and projects a solid foundation from which real community action can emerge.

Augustine, S. J., Augustine, T., Frances, B., Lacasse, R., Lambert, B., & Sock, D. (1993). *Social Profile of Big Cove: Case Study Analysis Prepared for the Royal Commission on Aboriginal Peoples.* Big Cove, NB.

Baldridge, D. (2001). Indian Elders: Family Traditions in Crisis. *American Behavioral Scientist*, 44, 1515-1527.

Abstract: Nowhere in the US do Elders enjoy a more revered status than in tribal communities. They are, according to many Indian leaders, our strength, our living heritage, our teachers. They are the keeper's of traditions and guardians of a way of life. If a single common value were to be expressed by the nation's 568 Indian tribes, it might be simply "respect for elders." This is discussed in terms of Elder health, assimilation, Elder abuse, and the lack of adequate health, long-term care, economic, social service, and educational infrastructure in tribal communities (Journal Abstract).

Baskin, C. (1997). Mino-Yaa-Daa: An Urban Community-Based Approach. *Native Social Work Journal*, 1, 55-67.

Bellefeuille, G. L. & Ricks, F. (2003). A Pathway to Restoration: From Child Protection to Community Wellness. *Native Social Work Journal*, 5, 23-43.

Abstract: Administrative devolution of provincial child welfare jurisdiction to Aboriginal authorities has resulted in a number of improvements in services to Aboriginal families, however, the larger political objective of Aboriginal peoples is to govern and determine for themselves their own culturally distinct, integrative and holistic community healing approach to social wellness and dealing with child maltreatment, family break-down. However this has been difficult to achieve say the authors because of the prevailing deficits under the child protection paradigm of provincial legislation and that the Aboriginal vision for an alternative child welfare model will be untenable under the force of the current protection paradigm. The authors share their thoughts about the devolution process, the traditional protection paradigm under which Aboriginal agencies are required to operation and their experience in helping to shape the alternative paradigm.

Bopp, J. (1985). *Taking Time to Listen: Using Community-Based Research to Build Programs.* Lethbridge: Four Worlds Development Press.

Abstract: This booklet describes a research process through which community members (with or without assistance from outside researchers) can use the knowledge which is the essential part of their culture to development community programs more appropriate to their particular communities. The two examples of the research process espoused and utilized in this booklet are from the Northwest Territories. The first project was described as a fairly large-scale study of values held by the Dene people of Lac La Martre. Many of the questions centred on family values held by the elders and youth within the community. The second sample project, from Fort Smith, depicted how the information gathered from a meeting between elders of the community and the staff of an alcohol and drug abuse prevention project could be used to build up a child development and parenting skills program. The people in this community expressed a belief their community could benefit from a program aimed at helping parents make sure their young children were developing in a healthy way, physically, mentally and emotionally.

Borrows, J. A. (2001). *The Chippewa Experience with the Therapy Process: Stepping Stones to Healing.* Dissertation, University of Michigan.

Boyes-Watson, C. (2005). Seeds of Change: Using Peacemaking Circles to Build a Village for Every Child. *Child Welfare*, LXXXIV, 191-208.

Abstract: The author examines the use of circles in a grassroots human development and community organization which adopted the circle as a tool in building relationships with youth, communities and other systems within Massachusetts. The author focuses on theory and the practice of peacemaking circles, the lessons and the challenges of implementing circles in formal organizations and expounds on the potential behind the circle to support strengths-based and community-based

approaches to child welfare. Although this does not focus specifically on Aboriginal people, it speak about the significant influence Aboriginal methods have in mainstream practice with respect to alternative solutions to resolving dispute and ways of restoring harmony when trouble arises in the lives of children, youth, families and communities.

Brown, J., Higgins, N., Wingert, S., Miller, C., Williams, M., Morrissette, L. et al. (2004). *Shared Responsibility: Building Healthy Communities in Winnipeg's North End.* Winnipeg, MB: Winnipeg Inner City Research Alliance.

Abstract: The purpose of this study was to explore the perceptions of inner-city residents and service providers and represent their ideas about building healthy communities. Members of this partnership wanted to recognize the perspectives of people who were rarely asked for their opinions, and learn about the ways they participated in, and enhanced, the social and physical capital of the inner city. We also wanted to identify challenges faced by residents who were building community in North End neighborhoods. To do this we formed an advisory committee that included service providers and residents, to provide direction for the study. Under their guidance, we developed relationships with a group of Aboriginal youth who were ex-offenders, employed in a housing program and building homes for families in the inner city. Over the course of eight months, they taught us about their lives, their communities, and their difficulties. We also spoke to women who had been involved in the sex trade about their experiences of community in the inner city. As well, service providers in the North End were interviewed, to understand their perspectives on community health. The final report is divided into four parts. Part one is a review of the literature on housing, resident demographics, and community services in the inner city, with an emphasis on the North End neighborhoods served by our partner agency. Part two is a description of the participatory method used in this study. Part three is made up of three sections including results of our interviews with young Aboriginal men, women who had been involved in the sex trade and agency staff who provide services in North End neighborhoods. Part four of the report includes a conclusion as well as a series of recommendations for involving residents in community building.

Bruyere, G. (2001). The Lessons in our Blood: Reflections on Protecting Aboriginal Children. *Hagar International Social Science Review*, 2, 295-315.

Cardinal, G. D. (1991). *Tikinagan* (video). Montreal, National Film Board of Canada.

Abstract: Métis filmmaker Gil Cardinal's Tikinagan is a provocative account of the native child welfare system. Tikinagan, the Cree word for the cradleboards on which Native parents once carried their babies, is the name of a revolutionary Native run child care agency operating out of Sioux Lookout in northwestern Ontario. Tikinagan workers realize the welfare of children on their reserves is in peril - gas sniffing and alcoholism are major problems - but they must confront the residue of bitterness and distrust left by years of conflict with provincial child welfare agencies (Film abstract).

Cassidy, F. (1991). Organizing for Community Control. *The Northern Review*, 7, 17-34.

Abstract: This article describes and assesses the 'art' of organizing for community control in the shaping and delivery of social and health services in small, northern communities. It considers both the constraints, as well as the possibilities in small communities. Cassidy pays particular attention to the notion of community participation, and participatory processes as well as the ensuing power that is created. The tension between centralized government and citizens who seek community control is also addressed.

Chambers, A. (2005). Healing Journey: Maybe Communities Know More about What Ails Them than the Medical System has been willing to Recognize. *Canadian Geographic*, 125, 87-94.

Abstract: When Nancy Gibson set out in 1994 to understand the work of healers in a traditional society, she said goodbye to Alberta's well-funded scientific establishment and bought an airplane ticket for Sierra Leone, a small, diamond-rich country on the Atlantic coast of Africa. She had lived there in the early 1970s as a volunteer with the international development organization CUSO. She was a young nurse then, with five children in tow and a world to save. Twenty-three years later, she was a doctoral student returning to Study the potential for collaboration between Western medicine and the self-styled healers sought out by the sick in villages across the country. That encounter and others with healers in Sierra Leone gave Gibson critical insights into the strengths and durability of the country's indigenous health system, which is based on community need, available resources and local learning. Today, at 63, with a youthful face under a shock of white hair, she lives in Edmonton and is the lead researcher in a Canadian network that is investigating aboriginal and northern health issues. Her work is an exploration of the organic connection between health and community and of the contrast between traditional knowledge and a medical system that advances on the basis of abstract numbers and linear cause and effect. Why, she asks, do we place so much faith and so many resources in lab science and health practices that exclude such factors as culture, history spirituality and the traditional knowledge and coping mechanisms of communities?

Chartrand, P. (1991). Terms of Division: The Problems of Outside-Naming for Aboriginal People in Canada. *Journal of Indigenous Studies*, 2, 1-22.

Cruikshank, J. (1981). Matrifocal families in the Canadian North. In K. Ishwaran (Ed.) (Ed.), *The Canadian Family.* Toronto: Holt, Rinehart and Winston.

Deleary, M. (1989). Native Community Care: Counselling and Development. *Canadian Woman Studies*, 10.

Abstract: The author interviewed three health community workers who were graduates of the Native Community Care, Counselling and Development program offered in Ontario.

Edwards, D., Drews, J., Seaman, J., & Edwards, M. (1994). Community Organizing in Support of Self-Determination within Native American Communities. *Journal of Multicultural Social Work*, 3, 43-60.

Elias, P. D. (1991). *Development of Aboriginal People's Communities.* North York, ON: Captus Press.

Abstract: In recent years, Indian, Inuit, and Métis people have set a rapidly accelerating pace for economic, political and cultural development. Because Aboriginal people's goals differ from those seen in the larger national context, their development programs often involve unique and distinct approaches that have only just begun to evolve. This book examines the historical context of Aboriginal socio-economic development, depicts current trends and future developments, offers models for the formulation of successful development strategies, and looks at long-term prospects.

Elias, P. D. Ed. (1995). *Northern Aboriginal Communities: Economies and Development.* North York, ON: Captus University Publications.

Abstract: Northern Aboriginal communities: Economies and development, as a collection of articles and case studies, brings together recent research findings on Northern Aboriginal communities, and by a series of detailed case studies, shows the Aboriginal peoples' initiatives in overcoming economic obstacles to self-reliance. This book is of special interest to educators, researchers, decision-makers, students and others with an interest in Native people in Canada (Author's Abstract).

Erasmus, E. & Ensign, G. (1991). *A Practical Framework for Community Liaison Work in Native Communities.* Brandon, MB: Justin Publishing.

Abstract: This book discusses the need to build bridges between native communities and what the authors call "the Outside." While there are many resources available in government and in industry to assist in the development of Native communities, unfortunately the two sides do not seem to get together very well. The purpose of this book is to develop outline the principles and the process of effective community liaison work in Native communities. It presents some ideas and approached to community work that have evolved from the authors' community liaison work. They can be applied to community work by any level of government, by industry and by the community itself.

Glover, G. (2001). Parenting in Native American Families. In N. Webb & (Ed.) (Eds.), *Culturally Diverse Parent-Child and Family Relations: A Guide for Social Workers and Other Practitioners* (pp. 205-231). New York, NY: Columbia University Press.

Harachi, T. W., Catalano, R. F., & Hawkins, J. D. (1997). Effective Recruitment for Parenting Programs within Ethnic Communities. *Child and Adolescent Social Work Journal*, 14, 23-39.

Abstract: The authors describe a demonstration project which focused on recruitment and retention of ethnic minority families to a parent training program whose aim was to prevent substance abuse among their children. The program sought to delivery a curriculum to parents from several ethnic groups (African American, Latino, Native American and Samoan) in urban settings.

Harper, J. (2003). "Divided We Fall, United We Stand": Internalized Oppression and Its Affects on Community Development within Aboriginal Communities. *Native Social Work Journal*, 5, 98-116.

Abstract: The author states that community development must begin with community healing. However, she notes that communities must be ready for new initiatives before new ideas can be implemented. Harper contends that some communities are not yet ready because of factors related to alcohol and drug abuse and yet other communities are not yet capable of understanding the concepts of "community development" and "community healing." Harper focuses on various theories explaining how people can heal and come together to begin to work toward a common purpose. Harper looks at Empowerment Theory, Aboriginal Theory, Community Development Theory and the National Coalition Building Institute Theory. Each of these theories have their strengths and weaknesses but how they all deal with internalized oppression which holds people back from their full potential of human beings is what is common to them all.

Harrington, S. (1999). *Giving the Land a Voice: Mapping Our Home Places.* Salt Spring Island: Lands Trust Alliance of BC.

Abstract: An overview of community mapping as a means of promoting citizen engagement in community development planning.

Hirschfelder, A. (2000). *Native Americans.* New York, NY: Dorling Kindersley Publishing Inc.

Abstract: This publication provides an overview of the Native American history of colonization in North American from the 1500's to the year 2000 as told

through numerous pictures, drawings and citations of historical documents and accompanied by Hirschfelder's narrative of these events.

Howley, J. (2000). *The Beothucks or Red Indians: The Aboriginal Inhabitants of Newfoundland.* Toronto, ON: Prospero Books.

Abstract: The Beothuck peoples of Newfoundland were amongst the first to come into contact with the explorer, John Cabot in 1497. By 1829, Shanawdithit the last surviving Beothuck person died of tuberculoses - they had all died as a result of colonization. By reviewing historical documents, The author attempts to piece together an overview of the ways of knowing and being of the Beothuck peoples and their experiences of colonization. It is a stark reminder of the richness that was lost and an acknowledgement of the devastating impacts of colonization for First Nations peoples in Canada.

Hume, S. (1991). The Champagne/Aishihik Family and Children's Services: A Unique Community Based Approach to Service Delivery. *Northern Review*, Summer, 62-71.

Abstract: In April 1989 the signing of the Family and Children's Services Agreement between the Champagne/Aishihik Social Services Society and the Government of the Yukon signaled the successful completion of a three year pilot project delegating child welfare services delivery to an Indian band. This article describes some of the accomplishments, as well as the administrative and practice features of this unique effort in community based, community controlled delivery of family and children's services. Andrew Armitage provides a commentary on this article on page 72-75 in the same journal.

Innu Nation and Mashuau Innu Band Council (1995). *Gathering Voices /Mamunitau Staianimuanu: Finding Strength to Help Our Children/Ntuapatetau Tshetshi Uitshiakuts Stuassiminuts.* Vancouver: Douglas & McIntyre.

Abstract: After six children from Davis Inlet, Labrador, died in a house fire in 1992, Innu leaders called for a public inquiry. The federal government refused. The Innu nation and the Mushuau Innu Band Council held a people's inquiry instead followed a year later by a second project undertaken at the invitation of the Royal Commission on Aboriginal Peoples. This book presents the words and stories they gathered as part of those two projects.

Innu Nation Community Research Project (1993). *Kamamuetimak: Tshentusentimak Nte Steniunu Utat, Nitshish, Kie Nte Nikan / Gathering Voices: Discovering Our Past, Present and Future.* Ottawa: Royal Commission on Aboriginal Peoples.

Abstract: This community-based research project sought out an understanding of why the Innu nationo's lives in the country as opposed to the village were so different. There is recognition that their culture was disappearing and that they were losing control of their lives and need to know what to do about these issues. Individual and group interviews, community and school workshops, drawings and discussions, questionnaires and a radio phone-in program south to examine some of these questions. Elders, men, women, young and old, from different clans with different life experiences were invited to explore together a common history and hope for their children's future.

Kienetz, A. (1986). Ethnic Identity in Northern Canada. *The Journal of Ethnic Studies*, 14, 129-134.

Abstract: The recent resurgence of ethnic identification among the Aboriginal peoples of Canada is discussed. The role of national organizations is heightening awareness among the Aboriginal peoples of Canada is also highlighted.

Krawll, M. B. (1994). *Understanding the Role of Healing in Aboriginal Communities.* Ottawa: Ministry of Solicitor General of Canada.

Abstract: This document was prepared for the Aboriginal Peoples Collection. The report attempted to create a common understanding of the process of "healing" within Aboriginal communities and solicited comments and interviewed a variety of individuals from First Nations communities in the process of healing. Non-Aboriginal government representatives were also consulted. "Healing" is a term that is widely used but not well understood, and moreover, there is no single meaning given to the term "healing." It is a term that is now used to refer to certain developments that have been occurring in Aboriginal communities in Canada and elsewhere. The purpose of the report focuses on three main objectives: (1) to provide one with a working definition of what "healing" means to Aboriginal peoples and communities; (2) to assist in the description of healing approaches currently being undertaken and developed by Aboriginal communities; and (3) to recommend possible government roles and strategies for supporting the healing processes in Aboriginal communities.

Lajeunesse, T. (1993). *Community Holistic Circle Healing: Hollow Water First Nations.* Ottawa, ON: Solicitor General Canada.

Langin, R. & Ensign, G. (1988). Ways of Working in a Community: Reflections of a Former Community Development Worker. *The Canadian Journal of Native Studies*, 8, 132-145.

Abstract: Langin and Ensign cover the specific tasks undertaken by a community development worker. The

authors discuss the practical aspects of this sensitive work, noting the philosophy of community development practice with Aboriginal peoples.

Little, L. M. & Prince, M. J. (1993). *Community Control of Health and Social Services in Northern and Aboriginal Communities: A Literature Review and Analysis of Canadian Experiences - Technical Report and Case Studies.* Northwest Territories: Legislative Assembly.

Abstract: This background paper was one of several prepared for the Special Committee on Health and Social Services. It conveys detailed information from the literature review and from individuals. It contains an account of the rationale for Aboriginal and community control of social policy, a model of Aboriginal and northern community controlled service delivery, the experiences gained implementing local control of health or social services, the actual results and achievements; and factors contributing to the success of community control efforts. The paper also includes 14 case study profiles describing community controlled efforts in six Canadian jurisdictions.

MacDonald, K. (2000). *First Nation Summit Action Committee for First Nations Children and Families Discussion Paper.* Vancouver, BC: First Nations Summit.

Maidman, F. (1981). *Native People in Urban Settings: Problems, Needs and Services. A Report of the Ontario Task Force on Native people in the Urban Setting.* Toronto: The Task Force.

Abstract: This report presents a general analysis of government and community services being provided to urban Aboriginal peoples as of 1981. The research findings attempt to represent the situation of the respondents and reflect the problems urban Aboriginal peoples have in gaining access to, and using, community and government resources. Topics addressed include: social conditions; policies and programs as resources; resources; availability, use, and effectiveness; factors affecting service impact; and future directions.

Martin, C. A. (1995). *Mi'kmaq Family - Migmaoei Otjiosog* (video). National Film Board of Canada.

Abstract: Mi'kmaq filmmaker and mother, Catherine Anne Martin takes a reflective journey into the extended family of Nova Scotian Mi'kmaq society. Members of her community share their stores about the recovery of First Nations values, particularly through the teachings of the Elders. The wisdom of experience and the collective responsibilities of the Mi'kmaq community play a major role in the way their children are raised. An enlightening and inspiring resource for both First Nations and non-First Nation audiences who are looking for ways to strengthen and explore their own families and traditions (Film Abstract).

Mawhiney, A. (1993). *Rebirth: Political, Economic and Social Development in First Nations.* Toronto: Dundurn Press.

Abstract: This volume is based on the Institute of Northern Ontario Research and Development Conference held at Laurentian University on the 24th and 25th of January 1992. It highlights some of the developments that have occurred in First Nations communities throughout Northern Ontario and elsewhere in the last decade. The 11 papers give voice to stories about the ways in which First Nations are addressing their conditions. The papers are grouped in four sections: cultural diversity and division, political action, economic development and social development. The second part of this book brings forth the voices of Aboriginal peoples. The experts are Aboriginal people who tell in their own voice their stories of practical community development. The power and the strength of the writers demonstrate the rebirth of Aboriginal culture. This books is good in that it provides a context for those building increased self-government.

McKenzie, B. (2002). Building Community in West Region Child and Family Services. In Brian Wharf (Ed.) (Ed.), *Community Approaches to Child Welfare* (pp. 152-162). Toronto: Broadview Press.

McKenzie, B., Seidl, E., & Bone, N. (1995). Child Welfare Standards in First Nations: A Community-Based Study. In *Child Welfare in Canada: Research and Policy Implications* (pp. 54-63). Toronto: Thompson Educational Publishing, Inc.

Abstract: Using a participatory research process this chapter describes a community-based approach to the development of Aboriginal child welfare standards. The research was designed to identify standards of child welfare practice which incorporate community values and customs of First Nations peoples. The results provide guidance both for the provision of services under existing legislation and for the development of policies and standards which may involve substantial departures from provincial policy.

O'Connell, J. C. (1985). A Family Systems Approach to Serving Rural, Reservation Native American Communities. *Journal of American Indian Education*, 24, 1-6.

Red Horse, J. G. (1980). American Indian Elders: Unifiers of Indian Families. *Social Casework*, 61.

Red Horse, J. G., Martinez, C., & Day, P. (2001). *Family Preservation: A Case Study of Indian Tribal Practice.* NICWA: Case Family Programs, Foundations for the Future.

Abstract: This is a case study of family preservation among the Arikara, Hidatsa, and Mandan tribes at the Ft. Berthold Reservation in North Dakota.

Seneca Productions. (1985). *All Our Business.* Ottawa, ON, Seneca Productions.

Abstract: This is a video about the story of a Native couple who invite a neighbor who is a victim of spouse abuse to stay with them until her husband gets help for his problem.

Shkilnyk, A. M. (1985). *A Poison Stronger than Love: The Destruction of an Ojibway Community.* New Haven: Yale University Press.

Abstract: This books documents the story of the destruction of the community and personal life of the people of Grassy Narrows, a small Ojibwa village in north-western Ontario. From the influenza epidemic of 1919, to the dumping of thousands of pounds of methyl mercury into the network of lakes and rivers surrounding the reserve, to the relocation that took place in 1963 the fiber of Ojibwa society was weakened. As a result of all of this the people are truly broken, they neglect themselves, live a life of sullen pain, blurred by joyless bouts of drinking, they die suddenly, and experience rape, murder, incest and thoughtless vandalism. This compelling chronicle provides evidence of "how we as humans may respond to conditions of unprecedented stress by destroying ourselves…"

Shore, J. H. & Nicholls, W. M. (1975). Indian Children and Tribal Group Homes: New Interpretations of the Whipper Man. *American Journal of Psychiatry*, 132, 454-456.

Abstract: The authors describe community-based children's home and child welfare program among a tribe of Plateau Indians. The program has been effective because it is compatible with this Indian culture, which accepts extended family and community responsibility for child care. The authors feel that the program demonstrates principles of primary prevention in community mental health.

Silver, J. (2004). Community Development in Winnipeg's Inner City. *Canadian Dimension*, 38, 36-39.

Abstract: If you look hard enough in the midst of Winnipeg's sprawling and decaying inner city, you will see scattered islands of remarkable creativity and collective action: innovative community development (CD) initiatives battling the seemingly relentless spread of urban poverty. Most Winnipeggers are oblivious to this struggle: they choose not to know about it - or to care. Some of the most exciting inner-city CD initiatives are being driven by the Aboriginal community, led in most cases by strong and resourceful urban Aboriginal women. Most of these women bring to these projects a philosophy of sharing and community that is rooted in traditional Aboriginal belief systems.

Six Nations of the Grand River (2002). *Customary Care Policy and Procedures.* Ohsweken, ON: Six Nations of the Grand River.

Social Services (1995). *Building Healthier Communities: A Report of the Operational Review of Weechi-It-Te-Win Family Services.* Ontario: Unpublished paper prepared by the Operational Team.

Stone, C., Prince, J., Kent, H., & Grieve, L. (1992). *The Will to Grow.* In Lake Buena Vista, Florida.

Abstract: This paper overviews the development of the mental health committee in 1984 in Brokenhead, Manitoba. The community is 50 miles north of Winnipeg and has a Band membership of 650. The focus of the committee is on holistic wellness. This paper looks at what the community is doing as well as some of the barriers the Band has encountered (Abstract taken from Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography, Stokes and Ternowetsky, 1997).

Technical Assistance and Planning Associates (1980). *Community Care: Toward Indian Control of Indian Social Services.* Toronto: TAP Associates Ltd. Report prepared in conjunction with the Tripartite Task Group on Social Services.

Verdan, R. W. (2000). *First Nations Perspective Community in Group: Whose Definition?* Celebrating Diversity: Joining Together in Group Work. School of Social Work and Family Studies, UBC.

Webster, S. (1999). Media Review: The Nitinaht Chronicles. *Native Social Work Journal*, 2, 163-164.

Abstract: This is an overview of the Film The Nitinaht Chronicles, which looks at the disruption and fear that grips a small village on the BC coast after disclosures of sexual abuse are made and the community's struggles to come to terms with the aftermath. As the community take those first steps at breaking through the denial, they begin to explore the phenomenon of culture lose and residential school trauma as playing a significant role in creating many of the conditions that plague the community. The author notes that those who participated in the filming of this film were forever changed by sharing their story and suggests that those Aboriginal communities who are facing the same issues that this films offers them courage and hope. The author states that this is an important resource for social work education and community-based practice that focuses on the healing approaches of Aboriginal communities.

Wharf, B. (1991). Community, Culture and Control: Themes for the Social Services in Northern Communities. *The Northern Review*, 7, 132-142.

Abstract: A theme which pervades many discussions of social services in the North is that services are designed in the South, and implemented in northern communities without regard for northern realities. The objective of this chapter is to explain the existence of successful programs in the supposed backwater of professional practice in Canada. A second objective is to determine if rural and remote communities are particularly suited to exploring aspects of policy and practice which enhance social services in all communities.

Wharf, B. (1987). Toward a Leadership Role in the Human Services: The Case for Rural Communities. T*he Social Worker*, 3, 12.

White, L. & Jacobs, E. (1992). *Liberating Our Children - Liberating Our Nations (Report of the Aboriginal Committee of the Community Panel Family and Children's Services Legislation Review in British Columbia).* Victoria, BC: Family and Children's Services Legislation Review Community Panel - Aboriginal Committee.

Abstract: A report on consultations with First Nations and other Aboriginal communities in British Columbia to inform the drafting of the Child, Family and Community Services Act. This document provides an overview of Aboriginal values, beliefs and practices in caring for children and youth whilst expressing the experience of colonization and its specific impacts for Aboriginal children, youth and families. The report also provides recommendations for the drafting of child welfare legislation and to inform future policy and practice.

Wyoming Public Television. (1989). *Children of Wind River* (video). Riverton, Wyoming, Wyoming Public Television.

Abstract: In this video recording, teenage suicide, alcoholism, and poverty are discussed by tribal leaders and members, health and child care providers, and social service workers on the Wind River Reservation.

Yellow Horse Brave Heart, M. (1999). Oyate Ptayela: Rebuilding the Lakota Nation through Addressing Historical Trauma among Lakota Parents. *Journal of Human Behavior in the Social Environment*, 2, 109-126.

Abstract: This article presents evidence to suggest that historical trauma has affected Lakota parents and children by changing parenting behaviour and placing children at risk for alcohol and other substance abuse. The theoretical explanation of the Lakota historical trauma response is described and used as a framework for the design of a parenting skills curriculum. This intervention focuses on (1) facilitating parental awareness of life span and communal trauma across generations and (2) a re-cathexis or re-attachment to traditional Lakota values.

The experimental curriculum intervention was delivered to a group of ten Lakota parents and two Lakota parent facilitators on a Lakota reservation. Qualitative study results revealed that parents experienced the curriculum as effective, particularly the focus on both historical trauma and the reconnection with traditional Lakota mores. The curriculum's emphasis on traditional protective factors for alcohol and other substance abuse prevention of Lakota children presents implications for other parenting curricula. The article concludes with recommendations for future research in the area of Indian parenting and historical trauma.

Theme 7: Disabilities

Angell, G. B. (1997). Madness in the Family: The Windigo. *Journal of Family Social Work*, 2, 179-196.

Abstract: The author looks at a particular Native American narrative used to explain problems in biopsychosocial functioning. Specific to the Cree, Ojibwa, and other Algonkian speaking peoples, the Windigo is seen as the underlying force behind things that go wrong in life, from bad luck to mental illness. Centered outside of the individual, the Windigo effectively separates the person from the problem and serves as a means to not only explain behavior and functioning but to give meaning and empower the individual (Journal abstract).

Beiser, M., Dion, R., & Gotwiec, A. (2000). The Structure of Attention-Deficit and Hyperactivity Symptoms among Native and Non-Native Elementary School Children. *Journal of Abnormal Child Psychology,* 28, 425-437.

Abstract: This study evaluated the psychometric properties of a measure of Attention-Deficit/Hyperactivity Disorder (ADHD) with Native and non-Native children. Two models, corresponding to DSM-III-R and DSM-IV symptom categorizations of ADHD, were assessed by (a) determining which DSM schema of ADHD best fit the data within each culture group and (b) testing the cross-cultural equivalence of the best-fitting model. Data were taken from the Flower of Two Soils and School Options for Native Children studies, examinations of emotional health and academic achievement among Native and non-Native children. The studies included teacher, parent, and self-report ratings of symptoms among 1555 Native and 489 non-Native children in grades 2 and 4 at four different locations across North America. For the data derived from teacher and parent ratings, a 2-factor solution corresponding to the DSM-IV conceptualization of two subtypes provided the best fit. For student self-ratings, the 2-factor solution showed no improvement over a 1-factor model. The respective factor solutions were culturally invariant. Acceptable internal consistency was observed across raters and within culture groups.

British Columbia (2004). *Child and Youth Mental Health Plan for British Columbia.* Vancouver, BC: Ministry of Children and Family Development.

Abstract: The Ministry of Children and Family Development, supported by the Ministry of Health Services, has embarked on a children's mental health planning process in order to address mental health concerns for children and youth. As part of this process, a series of consultations were held with community, family and practitioner groups, and a review of the relevant research literature was conducted. The plan outlined in this report reflects a long-term commitment to improving the resources and outcomes for children's mental health

in British Columbia. Although this report does not focus solely on Aboriginal children, it does provide an excellent overview of the mental health issues faced by children and youth in Aboriginal communities. It advocates for more partnership with Aboriginal communities and the need to develop appropriate services for Aboriginal children and their families.

Durst, D. (2001). *Urban Aboriginal Persons with Disabilities: Triple Jeopardy!* Regina, SK: Social Policy Research Unit University of Regina.

Abstract: This two year study examines the challenges identified by First Nations urban disabled persons and determines practical solutions to eliminate or overcome these obstacles. Interviews were conducted with service providers in employment, recreational, social and health services. The study is based upon a participatory research model, often designated as "action research". A "talking circle" was used to generate data from First Nations persons with disabilities. This study found that First Nations persons with disabilities usually left their reserves in order to access health and social services. Moving back to the reserve, where there are few services, buildings are inaccessible, transportation is impossible, and independent housing unrealistic, gradually faded from memory. Leaving behind their families, First Nation people found loneliness and isolation. They now live in a "foreign" and hostile urban culture. The population of Aboriginal people with disabilities is severely marginalized in a number of ways. They have a disability; they are Aboriginal persons; they are off reserve or urban and women are further marginalized.

Elias, B. & Demas, D. (2001). *First Nations Peoples with a Disability Needs Assessment Survey Findings: A Profile of Manitoba First Nations with a Disability.* Winnipeg, MB: Human Resources Development Canada.

Abstract: This study, prepared for the Assembly of Manitoba chiefs, outlines numerous issues facing First Nations peoples living with disabilities. It examines differences between First Nations living in the south versus the north, but places particular emphases on socio-economic issues, job training, health care services, as well as housing, living conditions and transportation issues. The survey recommends changes that foster independent living and adequate access to appropriate services. The survey findings also call for more research in order to build a comprehensive understanding of the issues facing First Nations peoples living with disabilities.

Evans, J. A., Hunter, A. G., Thompson, D. R., & Ramsay, S. (1985). A Study of Institutionalized Mentally Retarded Patients in Manitoba: Over-Representation by Canadian Indian Children. *Journal of Mental Deficiency Research*, 29,

153-164.

Abstract: Demographic data on 406 long-stays, institutionalized, retarded children and their families were gathered as part of a study on severe and profound metal retardation in Manitoba. A marked excess of Canadian Indian children was one of the most striking observations within the distribution of demographic variables which included parental age, occupation and education, place of residence, ethnicity and vital statistics. This paper reports the frequency of Indian children in the various subgroups of the study population and discusses some of the possible etiological factors to which the groups of children may be predisposed.

First Nations Child and Family Caring Society of Canada (2003). *Sub Committee on Children and Youth at Risk Of the Standing Committee of Human Resources Development and the Status of Persons with Disabilities Aboriginal Children and Youth Resident on Reserve.* Ottawa, ON: First Nations Child & Family Caring Society of Canada.

Abstract: Provides recommendations to the Sub Committee on Children and Youth at Risk of the Standing United Nations Committee on the Rights of

the Child Day of General Discussion on the Rights of Indigenous Children (2003).

Human Resources Development Canada (2003). *Disability in Canada: A 2001 Profile.* Gatineau, QC: Human Resources Development Canada.

Abstract: In 2001, the Government of Canada sponsored a major national survey of persons with disabilities-the Participation and Activity Limitation Survey (PALS). PALS gathered information on children (aged 14 and under) and adults (aged 15 and over) in Canada who have a disability-that is, an activity limitation or a participation restriction associated with a physical or mental condition or a health problem. The purpose of this report is to make available to Canadians some of the key PALS findings in one plain language, accessible document. It is intended as a resource tool for the broad community interested in disability issues by painting a national picture of disability in Canada. PALS provides a comprehensive national picture of many of the ways in which disability affects the lives of Canadians with disabilities. This report reviews some of the most important differences in the rates and types of disabilities occurring at different ages. While the overall rate of disability in Canada is 12.4%, it increases from 1.6% among pre-school age children to 53.3% among adults aged 75 and older. PALS also shows how various types of disabilities are more likely at different ages. For example, learning disabilities are prominent during the school years and early adulthood, but are less commonly noted among seniors. In contrast, disabilities associated with mobility or agility problems are very common in the adult population but especially so among seniors. The report uses information from PALS to examine a few of the central issues that affect Canadians with disabilities at different points in the life cycle. While the nature of roles varies by age-ranging from attending school, to working in paid employment, to community involvement-PALS shows that persons with disabilities face obstacles to full participation in Canadian society. PALS demonstrates the income challenges faced by all persons with disabilities, but especially by those of working age and families of children with disabilities. For example, during the working-age years 15-64, persons with disabilities are almost twice as likely to experience low income as others (26.6% versus 13.9%). Employment is also a great challenge, with employment rates ranging from 45.7% for youth with disabilities to 51.2% among core-working ages, to 27.3% among older workers with disabilities. These rates are all substantially lower than those of persons without disabilities. An issue affecting all ages is access to the supports-whether help with everyday activities, assistive devices, transportation or more specialized forms of assistance-that people with disabilities need in order to participate in the community. For example, about 65% of persons with disabilities aged 15 and over who need help with everyday activities have all they need. For parents of children with disabilities who need help with their family responsibilities, only 32% have access to all the supports they need. Since PALS contains much more information than is provided in this report, the report concludes with a brief reflection on possible future analyses based on PALS (Website Summary http://www.sdc.gc.ca/asp/gateway.asp?hr=/en/hip/odi/documents/PALS/PALS001.shtml&hs=pyp). The major focus for this review centered on section 3 regarding children aged 0-14.

MacDonald, M. (2004). *Children and Adolescents with Special Needs: A Review of Provincial British Columbian and Canadian Federal Law and Policy Direction.* Vancouver, BC: Centre of Excellence for Children and Adolescents with Special Needs University of Northern British Columbia: Task Force on Substance Abuse.

Abstract: This report reviews governmental legislation and regulations of the Canadian and British Columbian governments that relate to, or impact upon, children and adolescents with special needs. The purpose is to provide an overview of British Columbian and federal government legislation, regulations, and some policies that exist within the two levels of governments and which have the potential to effect the lives of children and adolescents with special needs. The jurisdictional areas reviewed include: the constitutional division of powers; transfer payments from the federal to the provincial government; justice; social assistance; child care; services to children; health, including mental health; addiction services; both on and off reserve Aboriginal services; education; employment; and housing. This report does not include a review of the relevant case law, and it was beyond the scope of the project to consider informal policies or regulations developed on a local or ad hoc basis.

Mussell, B., Cardiff, K., & White, J. (2004). *The Mental Health and Well-being of Aboriginal Children and Youth: Guidance for New Approaches and Services.* Chiliwack, BC: Sal'i'Shan Institute.

Abstract: This report summarizes the research and related literature pertinent to the mental health needs of Aboriginal children and youth. This review was undertaken to provide the B.C. Ministry of Child and Family Development (MCFD) and Aboriginal communities with information and guidance on new approaches and services to support the development and implementation of a broad strategy to improve the mental health and well-being of Aboriginal children and youth. In writing this report, the writers focused on: (1) Aboriginal perceptions of Health and Mental Health and their relationship to Western values and systems of thinking about children and youth; (2) Determinants of mental health and well-being for Aboriginal children and youth; (3) Effective community approaches for promoting health and well-being, preventing ill health and treating disorders for Aboriginal children and youth; and (4) Strategies to help child and youth service agencies provide more effective support to Aboriginal children and youth.

Native American Research and Training Center. (Video). (1988). *Culture and Disability.* Tucson, Arizona, Native American Research and Training Center.

Abstract: Dr. Jennie R. Joe, Ph.D., M.P.H., (Navajo) delivers a paper on the relationship between culture and the perception of disability. It was presented at the Native American Long Term Care Workshop, April 27-30, 1988 in Tucson, Arizona. She explains that what is perceived as a disability may vary from one culture to another. Disabilities among Native Americans are primarily caused by car accidents, complications of diabetes, and environmental problems such as hazardous jobs. Some people believe that disabilities are more prevalent now because of younger people not listening to the elders and because of technology prolonging life. Disorders that do not have names in a Native language are not usually perceived as disabilities. There are differences in tolerance of disabilities among women, children and the elderly and young males. Visible disabilities are sometimes better tolerated that those that cannot be seen.

Notes: VHS, has dual soundtrack to accommodate the addition of a tribal language. 28 min

Shewchuk-Dann, D. O. (2002). *Children with Conduct Disorder.* Thesis (Ph.D.)--Pacifica Graduate Institute, 2002.

Abstract: This was an exploratory study seeking to describe the initial 30 children who completed the first day treatment program for conduct-disordered children in central British Columbia, Canada. It used archival research methods to analyze 92 specially selected characteristics of children 7 to 13 years of age and to provide a statistical description of them. Additional Pearson Correlation analysis found some significant interrelationships between some of the variables measured. The children's severe acting-out behaviors started early. Twenty-five out of 30 children had severe behavior problems emerge by age 7 (83.3%). They were a danger to others in that they historically exhibited "marked aggression" towards their mothers (75.9% of the children), marked aggression toward their siblings (61.5% of the children), and marked aggression toward their fathers (50% of the children). Furthermore, 90% exhibited "very poor relationships with peers." In addition, 33.3% of the subjects had a history of having sexually assaulted or been sexually intrusive towards others. Half of the children in the program had been previously hospitalized due to behavioral problems. Child welfare had some contact with 96% of the children prior to admission. A surprising finding was that 24 out of 30 of the children (80%) had histories of abuse. In addition, although the children were enrolled in a program for Conduct Disordered children, only four of the children had a diagnosis of Conduct Disorder at discharge. Comparison of the First-Nations children with the non-First-Nations children verified significant differences in terms of personal characteristics, culture, and their environment. For example, being of First-Nations ancestry (Aboriginal, Native, Indian, or Métis) was associated with a decreased likelihood of aggression towards the mother (Fisher Exact Test, $p < .016$). These children were also less likely to be medicated at the time of admission (Fisher Exact Test, $p < .03$) and less likely to have been hospitalized due to behavioral problems prior to admission (Fisher Exact Test, $p < .014$). The cultural differences suggest that more attention may need to be paid to culturally relevant treatment approaches.

Valentine, F. (2001). *Enabling Citizenship: Full Inclusion of Children with Disabilities and their Parents.* (Rep. No. CPRN Discussion Paper No. F|13). Ottawa, ON: Canadian Policy Research Networks.

Abstract: The paper includes a comprehensive set of 12 tables and four boxes, which detail current interventions. Building on this detail, the author uses the enabling conditions for healthy child development identified in Canadian Policy Research Network's earlier work as the organizing framework to analyze the needs of these families and the existing policies. The enabling conditions are adequate income, effective parenting, and supportive community environments. He describes the unique financial and parenting challenges that families that have children with disabilities face, and the wide variation in the policies and investment choices undertaken by employers, governments and communities. He demonstrates that these parents and their children do not benefit from full access to work, education, and individual and community supports and services. They are not; therefore, living as full citizens. A great deal on the disability situations faced by Aboriginal peoples and

parents is discussed throughout.

Wright, A., Hiebert-Murphy, D., & Gosek, G. (2005). *Supporting Aboriginal Children and Youth with Learning and/or Behavioural Disabilities in the Care of Aboriginal Child Welfare Agencies.* Winnipeg, Manitoba: Faculty of Social Work, University of Manitoba and the First Nations Child & Family Caring Society of Canada.

Abstract: This report gives a comprehensive overview of a research project that started in September 2003. The project involved 124 First Nations Child and Family Service Agencies (FNCFS Agencies) and communities across Canada and describes their experiences with, and perceptions of, service planning and provision for children and youth with learning and/or behavioural disabilities. The report provides a summary of general demographic information of First Nations people living on reserves, includes definitions of terms used to refer to Aboriginal people, a literature review, and background information on FNCFS Agencies and the key jurisdictional issues. The report provides a succinct review of government policy prioritizing disability as a policy issue. The report also includes an overview of the research design and methods as well as a discussion on the survey data collection and findings. The report concludes with a discussion of the findings and specific recommendations for change.

Theme 8: Education

Assheton-Smith, M. (1995). *Preparing Aboriginal Learners for Social Work: Social Change or Social Control?* M.E.D. Dissertation: University of Alberta.

Abstract: The education many Native students have been exposed to in the past has often been oppressive. However, with the recent trend for Aboriginal communities to take more control of their schools, and for more Native adult learners to attend colleges and universities, the potential now exists for First Nations people to experience a more liberating education. The reverse may also be true; such expanded educational opportunities hold the potential to accelerate the pace of assimilation into mainstream society, and the price an Aboriginal student might pay for a credential from a non-Native post secondary institution could be a greater sense of cultural confusion and a weakened sense of identification as a Native person. This qualitative research reviewed the individual experiences of twelve Aboriginal adult learners, mainly women, who had recently graduated from a community college social work program, and examined the impact that education had had upon them. The most significant research finding was that despite having been taught mainly by non-Native instructors who pursued curricula that had largely been un-adapted, these graduates emerged from this program with more self-confidence, a greater understanding of Native issues, and a stronger sense of themselves as Aboriginal people.

Bailey, B. (2000). A White Paper on Aboriginal Education in Universities. *Canadian Ethnic Studies*, 1, 126-143.

Abstract: In this paper, the recount the circumstances in which she questioned deeply her own complicity in Eurocentric education, which is really all we have to offer our Aboriginal students. From her position as a white, female, middle-aged university professor with a history of school teaching and school counselling, she outlines the concerns she has with both schools and faculties of education, fearing personal complicity in cultural genocide. In particular, she indicates that she is concerned with three things: one, how we frame and name our own racism -- to come to feel comfortable talking about our own biases and prejudicial thoughts, actions, and attitudes-as a necessary first step to action; two, how we disadvantage Aboriginal students in our universities, for whom success may require some form of personal "amputation," and three, how we, as teacher educators, can begin to model, through our own culturally sensitive actions and through our teaching, ways of becoming culturally sensitive classroom teachers. While the author does not provide answers to the thorny question of "what to do," she does hold out hope that working in arrangements of mutual respect with those of another culture can lead us to idiosyncratic and powerful models of change.

Battiste, M. & Barman, J. (1995). *First Nations Education in Canada: The Circle Unfolds.* Vancouver: UBC Press.

Abstract: The Sacred Circle, or medicine wheel, provides a powerful Aboriginal symbol for re-conceptualizing First Nations education in Canada. Since 1972, when the Indian Control of Indian Education policy was formerly adopted by First Nations peoples and accepted by the government of Canada, the circle has unfolded. In this volume, Aboriginal and non-Aboriginal authors examine various aspects of the schooling of children and adults. The circle is unfolding, and First Nations Education in Canada provides not only an examination of the state of the art but also a guide for helping both, Aboriginal and non-Aboriginal, meet the challenge.

Bending, R. L. (1997). Training Child Welfare Workers to Meet the Requirements of the Indian Child Welfare Act. *Journal of Multicultural Social Work*, 5(3/4), 151-164.

Abstract: Non-compliance, jurisdictional indifference, and culturally insensitive services have hindered full implementation of the Indian Child Welfare Act of 1978. Training workers to better meet its practice requirements is one way of mitigating the problem. This paper reports on such a training program, called "Teaming for Indian Families" (Journal Abstract).

Blackstock, C., Hobenshield, S., & Kovach, M. (2005). *In the Future First Nations Children Will ….* West Vancouver, BC: Caring for First Nations Children Society.

Abstract: A book of art, poetry and verse envisioning the future for First Nations children as told by First Nations Elders, children, youth as well as social workers working for Aboriginal child and family service agencies.

Carlson, E. J. (1975). Counselling in Native Context. *Canada's Mental Health*, 23, 7-9.

Abstract: Observations based on twenty years as an educational counsellor among the Native population in Canada are presented. In a counselling situation with Native students, textbooks provide little help because they are written for use with a white, middle-class population. The "average" Native person has been isolated from the mainstream of Canadian life for two to three hundred years. Cultural differences are profound and weigh heavily on the student who may be required to move into a society that he finds almost impossible to understand. Among many such students is a growing feeling of resentment of the white man, who usurped his tribal lands. The counsellor, usually a government employee, must learn to face hostility and seek ways to defuse it. Native people in Canada lack heroes of their

own race upon whom they can model themselves. They need help in building self-esteem on the basis of their own achievements.

Castellan, M. B., Stalwick, H., & Wien, F. (1986). Native Social Work Education in Canada. *Canadian Social Work Review*, 166-184.

Christensen, C. P. (1994). *Linking Schools of Social Work to Aboriginal Students and Communities: Exploring the Issues*. Vancouver, BC: Department of Canadian Heritage.

Colorado, P. (1993). Who are You? In K.Feehan and D.Hannis (Eds.) (Ed.), *From Strength to Strength: Social Work Education and Aboriginal People* (pp. 63-78). Edmonton: Grant MacEwan Community College.

Cross, T. L. (1996). Developing a Knowledge Base to Support Cultural Competence. In *The Prevention Report: National Resource Centre for Family Centred Practice*.

de Mello, S. (1992). Canada's First Nations and Rural Thais. *Canadian Social Work Review,* 9, 168-182.

> Abstract: This is a cross-cultural comparison of Canada's First Nations and Thailand's rural population which identifies a number of issues that provide an intriguing basis for comparison that can offer practice and policy implications for community development with First Nations communities, especially with respect to education.

deMontigy, G. (1992). Compassionate Colonialism: Sowing the Branch Plant. In M.Tobin & C. Walmsley (Eds.), *Northern Perspectives: Practice and Education in Social Work* (pp. 73-82). Winnipeg, MB: A publication of the Manitoba Association of Social Workers and the University of Manitoba, Faculty of Social Work.

> Abstract: According to the author, this article juxtaposes the promise of creating and independent and innovative affirmative action Bachelor of Social Work (BSW) against the actual development of the BSW in Thompson; a program marked by a north/south structural dependency. It juxtaposes the promise of meeting the needs of northern and Native peoples against the reality of meeting the needs of administrators, bureaucrats and academics in the south.

Dykeman, C., Nelson, J. R., & Appleton, V. (1995). Building Strong Working Alliances with American Indian Families. *Social Work in Education*, 17, 148-155.

> Abstract: A strong working alliance between school and home is essential for positive student outcomes. Such alliances are based on a spirit of respect and a desire for collaboration. Given their unique roles and training, school social workers, counselors, and psychologists play a pivotal role in the formation of a strong school-home alliance. With American Indian families, this alliance can be developed only through a sound understanding of the cultural characteristics of these families. Only through such understanding will stereotypes of American Indian families be placed replaced by more accurate and positive perspectives. To help school social workers, counselors, and psychologist promote strong school-home working alliances, this article outlines six key cultural characteristics of American Indian families; geographical isolation, cultural heterogeneity, extended family, inclusive role for children, group primacy, and traumatic educational history. In addition, the implications of these characteristics for effective consultative and psychotherapeutic activities are discussed.

Feehan, K. & Hannis, D. (1993). *From Strength to Strength: Social Work Education and Aboriginal People.* Edmonton, AB: Grant MacEwan Community College.

First Nations Education Steering Committee (2001). *First Nations Parents Club: A Handbook for Parents*. West Vancouver: First Nations Education Steering Committee.

> Abstract: This practical and user friendly guidebook was developed by the First Nations Education Steering Committee to provide parents with an overview of education terminology, the role of education professionals and the rights of parents in the education system in order to support First Nations parents in taking an active role in their children's education.

Graveline, F. J. (1998). *Circle Works: Transforming Eurocentric Consciousness*. Halifax, NS: Fernwood Press.

> Abstract: This book is intended to contribute to both the theoretical debate and classroom practice in the field of education. It explores the legitimacy of Aboriginal, holistic paradigms within some of the diverse frameworks available to educators: experiential learning, feminist and anti-racist pedagogies are emphasized. It documents an effort to interrupt current Aboriginal/European power relations by evolving an alternative Aboriginal teaching model and enacting it within university classrooms. The work reflects an understanding that all sites must be engaged as potentially emancipatory.

Gustavsson, N. S. & MacEachron, A. E. (1999). Teaching Diversity through the Indian Child Welfare Act. *Arete*, 23, 85-92.

> Abstract: This article offers a teaching strategy using student groups to enhance student appreciation of culturally specific knowledge in understanding broad policy issues. The content of the three-hour teaching module is provided to illustrate this process. Indian child welfare policy and history are used as a specific context for student exploration of diversity (Journal Abstract).

Harris, B. (2003). A Community-Based Approach to the Development of a First Nations B.S.W. Program:

Community Needs Assessment and Proposed Model. *Native Social Work Journal*, 5, 64-86.

Abstract: The author discusses University of British Columbia's School of Social Work and Families Studies First Nations BSW program that is delivered off-campus in collaboration with the Squamish Nation of BC. This paper reviews the three stage process of research conducted over the last two years and focuses on the findings of the author's (a) initial research into Native Social Work education over the last 30 years; (b) a community needs assessment; and (c) a proposed model for curriculum and program delivery.

Kavanagh, B. (1998). *Talking about Special Education: Volumes 1-3.* West Vancouver: First Nations Education Steering Committee.

Abstract: This series of pamphlets were developed to inform parents, teachers, and community members on a variety of special needs including Fetal Alcohol Syndrome and ADHD within an education context.

McCormick, R. (1997). First Nations Counsellor Training in British Columbia: Strengthening the Circle. Canadian *Journal of Community Mental Health*, 16.

McKenzie, B. & Mitchinson, K. (1989). Social Work Education for Empowerment: The Manitoba Experience. *Canadian Social Work Review*, 6, 112-125.

Native Adult Education Centre (Video). (1990). *Building Culture into Programs.*

Abstract: In this program, culture is viewed as far more than material artifacts and the processes that produced them. Elders and native leaders stress the importance of the non-material aspects of culture (eg. values, attitudes and beliefs) and how they contribute to the development of positive self-concept and confidence. This video is part 4 of the series: Effective Instruction of Native Adults (video, 13 minutes).

Native Adult Education Centre. (1990). *Counselling and Support Services.*

Abstract: This video focuses on the kinds of counselling services that have proven effective with native adults. It discusses the legitimate counselling responsibilities of the adult educator as well as the problem of when to counsel and when to refer. This video is part 5 of the series: Effective Instruction of Native Adults (video, 14 minutes).

Nelson, C. & McPherson, D. (2000). Can Schools of Social Work Teach Workers to be Effective in Native Child Welfare? *Canada's Children*, Summer, 16-18.

Abstract: The authors discuss whether social work education is even applicable to Native child welfare.

Northwest Indian Child Welfare Institute (1987). *Cross-Cultural Skills in Indian Child Welfare: A Guide for the Non-Indian.* Portland, Oregon: The Institute.

Northwest Indian Child Welfare Institute (1984). *Heritage and Helping: A Model Curriculum of Indian Child Welfare Practice.* Portland, Oregon: Parry Centre for Children.

Northwest Indian Child Welfare Institute (1986). *Positive Indian Parenting: Honoring Our Children by Honoring Our Traditions: A Model Indian Parent Training Manual.* Portland, Or: Northwest Indian Child Welfare Institute.

O'Meara, S. & West, D. (1996). *From Our Eyes: Learning from Indigenous Peoples.* Toronto, ON: Garamond Press.

Abstract: This book brings together a wealth of scholarship and traditional knowledge which fits generally under the title of Native Studies/Indigenous Learning. The intention is to provide a forum in the literature of Native philosophy and epistemiology, to deal with the foundation of knowledge of and about Aboriginal peoples. This is a first attempt to convey native thought in terms that can enable natives and non-natives to listen to one another, and learn from each other's public discourse. The editors have foregone the more standard introductory chapter, and collaborated together on a prologue, within the oral tradition. "Learning from Indigenous Peoples" is a work that transcends eurocentricity, and makes a genuine contribution to our understanding and empowerment.

Pace, J. M. & Smith, A. F. V. (1990). Native Social Work Education: Struggling to Meet the Need. *Canadian Social Work Review*, 7, 109-119.

Abstract: This paper reviews the development of the Micmac Bachelor of Social Work program at the University of Dalhousie. The authors note that the struggle for a culturally appropriate program has required ongoing program and curriculum adaptation to meet the needs of the Micmac community, the Native social agencies and the students. The program is evaluated her in light of the resolution by the Canadian Association of Schools of Social Work to encourage schools to provide culturally relevant programs for Native people and to provide a yardstick for assessment and comparison of programs already in place. In conclusion the authors offer some insight into the gaps of this resolution.

Paziuk, L. (1992). The Northern B.S.W. Program: Maintaining Community Connections. In Co-edited by M.Tobin and C.Walmsley (Ed.), *Northern Perspectives: Practice and Education in Social Work*. Winnipeg, MB: Manitoba Association of Social Workers and the University of Manitoba, Faculty of Social Work.

Abstract: This article looks at the connection that education plays in the lives of people that are intricately

connected to their communities. This article focuses specifically on the needs of northern social work students in Manitoba and the Bachelor of Social Work Program offered in Thompson for northerners.

Pepper, F. & Henry, S. (1986). Social and Cultural Effects on Indian Learning Style: Classroom Implications. Canadian *Journal of Native Education*, 13, 54-61.

Perrault, L. (1991). *Account of Own Experiences to Students in Child Welfare Course.* Hamilton, ON: McMaster University.

Prochner, L. (2004). Early Childhood Education Programs for Indigenous Children in Canada, Australia and New Zealand: An Historical Review. *Australian Journal of Early Childhood*, 29, 7-16.

Abstract: The author's article presents an outline history of early childhood programs for indigenous children by utilizing a comparative study of initiatives in three countries-Canada, Australia and New Zealand-with the aim of identifying common and distinct developments in the three nations. Formal early childhood education programs for indigenous children based on European models have a history that extends over 200 years. Yet this history is relatively unexplored. Although they mostly developed outside the structures of schooling for older children, programs for younger and older students shared a similar trajectory. The earliest initiatives were subject to missionary influence and colonial control, with later programs likely to be influenced by indigenous beliefs and values and be community-based and locally controlled.

Schinki, S. P., Bebel, M. Y., Orlandi, M. A., & Botvin, G. J. (1988). Prevention Strategies for Vulnerable Pupils: School Social Work Practices to Prevent Substance Abuse. *Urban Education*, 22, 510-519.

Sharpe, J. (1996). *Native Social Work Education: Students Making Cultural Relevance*. Thesis (M.S.W.)--University of British Columbia.

Silver, J., Mallett, K., Greene, J., & Simard, F. (2002). *Aboriginal Education in Winnipeg Inner City High Schools.* Winnipeg: Canadian Centre for Policy Alternative - Manitoba.

Abstract: This study investigates the educational circumstances of Aboriginal students in Winnipeg inner city high schools. The study is based on interviews with 47 Aboriginal students in Winnipeg inner city high schools, 50 Aboriginal school leavers, 25 adult members of the Aboriginal community, and 10 teachers, 7 of them Aboriginal. In addition, we conducted an extensive review of relevant literature. Responses by Aboriginal people to our questions about their experiences in school reveal the existence of what we have identified as a cultural/class/experiential divide between Aboriginal students and their families on the one hand, and the school system on the other. The life experiences and cultural values of many Aboriginal students and their families differ significantly from what they experience in the schools, which are run largely by non-Aboriginal, middle class people for the purpose of advancing the values of the dominant culture. The educational system marginalizes Aboriginal students, does not adequately reflect their cultural values and their daily realities, and feels alien to many Aboriginal people. The incidence of overt forms of racism- name-calling and stereotyping, for example- is shockingly high. Institutional forms of racism are common throughout the system. The face that schools present to Aboriginal students is decidedly non-Aboriginal: for example, there are few Aboriginal teachers, and little Aboriginal content in the curriculum. These characteristics suggest to us an educational system that continues to be overly Euro-centric and even colonial. The evidence suggests that Aboriginal people want the education that is needed to enable them to participate fully in Canadian society and in their own self-governance, but they do not want to abandon what it is to be Aboriginal in order to do so. What Aboriginal people have said to us about the educational system is not that Aboriginal people should be forced to change in order to fit into and 'succeed' in school- this is what the residential schools attempted, unsuccessfully, to do - but rather that schools and the educational system generally need to change in order to better reflect the rapidly changing demographic and cultural realities of our community. Making such changes-significant changes- will be a challenge, but the benefits to all of us in doing so will be significant. The paper is concluded with recommendations that arise directly from what interviewees said. These recommendations are reasonable and achievable and are necessary for beginning the process of change that needs to take place in our educational system (Report Abstract).

Sinclair, R. (2004). Aboriginal Social Work Education in Canada: Decolonizing Pedagogy for the Seventh Generation. *First Peoples Child & Family Review*, 1, 49-61.

Abstract: Aboriginal social work is a relatively new field in the human services, emerging out of the Aboriginal social movement of the 1970s and evolving in response to the need for social work that is sociologically relevant to Aboriginal people. Aboriginal social work education incorporates Aboriginal history and is premised upon traditional sacred epistemology in order to train both Aboriginal and non-Aboriginal social workers who can understand and meet the needs of Aboriginal people. The deficiencies of contemporary cross-cultural approaches and anti-oppressive social work education are highlighted as a means to emphasize the importance of social work education premised upon relevant history and worldview. The values and responsibilities that derive from Aboriginal worldview as the foundation for Aboriginal social work education are discussed in terms of the tasks that are implied for the educator and student of Aboriginal social work. Such tasks include self-healing, decolonization, role

modeling, developing critical consciousness, and social and political advocacy. Aboriginal social work education, a decolonizing pedagogy directed to mitigating and redressing the harm of colonization at the practice level, is a contemporary cultural imperative.

Smith, A. F. V. & Pace, J. M. (1988). The Micmac Bachelor of Social Work Program: Policy Direction and Development. *The Canadian Journal of Native Studies*, 8, 147-154.

Abstract: The authors review the development and planning process followed in the creation of a special program for the training of Micmac social workers through Dalhousie University in Halifax. The mechanisms developed for policy direction of a program involving interests outside the university and the profession is of particular interest whenever "special" programs or delivery systems are at issue.

Stalwick, H. (1984). *Taking Control: Indian and Native Social Work Education in Canada.* Regina: University of Regina.

Sterling-Collins, R. (1997). *Aboriginal Social Worker Training Strategy: Honouring Diversity, Working in Partnership.* Victoria, BC: Ministry of Child and Family Development.

Abstract: This report documents the vision and strategic plan for the Aboriginal Social Worker Training Project developed in partnership between Aboriginal Child and Family Service agencies, the Ministry of Child and Family Development and the Department of Indian and Northern Affairs Canada.

Stevenson, K. M., Cheung, K. F. M., & Leung, P. (1992). A New Approach to Training Child Protection Services Workers for Ethnically Sensitive Practice. *Child Welfare*, 71, 291-305.

Abstract: This article presents a three-dimensional approach to ethnic sensitivity as one of the critical components in the broader context of cultural sensitivity for child protective services (CPS) training and evaluation. The importance of cross-cultural interactions among clients and workers; predominance of Caucasians among child welfare workers; African and Hispanic caseworkers; and difficulties in developing ethnically sensitive training for CPS workers are reviewed as part of the context of this article.

Taylor, D. M. (1997). The Quest for Collective Identity: The Plight of Disadvantaged Ethnic Minorities. *Canadian Psychology*, 38, 174-190.

Abstract: There are groups in society that experience profound social problems including widespread academic underachievement. This discouraging profile applies to Native people, African Americans, and certain Latino groups, notably Mexican Americans and Puerto Ricans. The author argues that cultural difference theories, in the form of genetics, cultural deficit, and cultural discontinuity, are incomplete and misguided. A theory of "self" is proposed that focuses on collective identity as the primary psychological process, even taking precedence over self-esteem. Inter-group processes are applied to explain the problems confronting society's most disadvantaged groups. Specifically, the inter-group power differential between societal groups is explored, leading to a theory of valueless colonialism. It is the effects of valueless colonialism that leads to the destruction of collective identity for certain groups. The consequences of a poorly defined collective identity are difficulties with personal identity and self-esteem. Social problems and academic underachievement are the visible manifestations.

Tobin, M. & Walmsley, C. (1992). *Northern Perspectives: Practice and Education in Social Work.* Winnipeg, MB: University of Manitoba, Faculty of Social Work.

Abstract: Many of the articles in this book began as classroom discussions, course assignments, or informal conversations. This publication validates the unique experiences of northern social workers which will contribute to the scant body of literature on northern social work practice and education. The writers who contributed to this volume depict struggles toward freedom and autonomy. A man's domination of a woman, a social worker's domination of a client, a government's domination of a people and a corporation's domination of a community are many of the themes covered in this small but powerful book.

Waterfall, B. (2003). Native Peoples and the Social Work Profession: A Critical Analysis of Colonizing Problematics and the Development of Decolonized Thought. In A. Westhues (Ed.), *Canadian Social Policy: Issues and Perspectives* (pp. 50-66). Waterloo, ON: Wilfrid Laurier University Press.

Abstract: This chapter looks at the relationship between the social work profession, social work education, and Native peoples. The author argues that schools of Social Work have ethical and professional responsibilities to create a core curriculum that constructs colonialism as problematic, centers Native epistemologies and methodologies, and effectively support Native grassroots efforts for self-determined agency.

Weaver, H. (1997). Training Culturally Competent Social Workers: What Students Should Know About Native People. *Journal of Teaching in Social Work*, 15, 97-111.

Abstract: Many social work educators have expressed a commitment to including information about diverse populations in their teaching yet this is often easier said than done. Limited class time is available to cover many important issues and in spite of the best of intentions, diversity issues often receive inadequate attention. In particular, content on Native American people is often left out of the social work curriculum. Specific

recommendations are made about how social work educators can teach students to work effectively with Native people. Suggestions on what content should be taught, how it can be taught, and where it can be integrated into the social work curriculum are included.

Wharf, B. (1990). *Social Work and Social Change in Canada*. Toronto, ON: McClelland and Stewart.

Abstract: This book looks at connecting private troubles and public issues in social work education; with a focus on women's, Native people and labour movements.

Wotherspoon, T. (2002). *The Dynamics of Social Inclusion: Public Education and Aboriginal People in Canada*. Toronto, ON: Laidlaw Foundation.

Abstract: This paper explores the relevance of the renewed focus on social inclusion and exclusion for Canada's public education systems, with reference both to general factors and more specific issues that arise in relation to schooling for Aboriginal people. The author states that public schooling serves as a useful case study since, historically, its mandate has been broadly inclusive in nature. Schools are inclusive insofar as they are public spaces in which children and youth from diverse backgrounds are expected to have access to common services, curricula and experiences that, in turn, are linked to prospects for their eventual participation and inclusion in other social and economic venues. The discussion focuses on three key questions: (1) What is the relationship between discourses of social inclusion/social exclusion and changes within public education systems? (2) What are the major dynamics to promote social inclusion relative to exclusion within recent educational policies and practices? (3) What impact do these processes have on children and youth, in general, as well as on specific groups of children and youth, particularly within Aboriginal communities? Educational structures and processes are understood here as having a contradictory relationship with the dynamics of inclusion and exclusion. The discussion highlights these dynamics by outlining several key dimensions of educational practices, and explores the implications of recent educational trends for prospects to achieve more inclusive educational environments and promote well-being for children and youth. It is argued that, despite a general tendency for formal education to become more inclusive in its mandate and outcomes, schooling is also infused (both internally and in its relations with wider social structures and policy frameworks) with tensions and conflicts that have potential to generate new or continuing forms of exclusion. The paper concludes with a brief outline of key recommendations for policy and practice that emerge from this analysis.

Yellow Bird, M. (1999). Radical, Skewed, Benign, and Calculated: Reflections on Teaching Diversity. *Reflections*, 5, 13-22.

Abstract: This narrative shares the author s experiences teaching diversity in an undergraduate social work

program. First, he begins by sharing his experience teaching diversity as a Ph.D. student. Second, he discusses his experience teaching social work with First Nations in Canada and tells how this experience influenced how he later taught diversity. Third, he defines diversity and discusses how broad and elusive he has found this topic to be. Fourth, he shares different instructor roles he assumed in order to get students to appreciate the importance of this course. In this narrative, Indigenous and First Nations peoples are used interchangeably to refer to the aboriginal Nations of the United States. He avoids, as much as possible, the terms Indian, American Indian, and Native American because he considers them to be colonized identities. When they are used, it is only in the context of a different quote (Journal abstract, edited)

Yellow Bird, M. & Chenault, V. (1999). The Role of Social Work in Advancing the Practice of Indigenous Education: Obstacles and Promises in Empowerment-Oriented Social Work Practice. In K.G.Swisher & J. W. Tippeconnic III (Eds.), *Next Steps: Research and Practice to Advance Indian Education*. Chareston: Eric Clearinghouse on Rural Education & Small Schools.

Zapf, K. (1991). Educating Social Work Practitioners for the North: A Challenge for Conventional Models and Structures. **Northern Review**, Summer, 35-61.

Abstract: This paper argues that conventional rural social work theory cannot move far enough from the urban base of the profession to generate useful practice models for remote regions such as northern Canada. Following an overview of the concepts of rurality and rural social work from the literature, evidence is offered to show that northern Canada is not just another rural area. Finally, implications for social work education and preparation for practice in remote northern regions are discussed.

Zapf, M. (1999). Bicultural Teaching of Helping Approaches: Integrating Native Indian and Western Perspectives in a Social Work Classroom. *International Journal of Inclusive Education*, 3, 327-337.

Abstract: This paper examines a bicultural teaching experience in an isolated northern Canadian community where a Native and a non-Native instructor worked together to offer a social work methods course to a class of Native Indian students. An overview is presented of the particular course adaptations (content, preparation and delivery), along with discussion of the unique co-teaching issues that arose in this bicultural education experience.

Zapf, M. (1993). Contracts and Covenants in Social Work Education: Considerations for Native Outreach Programs. *The Social Worker*, 61, 150-154.

Abstract: This article attempts to identity and explore the complex considerations affecting contracts in social work outreach education programs in Native communities.

The discussion begins with a brief overview of the concept of contract as found in the social work literature. Special considerations for these contracts in Native outreach programs are examined, with a covenant model contemplated as a possible alternative to the contract model. The covenant model is described as an alternative model for Aboriginal communities. The covenant model purports that the social worker has been given a gift from the community in the form of an accessible professional education, professional status, and the opportunity to continually learn from clients. Thus the social worker bears a responsibility to return the gift to the community by teaching, healing, and empowering. Some criticize the covenant model for its idealistic reliance on the good will of the individual instructor to ensure that her or his students will be adequately prepared to provide services. They further state that the students and the community are not protected from receiving an inadequate education through the covenant model. At least contracts make an instructor legally accountable. There appears to be some confusion and a blurring of roles of teacher and social worker, but this could well be the direction of the social work profession, according to Zapf.

Zapf, M. (1997). Voice and Social Work Education: Learning to Teach from My Own Story. *Canadian Social Work Review*, 14, 83-97.

Abstract: Western society and the professions appear to be embarking on a post-modern movement whereby individuals and groups are attempting to reclaim the "voices" and become the subjects rather than the objects of their life stories. Related activity in social work has emphasized techniques for empowering vulnerable groups such as clients and students to regain an authentic voice, but the worker or teacher has been ignored. One professor demonstrates, by integrating a conceptual framework from the literature with his personal experience in teaching First Nations students, the opportunity that exists for social work educators to explore and develop this assumption of voice in the class room.

Zapf, M. K. (1989). *Adjustment Experiences of Social Workers in Remote Northern Communities*. University of Toronto PH.D. Dissertation.

Abstract: This study designed to examine the adjustment patterns of Canadian social workers who move from southern Canada to remote northern communities to practice tested specific hypotheses involving variables presumed to be related to the adjustment process. A cross-sectional survey design was employed whereby a questionnaire, attitude scales, and a Culture Shock Profile were administered to a sample of 85 social workers practicing in the Yukon Territory during the spring of 1986. Overall, social workers recruited from southern Canada did report a U-curve adjustment pattern of culture shock followed by recovery. Structural variables related to the job itself were found to be associated with culture shock but not to recovery; individual variables of personal history and attitudes were found to be associated with recovery but not to culture shock. The study concludes with a discussion of the implications for rural and northern practice theory development in Canada.

Zapf, M. K. (1999). Location and Knowledge-Building: Exploring the Fit of Western Social Work with Traditional Knowledge. *Native Social Work Journal*, 2, 138-152.

Abstract: Zapf notes that in many regions of Canada, particularly in the North, human services are grounded in a Western social work model that exists alongside Indigenous healing practices rooted in local traditional knowledge. For a long time, traditional knowledge was the only working knowledge base for survival in harsh northern climates. The relatively recent imposition of a Western scientific knowledge base has resulted in efforts to integrate or incorporate aspects of local traditional knowledge. The author writes from direct experience with this process within his own discipline of social work. As such, he attempts to explore the issue of compatibility of the two knowledge systems with particular attention to the impact of place or spatial location. The author notes that he is not an Indigenous person, however, he has experience with the constraints imposed by the Western knowledge system that often inhibit the ability to approach, respect, and learn from Indigenous knowledge. He approaches this by keeping in mind that "the ways that social work practice has been historically limited by its Eurocentric assumptions and values" and that among this assumptions are conceptualizations of place (Journal Abstract, edited).

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Theme 9: Family Violence

Abell, J. (2005). *Structural Adjustment and the New Poor Laws.* Ottawa, ON: Canadian Feminist Alliance for International Action.

Abstract: Examines the gendered and racialized experiences of poverty/class and violence in Canada. Within the framework of international human rights activism, it focuses on the relationship between women's poverty and violence against women, in particular, on poverty that affects women's capacity to evade or escape or recover from violence and on the violence of poverty. Also examines the gendered implications of the structuring of poverty and poverty discrimination in Canada and integrates other considerations such as race, age, sexual autonomy and status. The author addresses the issues of welfare legislation, Aboriginal women, and migration/citizenship.

Bachman, R. (1992). *Death and Violence on the Reservation: Homicide, Family Violence, and Suicide in American Indian Populations.* New York: Auburn House.

Abstract: Bachman applies both quantitative and qualitative methods to the study of homicide, family violence, and suicide on Native American reservations in this book. To accomplish this, the author weaves human stories collected from personal interviews with statistical methods common to standard sociological analyses. The insights gained from this combination of approaches are then used to construct a model of Native American homicide. This model links socioeconomic factors, such as poverty, alcoholism, and family breakdown with a lack of cultural identity that Bachman attributes to a long history of internal colonialism. She is successful in her attempts to unite the two methodological approaches and provides valid direction for future policies, but as might be expected, has tackled too large a topic to be dealt with in one short book. Her presentation of the problem, although never appearing simplistic, lacks the depth that the topic requires. This volume is the first major attempt to systematically examine the etiology of violence in American Indian communities. Dr. Bachman's effectively uses personal stories and narratives given by American Indians to illustrate the living reality behind the statistics she presents. She concludes with a variety of policy recommendations that will be of interest not only to policymakers, but also to academic researchers and students in criminology, ethnic relations, sociology, and anthropology.

Brant, C. (1990). *Violence in the Native Population. Paper prepared and presented the Symposuium on Violence and Aggression.* Saskatoon, Saskatchewan.

Abstract: This paper reviews statistical indicators which emphasize that violence is a major problem in Indian reserves across Canada. Concepts such as community personality are shown to be critically important in understanding native Canadian communities. The biological factors predisposing violence in Indian communities are identified, including the widespread abuse of alcohol and the different metabolisms of alcohol in the North American Indians. Psychological predisposing factors are also discussed, including the practice of emotional restraint; the disturbing childhood experiences of many Aboriginal individuals; the erosion of self-esteem in Aboriginal men by chronic unemployment, poverty, powerlessness and anomie; and the use of shame, teasing, and ridicule as a child rearing practice as opposed to parental anger and withdrawal of privileges. In addition, creative solutions to combat violence with Indian reserves are addressed.

Brant, C. C. & Brant, J. A. (1987). *Family Violence: A Native Perspective, transcribed and edited proceedings of the 1987 Meeting of the Canadian Psychiatric Association Section on Native Mental Health.* London, ON: Canadian Psychiatric Association, Section on Native Mental Health.

Brownridge, D. A. (2003). Male Partner Violence against Aboriginal Women in Canada - An Empirical Analysis. *Journal of Interpersonal Violence*, 18, 65-83.

Abstract: This study fills a gap in the extant literature through an empirical investigation of male partner violence against Aboriginal women in Canada. Using a large-scale representative sample of Canadian women, analyses show Aboriginal women to have a significantly higher prevalence of violence by their partner compared to non-Aboriginal women. Violence against Aboriginal women is more likely at all levels of severity, with the greatest disparity on the most severe forms of violence, and appears more likely to be ongoing. Risk markers generally operate in the same direction for Aboriginals and non-Aboriginals, although Aboriginal women possess greater representation on risk markers of violence, and the impact of risk markers is generally larger for Aboriginal women. Although established risk markers are helpful for understanding violence against Aboriginal women, differences between Aboriginals and non-Aboriginals on risk markers do not account for Aboriginal women's significantly higher prevalence of violence. These results indirectly lend support to colonization theory (Journal Abstract).

Chapman, C. (1991). Teaching and Transformation: A Native Family Violence Training Program. *Canadian Women Studies*, 12, 92-94.

Abstract: The Vancouver Native Education Centre offered a one-year Native Family and Community Counselling Program which trained Aboriginal adults to be entry-

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level family violence workers. The course was designed to balance skill development and personal growth and transformation. The article describes the program, discusses the areas of growth and describes the Talking Circle, one of the major tools of transformation. The program was developed largely because many of the students were having difficulty completing the program because of their personal histories or current situations of abuse. The important cultural value of this program was its holistic approach to dealing with one's healing.

Cohen, E. & Walthall, B. (2003). *Silent Realities: Supporting Youth, Children and their Families who Experience Violence.* Washington, DC: The National Child Welfare Resource Centre for Family Centered Practice.

Abstract: This practical resource provides an overview of the real impacts of violence on children and their families whilst providing guidance on healing strategies for both children and adults. It concludes with listing a series of resources on family violence in the US.

Copenace, S. (2000). *A Group Work Approach with Aboriginal Children Exposed to Parental Violence.* Thesis (M.S.W.)-- The University of Manitoba.

Abstract: This practicum concentrated on a time limited, structured and closed group work approach with Aboriginal children between the ages of seven and ten years old who had been exposed to parental violence. All of the children were living in homes led by single mothers. The majority had sought refuge in women's shelters and for them the violence had stopped between five months and five years before becoming involved with this process. The treatment modality was a psychoeducational group work intervention for the children, with the inclusion of an Aboriginal tradition, a "smudge". A total of eight children were involved with this practicum and all but one child completed the group program(s). Clinical impressions suggested that some of the clients' objectives were met as many of the children were able to identify their feelings and experiences related to parental violence, to develop a personal safety plan, and seemed to experience an increase in self confidence. In general, the children seemed to benefit from a safe, fun and supportive group environment.

Davis, K. & Taylor, B. (2002). Voices from the Margins Part 2: Narrative Accounts of the Support Needs of Indigenous Families Experiencing Violence. *Contemporary Nurse*, 14, 76.

Abstract: Part 2 focuses on the needs of informal supporters of rural Aboriginal women experiencing family violence. The strategies for strengthening support for Aboriginal families are presented. The participants identified the barriers to help seeking by Aboriginal women, the needs of Aboriginal families experiencing violence, and healing models necessary to deal positively with the past and present trauma experienced by

Indigenous people in Australia.

Dimestore Productions. (1996). *Breaking the Cycle* (video).

Abstract: A film about Native men and domestic violence. Explores issues such as spirituality, alcohol and drug abuse, and violence, through interviews, role-playing and acting (video, 45 minutes)

Dion Stout, M. (1997). Family Violence in Aboriginal Communities. In J.R.Ponting (Ed.), *First Nations in Canada: Perspectives on Opportunity, Empowerment, and Self-Determination* (pp. 273-298). Toronto, ON: McGraw-Hill Ryerson Limited.

Abstract: This article evolved out of public discussions on a wide range of social problems to the Royal Commission on Aboriginal Peoples. The author notes that violence has been the number one development problem which blocks the healing and well-being of Aboriginal peoples. This article looks at how to understand the context of violence in Aboriginal communities and integrating men into family violence initiatives. Special effort has been made within this article to give voice to the issues, struggles and triumphs around family violence in Aboriginal communities and families.

Dion Stout, M. (1996). Stopping Family Violence: Aboriginal Communities Enspirited. In J.R.Ponting (Ed.), *First Nations in Canada, Perspectives on Opportunity.* Toronto, ON: McGraw-Hill Ryerson Ltd.

Abstract: Dion Stouts provides background facts on the issue of violence in Aboriginal families. According to the testimonies of Aboriginal people to the Royal Commission on Aboriginal peoples, Aboriginal communities, and the chronic state of violence that exists. Poor housing, high unemployment, high suicide rates and family violence relegate Aboriginal people to the margins in society. In the end, poverty visited upon individuals, communities and nations translates into unmet human needs and generates pathologies like alienation, forced migration, and more violence. The author states that nothing short of radical and critical approaches to controlling and ending family violence are required.

Dumont-Smith, C. (1995). Aboriginal Canadian Children Who Witness and Live with Violence. In E. Peled & P. G. Jaffe (Eds.), *Ending the Cycle of Violence: Community Responses to Children of Battered Women* (pp. 275-283). Thousand Oakes, CA: Sage Publications.

Abstract: The author describes how too many Aboriginal children and youth in Canada are living in violent and depressive environments, compounded by extreme poverty. This article offers the reader the option that traditional healing can be a rehabilitative process that can help to break the cycle of violence in our homes and communities.

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Dumont-Smith, C. & Sioui Labelle, P. (1991). *Dragging Wife Abuse Out of the Closet in National Family Violence Abuse Study/Evaluation.* Ottawa, ON: Aboriginal Nurses of Canada.

Durst, D. (1991). Conjugal Violence: Changing Attitudes in Two Northern Native Communities. *Community Mental Health Journal*, 27, 359-373.

Abstract: In recent years, North American society has begun to recognize the tragic extent of conjugal violence in our homes. Family violence knows no social boundaries and tragically this holds true for Native peoples as well as they have suffered the full impact of violence in their homes and communities as well. This article reports on the findings of two Arctic communities and compares their responses to violence before oil and gas development and after. The article concludes by outlining the implications for human service professionals, the major conclusion being that interventions need to be community-based rather than private, professionally-based to achieve a long range solution to the problems of violence. Durst argues it is a more appropriate approach to violence in Aboriginal/First Nations communities where communalism remains a basic principle of the culture.

Durst, D. (1991). Conjugal Violence: Changing Attitudes in Two Northern Native Communities. *Community Mental Health Journal*, 27, 359-373.

Abstract: This article reports on the findings of case studies of two Arctic communities and compares their responses to family violence before oil and gas development and after. Durst's analysis reveals that these communities held different levels of communitarianism and privatization before the development of oil and gas activities. After development, both communities experienced increased responses to family violence which were both communitarian and privatized in nature. The author states that conjugal violence has been present in Aboriginal communities for a long time and it is incorrect to suggest that it was a new phenomenon blamed on increased development. The data indicates that Aboriginal communities can and have successfully taken community-based action on this problem. The data also demonstrates that social work intervention focused on the community at large can have a positive impact on changing attitudes and stimulate community-based action.

Durst, D., MacDonald, J., & Parsons, D. (1999). Finding Our Way: A Community Needs Assessment on Violence in Native Families in Canada. *Journal of Community Practice*, 6, 45-59.

Abstract: In the fall of 1992, a community needs assessment on the problem of family violence was completed in the Aboriginal community of Conne River, Newfoundland, Canada. This article reports both the process and findings of the study which was guided by two important principles. First, community participation was a critical component of all aspects of the assessment, and, second, the assessment was based on multiple sources of data. The data were collected from face-to-face interviews with key informants (community experts) and consumers/potential consumers of services, focus groups with youth and women, and informal contact and discussion with interested members of the community, some of them professionals. The findings indicate that the people of Conne River are knowledgeable about the types of family violence that occur in the community and the various sources of support and help. There was also a high level of interest in the topic and a genuine concern that some positive action would result from this assessment. The assessment identified the need for more supports for women with families in crisis, not just crisis intervention during incidents of violence but a more holistic network of supports. These supports need to be community-based, operating within existing agencies. The study identified the need for a community-based committee to undertake the planning of emergency services for women and families in crisis and long-term planning for a support network and/or community centre for women (Journal Abstract).

Flette, E. (2004). Book Review: Seeking Mino-Pimatisiwin: An Aboriginal Approach to Healing by Michael Hart (Book Review). *Envision: The Manitoba Journal of Child Welfare*, 3, 44-47.

Abstract: The author provides an overview of the book Seeking Mino-Pimatisiwin: An Aboriginal Approach to Helping, written by Michael Hart. Hart's book includes a discussion on colonization, social work's role in colonial oppression and the role an Aboriginal approach plays in resisting this colonial oppression.

Frank, S. (1992). *Family Violence in Aboriginal Communities: A First Nations Report.* Victoria, BC: Ministry of Women's Equality.

Abstract: Parallel report to the Report of the British Columbia Task Force on Family Violence. Minority report to: Is anyone listening?: Report of the British Columbia Task Force on Family Violence. "March 1992." A holistic frame of reference is implicit throughout the analysis and offered solutions to family violence. Sharlene Frank stressed the need for policy shifts that will link Aboriginal women's world views, experiences and state actions. She argues: "If solutions are going to work, they have to be made by, and within, the community, however that community may be defined" (p. 17). These solutions must arise from "[h]olistic approaches...which deal with all aspects of spiritual, emotion, mental and physical needs regarding the individual, family, and community."

Green, K. (2005). *Family Violence in Aboriginal Communities: An Aboriginal Perspective.* Ottawa, ON: Health Canada.

Abstract: This online government source provides an overview and definition of family violence from an Aboriginal perspective. This article discusses how Aboriginal communities are dealing with family violence, its incidence, factors contributing to family violence and finally, pathways toward healing. This fact sheet provides an Aboriginal perspective on family violence. It gives a definition of family violence that recognizes spiritual abuse and the negative effects of colonization. The fact sheet describes an approach to violence prevention and treatment that focuses on healing, wellness and seeking balance and harmony among individuals, family and community, not on crisis intervention and punishment. The author also provides a list of suggested sources to read.

Health Canada (1997). *Beginning a Long Journey: A Review of Projects Funded by the Family Violence Prevention Division.* Ottawa: Health Canada.

Health Canada (1996). *Family Violence in Aboriginal Communities: An Aboriginal Perspective.* Ottawa: Health Canada.

Hodgson, M., Wolfe, D. A., & Wilson, S. K. (1990). *Shattering the Silence: Working with Violence in Native Communities.*

Abstract: Shattering the Silence, Working with Violence in Native Communities explains … how the tradition within Native communities to respect Elders and put the welfare of the extended family and the community ahead of the individual was hidden, until recently, the problems of alcoholism and child sexual abuse. Further, it discusses the necessity for non-Native caregivers to understand the extended family system and community-minded cultures of Native people if they are to work successfully with Native individuals. The authors believe that Native caregivers must get help for their own problems as survivors of incest and alcoholism before they work with others who have these problems.

Koptie, S. (1991). The Native Community Crisis Team. *Canadian Woman Studies*, 12(1).

Abstract: This book argues that "physical violence is interwoven with the violation of physical space as part of a historical process between white and indigent people" and is a response to the "malaise of their depressed society." The author then points to the anger and frustration that has surfaced in First Nations communities and states that the profession of social work has violated First Nations peoples and communities by carrying out racists and prejudicial government policies. He references Alice Miller's book, For Your Own Good, to explain how cruel and coercive social work practices have been applied to Aboriginal people and how it is no wonder they have a legacy of family violence. The author describes a traditional Aboriginal approach to the healing process for First Nations peoples versus the mainstream mental health system. He notes that the Aboriginal approach is more holistic and community-based, which, through the use of circles, implies equality between the healer and the healee and provides First Nations peoples with a sense of identity through cultural teachings by Elders.

LaRocque, E. (1993). Violence in Aboriginal Communities: A paper prepared for the Royal Commission on Aboriginal Peoples. In *The Path to Healing: Report of the National Round Table on Aboriginal Health and Social Issues* (pp. 72-89). Vancouver, BC: Minister of Supply and Services Canada.

Abstract: The author provides a valuable discussion of family violence as it affects Aboriginal women, teenagers, and children, with a particular focus on sexual violence. It analyzes the roots of family violence and the isolation of Aboriginal women and proposes strategies to eliminate abuse and achieve justice. This publication is geared toward researchers, policy makers, and service providers.

Laster, K. (1995). The White Feminists' Burden: Family Violence and the Lessons of Anthropology. *International Criminal Justice Review*, 5, 62-73.

Longclaws, L., Barkwell, L, & Rosebush, P. (1994). Report of the Waywayseecappo First Nation Domestic Violence Project. In The Canadian Journal of Native Studies, 14(2), 342-375.

Abstract: The authors review the literature on Aboriginal family violence, and attempt to identify programs useful and appropriate for Aboriginal communities. A survey of one Manitoba Reserve led to the development of a treatment program based upon community standards, and thus culturally appropriate. Such a program is more likely to be successful in actually reducing family violence.

McGillivray, A. & Comaskey, B. (1999). *Black Eyes All of the Time: Intimate Violence, Aboriginal Women, and the Justice System.* Toronto, ON: University of Toronto Press.

Abstract: This book originates in an open invitation from Original Women's Network of Manitoba to design and conduct a study that would ascertain the opinions of Aboriginal women violated by partners on the question of whether Aboriginal men charged with domestic violence-related offences should be diverted from the criminal justice system. Data from the report, Intimate Violence, Aboriginal Women and Justice System Response: A Winnipeg Study is presented along with an expanded look at the justice system, as well as the impact of colonialism on gender, childhood, and intimate violence.

McTimoney, D. (1993). *A Resource Guide on Family Violence Issues for Aboriginal Communities*. Health Canada and the Department of Indian Affairs and Northern Development.

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Abstract: This resource kit presents a framework for understanding and responding to family violence in Aboriginal communities. It answers commons questions about family violence and describes a spiritual model of recovery which connects individuals, communities and the environment. It also gives examples of how this approach can be applied to strategies for healing, such as mobilizing community participation, prevention activities, public education, policy making, crisis intervention, and professional training.

Mosher, J., Morrow, E., Boulding, J.-A., & VanderPlaats, N. (2004). *Walking on Eggshells: Abused Women's Experiences of Ontario's Welfare System.* York University, Ontario Association of Interval and Transition Houses, and the Ontario Social Safety Network.

Abstract: The primary research undertaking was 64 in-depth qualitative interviews of 1.5-3 hours in length with women who are, or have ever been, in an abusive adult intimate relationship and are at present, or have been at some point since 1995, in receipt of social assistance benefits through Ontario Works or the Ontario Disability Support Program. Of these interviews, five were conducted in Tamil, five in Bengali, six in Spanish and three through cultural interpreters in other languages. Of the 64 women interviewed, 38 (60%) had immigrated to Canada and seven identified as aboriginal. A small chapter highlights the experiences of Aboriginal women with respect to the violence and poverty in their lives. The interviews were conducted between November, 2001 and March, 2003. The main geographic regions of the province covered were: Ottawa, Kingston, Toronto, London, Muskoka, Peel and Tyendinaga Reserve, Mohawk Territory.

Murdock, L. A. (2001). *Aboriginal Women and Violence: A Standpoint Analysis.* Thesis (M.A.)--University of Manitoba. Winnipeg, MB.

Abstract: Thesis explores the issue of women's intimate violence by taking a standpoint approach. Three focus-group discussions and 12 in-depth interviews were conducted with Aboriginal women in order to understand how these women made sense of their own use of violence. The author points out that the failed assimilation of Aboriginal people by the Canadian government and its residential boarding school policies has led to families being broken up and thus causing environments where alcohol, violence, and poverty are the norm. Much of the women's intimate violence is blamed on the long history of oppression and victimization from trying to survive in a predominantly white society. In order to reduce violence, the author states that issues such as poverty, communications skills, support systems, and most importantly: the women's need for attention, understanding, and community voice is necessary.

Nahanee, T. A. (1995). *Discussion Paper: The Violence in Aboriginal women's Lives.* Winnipeg, MB: Canadian Medical Association.

Abstract: Physical violence against Aboriginal women comes in many forms; it permeates Aboriginal women's lives; and it impacts upon the mental well being of Aboriginal women. In the majority of cases, Aboriginal women keep the secret of violence to themselves and report it only after sustained abuse. Some women born into violence suffered at the hands of institutional masters and mistresses, suffered when they returned to their families from residential schools and then married into violence. Many go through their entire lives in violence, drugging and drinking their way to a safe place in their minds. Some leave and seek a life of self-worth and dignity. Others turn violence and commit the ultimate crime of murder or violent assault. This is a discussion of the violence that permeates Aboriginal women's lives. It attempts to explain the effects of colonialism, such as disempowerment, oppression and changes in social structure. It describes the cyclic nature of violence which encourages women to be silent and fearful. Structural factors, such as poverty and the role of residential schools and elders, act to sustain the violence in Aboriginal women's lives. Women must end their silence; men must end their denial; and communities and their leaders must make a commitment to protect women. Everyone is responsible for ending the silence and denial and beginning a process of healing from within (CWHN Abstract).

Native Women's Association of Canada (1991). *Voices of Aboriginal Women: Aboriginal Women Speak Out About Violence.* Ottawa: Canadian Council and Social Development Native Women's Association of Canada.

Abstract: In 1987, members of the Family Violence Program at the Canadian Council on Social Development conducted interviews with women who had been abused by their husbands or boyfriends. Some were aboriginal women who wanted others to hear about and learn from their stories. This document contains a descriptive overview of what it is like to be abused as an aboriginal woman. It contains testimonials from five women who have survived the violence in their lives. It also contains an interview with Liza, a drug and alcohol counselor, and an elder who talks about her process of healing. Finally, it describes new directions and initiatives that are being developed to help family violence victims and offenders. This booklet provides first hand accounts of six Aboriginal women's experience with abuse, both of themselves and their families, and of their culture and society. They are survivors of a violence born of despair and loss of hope all too widespread in Native communities. But they are also stories of personal strength and courage, as the concluding section on the healing process demonstrates.

Office of Child and Family Service Advocacy & Voices for Children (2004). *Just Listen to Me: Youth Voices on*

Violence. Office of Child and Family Service Advocacy Available: http://www.voices4children.org/documents/ Voices_Report-Listen_To_Me--EN.pdf

Abstract: Just Listen to Me is a look at the pervasive nature of violence in the lives of Ontario's young people as told in their own voices. This report was prepared by an individual who took part in the Ontario Youth Roundtable Discussion on Violence, organized by the Ontario government's Office of Child and Family Service Advocacy and Voices for Children. The discussions brought together 80 young people, ages 13 to 24, from six regions across the province, including Kenora, London, Manitoulin Island, Ottawa, Thunder Bay and Toronto. These discussions explored the nature of violence in the lives of young people through their own first-hand experiences. Through wide-ranging, youth-directed roundtable discussions, the youth extrapolated a series of recurring themes and one pervasive question echoed throughout the discussion and that was "How are we supposed to not be violence when it's all we see? Violence was identified by these young people as being everywhere, not just limited to single physical acts of aggression - which almost all members had experienced or witnessed - but systemic throughout society. Key factors contributing to violent behaviour, general mistrust of authority figures, the culture of systems and institutions, media representation and exclusion as well as stigmatization of youth were identified by the youth as contributing to violent behaviour. The youth felt strongly that certain groups, such as First Nations and street youth are stereotyped as inherently violent. Broken parenting and substance abuse were also discussed.

Ontario Native Women's Association (1989). *Breaking Free: A Proposal for Change to Aboriginal Family Violence.* Thunder Bay: Ontario Native Women's Association.

Abstract: This report examines the complexities of Aboriginal family violence from the perspective of Aboriginal women. The report includes: an analysis of the cycles of Aboriginal family violence; review of services available to the battered Aboriginal woman; a discussion of the Canadian justice system; a survey of community care and social workers; and a summary of the extent of the problem in Ontario. The report also makes recommendations for action.

Orozco, M. E. (2005). *Conjugal Violence and the Inuit of Baffin Island, N.W.T.* Unpublished Work, Université Laval.

Abstract: In liaison with the Baffin Regional Agvvik Society, the researcher will investigate the context of violence and the meanings and interpretations that women and men attach to these events. Additional research as to the historical rate of incidence of this phenomenon will also be examined.

Orozco, M. E. (1991). *Domestic Violence and Inuit Women.* Unpublished Work, Université Laval.

Abstract: The researcher will work with the Baffin Regional Agvvik Society, a transition house for battered women, and the Tuvvik Alcohol and Drug Counselling Centre, which has a program for batterers. Interviews will be conducted with RCMP, Department of Social Services and Department of Justice to evaluate the institutional response to domestic violence (Au).

Pennel, J. & Burford, G. (1997). *Family Group-Decision Making: After the Conference - Progress in Resolving Violence and Promoting Well-being.* Outcome Report Summary. St. Johns, NF: Memorial University of Newfoundland School of Social Work.

Potgieter, R. (1988). A Comprehensive, Centrally Coordinated, Cost-Effective Family Violence Counselling Program for Small Communities. *Canadian Journal of Community Mental Health,* 7, 137-145.

Proulx, J. & Perreault, S. (1996). *An Evaluation of the Ma Mawi Chi Itata Centre's Family Violence Program, Stony Mountain Project.* Winnipeg, MB: Ma Mawi Wi Chi Itata Centre.

Abstract: This publication provides a description and evaluation of the Project treatment program developed by the Ma Mawi Wi Chi Itata Centre in Winnipeg, MB, featuring seven closed groups and counselling for inmates between February 1993 and March 1996. The program model is based on the medicine wheel, combining contemporary and traditional treatment methods to assist inmates to change violent behaviour patters for rehabilitation and reintegration into the community and into their families.

Proulx, J. & Perrault, S. (2001). Ma Mawi Wi Chi Itata Family Violence Program. In J. Oakes, R. Riewe, M. Bennett, & B. Chisholm (Eds.), *Pushing the Margins: Northern and Native Studies* (pp. 204-211). Winnipeg, MB: Native Studies Press, University of Manitoba.

Abstract: Aboriginal teachings and traditions are blended with mainstream content and theory to formulate the Ma Mawi Wi Chi Itata Family Violence Program. This program offers services to children, women, and men within the community and at Stony Mountain Federal Correctional Facility. This article describes the services offered, the philosophy of the program, and the constant efforts to expand services to fit the changing needs of the community, including research partnerships.

Proulx, J. & Perrault, S. (2000). *No Place for Violence: Canadian Aboriginal Alternatives.* Co-published by Fernwood Publishing and Resolve.

Abstract: This volume presents a number of studies on the effects of colonization, the need for programming specific to and by Aboriginal people, and the efforts made by the Aboriginal community to meet that need.

Proulx, J. & Perrault, S. (2000). The Ma Mawi Wi Chi Itata Stony Mountain Project: Blending Contemporary and Traditional Approaches for Male Family Violence Officers. In J. Proulx and S. Perrault (Eds.), *No Place for Violence: Canadian Aboriginal Alternatives.* Halifax, N.S.: Fernwood.

Abstract: This chapter focuses on a program developed for incarcerated male family violence offenders. A blended program model that incorporates both mainstream and Aboriginal elements is utilized and presented as an effective approach for healing from family violence. The Ma Mawi Wi Chi Itata Family Violence Program was developed out of a recognition of the institutional abuse that underlies the violence in Aboriginal communities combined with an understanding that family violence has similar characteristics across all communities.

Reinke, D. C. (1997). *Hopes and Dreams: Learning from the Perceptions of "high-risk" Pregnant Aboriginal Women.* Thesis (M.Sc.)--University of Alberta, 1997..

Abstract: Guided by a human ecological systems perspective, this thesis sought to describe the nature and extent of family violence in Canada's Northwest Territories and to place it in its social, historical, cultural, and geographic contexts. Analysis of shelter intake data revealed that over 80 percent of shelter clients were Aboriginal, most experienced multiple forms of abuse by their partners, nearly 90 percent reported injuries, and many required medical attention or hospitalization. Many reported little support from medical staff or law enforcement officers. Lack of education, low incomes, unemployment, substance abuse, violence and substance abuse in families of origin, and physical and sexual abuse during childhood were common characteristics of abused women and their abusive partners. Placing violence in the north in its social, historical, cultural, and geographic contexts lends understanding to the problem and reveals the inappropriateness of many mainstream approaches to dealing with family violence. Initiatives consistent with a human ecological systems perspective are suggested.

Shawanda, B. & Edgar, E. (1992). Beyond Bruised Bodies and Broken Hearts. In *Conference Proceedings: United Our Concerns 10th Annual "Protecting Our Children" National American Indian Conference on Child Abuse and Neglect.* Lake Buena Vista, Florida.

Abstract: This paper presented by two women from Calgary provides an outline of contributing factors, effects of, and strategies for addressing family and community violence.

Status of Women Council of the NWT (2002). *Untold Stories 2.* Status of Women Council of the NWT and North West Territories, Health and Social Services.

Abstract: This is the second book of stories from victims of families affected by violence. The first book was published in 1990 and was a useful resource for addressing the need for community understanding of family violence. Untold Stories 2 is a compilation of stories about women who took steps to find help and support in leaving or resolving the violent relationships. Photos of front line workers, women listening and of women sharing and laughing are included. Children's drawings show the fear and sadness they experience in witnessing violence against this loved ones. A song and a poem are also included to illustrate the different forms of expressing or telling one's story.

Stoker, S. L. (1998). *An Examination of the Ability of Mainstream Institutions to Meet the Needs of Aboriginal Victims of Domestic Violence.* Thesis (M.A.)--University of Manitoba, Spring 1998, Winnipeg, MB.

Abstract: Examines the issue of whether or not mainstream institutions are able to provide satisfactory services to meet the needs of Aboriginal women who have been victims of domestic violence. Qualitative research conducted in the northern Manitoba communities of Nelson House and Thompson.

Stout, M. D. (1996). *Family Violence in Aboriginal Communities: The Missing Peace.* Unpublished Paper.

Supernault, E. (1993). *Family Violence is Not Just a Crime against the Crown, it's a Family Affair. It Involves the Entire Family and so Must the Healing.* Edmonton, AB: Native Counselling Services of Alberta.

Sutherland, P. (2002). *A Group Therapy Program for Aboriginal Women and Children Who Have Been Exposed to Family Violence.* Practicum (M.S.W.)--University of Manitoba, Winnipeg, MB.

Abstract: This practicum consisted of a two-phase group approach to working with Aboriginal women and children who had been exposed to partner abuse. The families were all headed by women who were parenting alone and who had been out of their abusive relationships for approximately a year or more. The women in the group had experienced many losses in their own childhood as a result of colonial systems such as residential schools and the child welfare system. The group goals included enhancing the parent and child relationship and breaking the secret of the family violence within and between families. A total of five parent-child dyads were involved with this practicum and three families completed the group. The treatment modality included an initial eight week parent group that focused on adult play and information related to theraplay, as well as information related to the effects of exposure to family violence on their children. Another eight weeks was spent in a multi-family group with both the parents and their children. Puppets were utilized as a means to present relevant themes and the families participated in theraplay activities together. Clinical impressions suggest

that while the women's lives remained extremely stressful, they were able to support their children to discuss their feelings about the family violence. Families also expressed enjoyment in relation to the play time together and did demonstrate some improvements within their parent-child relationships.

Thomlinson, E., Erickson, N. and Cook, M. (2000). Could this be your Community? In J. Proulx and S. Perrault (Eds.), *No Place for Violence: Canadian Aboriginal Alternatives.* Halifax, N.S.: Fernwood.

Abstract: This chapter describes a research project that was undertaken to determine the resources used by victims of abuse and family violence from seven First Nations communities in northern Manitoba. The second stage of the research project sought information on the extent of abuse and family violence from the perspectives of community members. The findings from this study demonstrate an acute awareness of issues surround violence and abuse within families and the communities and the need for reporting and intervention.

Waterfall, B. (1992). *Mending the Circle: Healing from the Effects of Family Violence.* Unpublished Masters Thesis -- Carleton University 1992, Ottawa, ON.

Wierzba, J., Bastien, B., & Bastien, E. (1991). Native Family Violence in Lethbridge. *Native Studies Review*, VII, 143-146.

Zellerer, E. (1993). *Family Violence and Aboriginal People. Ottawa: Draft research study prepared for the Royal Commission on Aboriginal Peoples.* Ottawa, ON: Royal Commission on Aboriginal Peoples.

Zellerer, E. (1993). *Violence against Aboriginal Women.* Ottawa, ON: Royal Commission on Aboriginal Peoples.

Zellerer, E. (2003). Culturally Competent Programs: The First Family Violence Program for Aboriginal Men in Prison. *The Prison Journal,* 83, 171-190.

Abstract: Given the severity and extent of woman abuse, calls are being made to mandate treatment for abusive men. Attention has focused on Caucasian populations; few programs are culturally competent. This article discusses the first Aboriginal family violence program for inmates within the federal correctional system in North America. The Correctional Service of Canada funded a project operated by a community agency, Ma Mawi Wi Chi Itata Centre, for offenders at Stony Mountain Institution in Manitoba. Numerous issues, including cultural competence, training, and evaluation, are highlighted.

Zellerer, E. (1999). Restorative Justice in Indigenous Communities: Critical Issues in Confronting Violence against Women. *International Review of Victimology*, 6(4), 345-358.

Abstract: This article discusses restorative, community-based responses to violence against Indigenous women in northern Canada, including wife abuse, marital rape, and violence. The author argues that restorative justice holds great promise, but there are significant challenges to ensuring that violence is effectively confronted and women are protected. Six critical issues are examined: (1) breaking the silence and education; (2) the needs of victims; (3) power relationships; (4) elders; (5) cultural values; and (6) resources. Data are provided from a study of violence against Inuit women in the Canadian eastern Arctic. Although the focus is on Indigenous communities, these issues are viewed as pertinent to many other communities and cultures (Journal Abstract).

Theme 10: FAS-FASD

Anderson, D. & Wemigwans, J. (2002). Healing with a Deep Heart: A Community-Based Approach to Living with FAS/E. In *Aboriginal Approaches to Fetal Alcohol Syndrome/Effects.* Toronto, ON: Ontario federation of Indian Friendship Centres.

Anderson, K. & (Ed.) (2002). *Aboriginal Approaches to Fetal Alcohol Syndrome/Effects.* Toronto, ON: Ontario Federation of Indian Friendship Centres.

Abstract: Kim Anderson, the editor of this special resource on FAS, writes that Aboriginal communities are known for their rich body of knowledge in the areas of healing and wellness. As we enter the thirtieth anniversary of the discovery of Fetal Alcohol Syndrome, what do we know? What types of strategies have evolved, and how are Aboriginal people applying their distinct cultural approaches towards assisting children, youth and adults with fetal alcohol syndrome? This report has been commissioned by the Ontario Federation of Indian Friendship Centres as a way of documenting and celebrating some of the good work that is being done around FAS/E in Aboriginal communities. This document includes information and inspiration about parenting children and youth with FAS/E, fetal alcohol syndrome in the schools, community-based programming, prevention work, and alternative justice for alcohol affected offenders. The stories of birth and adoptive parents, as well as the story of Francis Perry, a young Mi'kmaq man with FAS, are included in this source. The primary purpose in writing this report was to explore how Aboriginal cultures and practices help with the development and day to day lives of Aboriginal community members living with FAS/E. The variousu people who contributed to this resource demonstrate the unique way in which Aboriginal people promote wellness for everyone in the community.

Asante, K. O. (1981). FAS in Northwest BC and the Yukon. *Medical Journal*, 23, 331-335.

Abstract: This article reports on the clinical findings of 74 children with fetal alcohol syndrome (FAS) in northern BC and the Yukon. Most of the mothers who took part in this study were of Aboriginal descent but were not all chronic alcoholics however, the evidence suggests that heavy drinking during pregnancy is the culprit behind these children's abnormalities. The author concludes that this problem needs to be further studied with continued efforts made to educate against drinking during pregnancy.

Association of Iroquois and Allied Indians. (2002). *Guarding the Unborn Spirit: It Takes All Nations* (video). London, ON, Association of Iroquois and Allied Indians.

Abstract: This video is about the permanent damage done to the unborn fetus of a pregnant woman when she consumes alcohol. The video offers clear prevention and intervention information to women, families and all members of Aboriginal communities. Three families share their personal experiences in raising children and grandchildren with Fetal Alcohol Syndrome and Fetal Alcohol Effects. The physical and behavioural characteristics of FAS and FAE are shown and explained during the various stages of life. The emphasis is not on blaming women who consume alcohol during pregnancy - but on prevention, support and education. The video reaches out to all women who are pregnant or having unprotected sex, as well as educating families and communities, leaders and social/health professionals.

Boland, F., Duwyn, M., Serin, R., & Burrill, R. (1998). *Fetal Alcohol Syndrome: Understanding its Impact.* Ottawa, ON: Correctional Services Canada.

Abstract: This report reviews the literature on Fetal Alcohol Syndrome from the perspective of the implications this condition might have for the criminal justice system and for Correctional Service Canada. The report is presented in three parts. Part I provides a basic background about the disorder. Part II traces the course and consequences of this condition, including the connection to delinquency and crime. Part III considers the possibility of identifying fetal alcohol syndrome and related effects in individuals who come in contact with the criminal justice system, and how institutional and post-release programs might best fit their needs.

Bray, D. L. & Anderson, P. D. (1989). Appraisal of the epistemology of Fetal Alcohol Syndrome among Canadian Native Peoples. *Canadian Journal of Public Health*, 80, 42-45.

Abstract: Three recent studies suggest that Fetal Alcohol Syndrome (FAS) is more prevalent among Canadian Native children than non-Native children. The evidence does not appear to be conclusive. However, the Canadian research that is reviewed is important in defining areas which require further investigation. Efforts at research and intervention should be directed towards defining and modifying personal and social risk factors. Our review of current research on FAS and Native peoples suggests that it is important to consider pragmatic questions which can best contribute to the goal of preventing possible alcohol effects on the fetus.

Burd, L., Selfridge, R. H., Klug, M. G., & Juelson, T. (2003). Fetal Alcohol Syndrome in the Canadian Corrections System. *Journal of FAS International*, 1, 1-10.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Byrne, C. (2005). T*he Criminalization of Fetal Alcohol Syndrome.* The Asante Centre [On-line]. Available: http://www.asantecentre.org/pdf/Criminalization_of_FAS.pdf

Abstract: Caron Byrne BA MSc MD wrote this discussion paper to address why many persons with Fetal Alcohol Syndrome (FAS) or Fetal Alcohol Effects (FAE) individuals end up in the criminal system.

Cardinal, G. D. & Kanata Productions Inc. (1997). *David with F.A.S.* (Video). National Film Board of Canada and CBC Newsworld.

Abstract: David Vandenbrink seems like a normal 21 year old, bright and articulate. There is little to suggest that while in his mother's womb, he suffered permanent brain damage. His condition, fetal alcohol syndrome (F.A.S.), went undiagnosed for the first 18 years of his life, causing confusion, anger and pain for David, a Canadian Indian and his non-Native adoptive family. Fetal alcohol syndrome is a term used to describe a set of symptoms seen in some children born to women who drank alcohol during pregnancy. The damage can be subtle or severe, resulting in a wide range of symptoms in the areas of slowed growth, disfigurement, and damage to the brain. Associated behavioral problems include impulsiveness, poor judgment, and an inability to grasp the consequences of actions. This personal story, using video footage shot by David himself, along with the experience of his family, is a hard look into the serious consequences of a little-known, but widespread health problem (Film abstract).

FAS/E Support Network of British Columbia (1997). *A Layman's Guide to Fetal Alcohol Syndrome and possible Fetal Alcohol Effects.* Vancouver, BC: FAS/E Support Network of British Columbia.

Abstract: This guide answers many frequently asked questions about FAS and fetal alcohol effects (FAE), including history, causes, diagnosis, and characteristics of children with FAS/FAE at different stages of their lives. This is a guide for families of pre-conceptional and pregnant women and FAS-affected adolescents and young adults and their families.

FAS/FAE Technical Working Group (2001). *It Takes a Community: Framework for the First Nations and Inuit Fetal Alcohol Syndrome and Fetal Alcohol Effects Initiative. A Resource Manual for Community-based Prevention of Fetal Alcohol Syndrome and Fetal Alcohol Effects.* Ottawa, ON: First Nations and Inuit Health Branch, Health Canada.

Fast, D., Conry, J., & Loock, C. (1999). Identifying Fetal Alcohol Syndrome Among Youth in the Criminal Justice System. *Developmental and Behavioural Pediatrics*, 20.

Abstract: A disproportionately large number of youth and adults with fetal alcohol syndrome (FAS) and fetal alcohol effects (FAE) seem to be coming into conflict with the legal system. Learning and behavioural difficulties associated with FAS/FAE may make them more susceptible to criminal behaviour. This study determined the prevalence of FAS/FAE among youth who were remanded for a forensic psychiatric/psychological assessment. All youth remanded to a forensic psychiatric inpatient assessment unit over a 1 year period were evaluated for FAS/FAE. Of the 287 youth, 67 (23.3%) had an alcohol-related diagnosis: 3 (1.0%) had a diagnosis of FAS and 64 had a diagnosis of FAE. Thus, this group is disproportionately represented in the criminal justice system, indicating the need for increased education and awareness among those in the criminal justice system involved with these youth.

Ferguson, L. (2005). *Deconstructing Fetal Alcohol Syndrome: A Critical Inquiry into the Discourse around Alcohol, Women, Ethnicity, Aboriginals and Disease.* Thesis (M.A.)--Carleton University, 1997, Ottawa, ON.

Abstract: An inductive methodology, known as grounded theory, was utilized in an attempt to inform, and challenge current theory and practice governing contemporary prevention efforts specifically targeting pregnant Native women. Various strands of the picture are filtered through a critical lens in an attempt to deconstruct the problematization of FAS within Aboriginal communities. The three primary strands identified were the relationships of alcohol to women; alcohol to ethnicity; and alcohol to Natives. The deconstruction of the problem of FAS yields implications on two levels: (1) epistemologically, the relationships between social control and language and discourse, and ideology, knowledge and power, are identified as being of concern, needing to be critically challenged and reconstructed; and (2) on an applied level, it is argued that there is a need for a more comprehensive approach to prevention efforts, with clearly defined goals that are both culturally relevant and adopt a more holistic approach to prevention

Gammon, H. (2000). *A Study of the Needs of Alternative Caregivers who Provide Care for Adolescents and Young Adults Affected by Prenatal Exposure to Alcohol.* Thesis (M.S.W.)--The University of Manitoba.

Abstract: Fetal alcohol syndrome and fetal alcohol effects have become a great concern over the past two decades here in Manitoba. Many of the children affected by this disability are being taken from their biological homes and placed in foster and adoptive care. Women continue to be the main care providers for these children through their childhood and on into their adolescent and adult years. This thesis is a qualitative analysis of the role of women as care providers to persons affected by prenatal exposure to alcohol. Sixteen women were interviewed in an attempt to understand their experiences of raising and caring from

fetal alcohol effected adolescents and young adults. The thesis explores the caregivers struggle to understand the disability, learn new parenting strategies and gain support from service providers. A phenomenological approach was taken to analyze the interviews. The women were found to be struggling with the huge task of caring for this population group and with the lack of services available to provide ongoing support for FAS/FAE individuals as they reach adulthood. It is apparent that society has not found a way to support this population group. These women continue to nurture and sacrifice their personal development, career prospects, and mental and physical health to care for this population group well into adult years. Society continues to exploit these women. We as a society need to find ways to better support persons who take on the task of caring for individuals with FAS/FAE. Community based approaches to looking after persons affected by FAS/FAE are preferred over those that continue to exploit women (Author Abstract).

Hart, M. (1999). Support for First Nations to Address Fetal Alcohol Syndrome and Effects. In J.Turpin and G.Schmidt (Eds.), *Fetal Alcohol Syndrome/Effect: Developing a Community Response* (Halifax, NS: Fernwood Publishing.

Health Canada (1997). *It Takes a Community: A Resource Manual for Community-Based Prevention of Fetal Alcohol Syndrome and Fetal Alcohol Effects.* Ottawa: Minister of Health.

Henteleff, Y. (2002). *The Human Rights of Individuals with FAS/FAE: Still Largely Unmet.* Winnipeg, Manitoba: The Author.

Abstract: Henteleff mentions briefly some of the initiatives being undertaken to address the prevention of FAS/FAE within Canada. This presentation focused primarily on Aboriginal children and youth with FAS/FAE in pre-schools, the school system, in the juvenile justice system and in the community. Henteleff notes that there is nothing in the near horizon being made to alleviate the negative consequences of in addition to meeting the needs of individuals afflicted by FAS/FAE. Henteleff urges federal, provincial and territorial governments to provide more money and fund concrete programs rather than talk.

Jones, K. (1999). Considering the Ecology of FAS/E: Developing an Interdisciplinary Approach to Intervention with Alcohol-Affected Children and their Families. In J. Pulkington and G.Schmidt (Eds.), *Fetal Alcohol Syndrome: Developing a Community Response* (pp. 80-87). Halifax, NS: Fernwood Publishing.

Kowlessar, D. L. (1997). *An Examination of the Effects of Prenatal Alcohol Exposure on School Age Children in a Manitoba First Nations Community.* Thesis -- Master of Science, University of Manitoba.

Abstract: A cross-sectional survey was conducted in one First Nation Community in Manitoba to determine the prevalence of Fetal Alcohol Syndrome (FAS) among 178 school-aged children (ages 5 years to 15 years). The study consisted of four parts: a maternal interview, where mothers were questioned about family dynamics, pregnancy and family histories, as well as alcohol use during pregnancy using the TWEAK screening questionnaire; review of the child's birth records, to confirm alcohol exposures reported by the mother; Dysmorphology assessment by a clinical geneticist; and psychoeducational testing by a trained retired teacher. The geneticist and teacher were blind to the alcohol exposure status of each child at the time of assessment. The dysmorphology parameters which differ significantly between the alcohol exposed and unexposed groups are: decreased height, weight, head circumference and palpebral fissure lengths, and midface hypoplasia. Growth parameter data of the "Normal" category of school-aged children were used to generate standard Native growth curves for school-aged children from this community. These curves were compared to the preexisting curves in the literature, primarily derived using Caucasian data, and showed significant differences between the two populations. With respect to postnatal growth, Native children from this community tend to be heavier, taller, have larger head circumferences, longer fingers, and more widely spaced eyes than their Caucasian counterparts. Comparison of the FAS and Partial FAS children with the Native curves, increased the number of children that would be considered "classic" FAS cases, as opposed to comparisons against Caucasian standards (Author Abstract).

Laporte, A., McKee, T., Lisakowski, Z., Chudley, A. E., & Conry, J. (2003). F*etal Alcohol Spectrum Disorder: FASD Guidebook for Police Officers.* Ottawa, ON: Royal Canadian Mounted Police.

Abstract: This guidebook was created as part of a program to increase RCMP police offers with awareness of disabilities caused by pre-natal exposure to alcohol and to help them become more effective in their investigations when dealing with individuals with FASD. It stresses that police cannot diagnose alone as it is a medical, social, educational, and judicial issue that requires community response. It also stresses that police have a key role in networking to this effect because they are front-line workers who will come into contact with a high number of victims, witnesses and suspects who have been effected by alcohol prenatally. Police officers also must always remember that people with FASD have "diminished capacity" and thus require consideration of their special needs and a compassionate response. The guidebook provides information about FASD, how to recognize it and approaches to investigations involving individuals with FASD and when police can turn to for helping in conducting their investigations.

Loewen, C. (2000). A Birth Mother's Perspective on Fetal Alcohol Syndrome. In J. Oakes, R. Riewe, M. Bennett and B. Chisholm (Eds.), P*ushing the Margins: Northern and Native Studies* (pp. 226-243). University of Manitoba: Native Studies Press.

Abstract: Fetal Alcohol Syndrome (FAS) is a birth defect caused by heavy prenatal alcohol exposure and manifested by a cluster of specific features. The FAS diagnosis is employed when children whose mothers abused alcohol during pregnancy have some features in each of three categories craniofacial anomalies; growth deficiency; and Central Nervous System (CNS) effects. The author argues that it is critical to understand this issue from the birth mother's perspective (Journal Abstract).

Loewen, C. (2000). *FAS/E in the Aboriginal Community: A Woman's Perspective.* Thesis (M.A.)--The University of Manitoba.

Abstract: Alcohol Related Birth Defects (ARND) including Fetal Alcohol Syndrome and Fetal Alcohol Effects (FAS/E) are topics attracting much attention. Prevalence of alcohol abuse among some Aboriginal communities combined with the relative ease of on-reserve research funding has inextricably linked FAS/E with the Aboriginal Community. Given that children can only be affected by alcohol in utero, blame is often placed exclusively on the birth mother 1. Since the "discovery" of FAS/E in 1968, the medical field has conducted the majority of research. Although invaluable, it has done little to further our understanding of the socio-epidemiological aspects of this syndrome. The historical relationship between alcohol and Aboriginals, social factors, biased diagnosis and colonization all play fundamental roles in understanding the genesis of FAS/E in the Aboriginal Community. Interviews with an Aboriginal birth mother who drank throughout her pregnancies, her mother who attended residential schools and her daughter, provide a personal and intergenerational look at the malaise underlying FAS/E. 1The term "birth mother" is used in this paper to denote a woman who has given birth to a child affected by alcohol and/or who has consumed alcohol during her pregnancy. Although many writers use this term strictly for mothers who have given birth to a child affected by alcohol in utero, because my interest is more in discovering the determinants that would lead a woman to drink during her pregnancy than whether she gave birth to a child affected by alcohol, the author uses the term as stated above.

MacLeod, P. M., Colls, H., & Smith, D. F. (1983). The Fetal Alcohol Syndrome in Native Indian children of British Columbia: An Epidemic. In *Proceedings of the Greenwood Genetics Centre Clinton* S.C: Jacobs Press, Inc.

Abstract: This article attempts to define the incidence of Fetal Alcohol Syndrome among the North American Indian population in the Province of BC. North American Indians represent approximately two percent of the population of BC and approximately three per cent of live births in BC are registered Native Indians. Of the one hundred and thirty nine (139) cases of FAS recorded up to year end 1981, eighty four (84) or 60 percent are in children of Native Indian birth. Fifty six (56) of these cases were registered Native Indian children.

Masotti, P., Szala-Meneok, K., Selby, P., Ranford, J., & Van Koughnet, A. (2003). Urban FASD Interventions: Bridging the Cultural Gap Between Aboriginal Women and Primary Care Physicians. *Journal of FAS International*, 1, 1-8.

Abstract: There is a cultural gap between urban-based primary care physicians and Aboriginal women. Bridging this gap will improve the physician-patient relationship and facilitate effect FASD interventions. The authors proposed the development of culturally appropriate interventions. Primary care offices are ideal venues for FASD interventions. However, due to cultural differences, they may be less ideal for the growing population of Aboriginal women. FASD is permanent, preventable and under diagnosed. Research indicates that rates are higher in Aboriginal populations. There is evidence that binge drinking, possibly the most important risk factor of FASD, is more common among Aboriginal women. The authors state that there is a need to develop interventions for Aboriginal women. The authors proposed the development of brief alcohol interventions that consider the characteristics/needs of physicians and Aboriginal mothers. Researchers would develop the qualitative methods used to introduce information to and learn from stakeholders. The intervention would have six core operational characteristics where the intervention would: (1) identify "at-risk" women; (2) assess drinking behaviours; (3) provide information on the harmful effects of drinking above recommended limits; (4) facilitate the decision of women to adopt healthier drinking behaviours; (5) monitor changes or progress; and (7) be acceptable to clinicians and easily implemented. Physicians are likely to see increased numbers of Aboriginal patients in their offices. Further funding of intervention development/evaluation research is needed to address this public health issue, not only for Aboriginal people, but also for all Canadians (Journal abstract).

McCormack, T. (1999). Fetal Syndromes and the Charter: The Winnipeg Glue-Sniffing Case. *Canadian Journal of Law and Society*, 14, 77-99.

Abstract: The relationship between scientific knowledge and legal discourse is raised once again by a recent decision of the Supreme Court of Canada, a case involving a young Aboriginal woman who was pregnant and ordered by the court to remain in a drug treatment program at a health center until the baby was born. Her glue-sniffing habit was deemed dangerous to the normal development of the fetus. The Court held that her solvent-dependency did not justify the original court action, but both the Court and the various interveners

disregarded the current state of our knowledge on the fetal syndromes. There is thus a continuing disconnect between the scientific understanding of fetal risk and the development of Constitutional law around women's reproductive rights. This paper reviews the case and follows it through the appellate process; we examine the research literature on fetal syndromes tracking the changes over time. Finally we comment on the interventions by the Winnipeg Child and Family Services, the Women's Health Rights Coalition, by The Canadian Civil Liberties Association, and both The Canadian Abortion Rights Action League and the Women's Legal Education and Action Fund (Journal Abstract).

O'Malley, K. D. & Nanson, J. (2002). Clinical Implications of a Link between Fetal Alcohol Spectrum Disorder and Attention-Deficit Hyperactivity Disorder. Canadian *Journal of Psychiatry*, 47, 349-354.

Abstract: Objective: To provide an overview of the animal and human research literature on the link between fetal alcohol spectrum disorder (FASD) and attention-deficit hyperactivity disorder (ADHD). Method: We conducted a comprehensive literature review that addressed the history of, and current research on, fetal alcohol syndrome (FAS) and FASD, as well as that on ADHD in children. Results: In animal and human research, there is emerging clinical, neuropsychological, and neurochemical evidence of a link between FASD and ADHD. Conclusions: The evidence of the link between these 2 conditions has implications for clinical management. The clinical quality of ADHD in children with FASD often differs from that of children without FASD. For children with FASD, ADHD is more likely to be the earlier-onset, inattention subtype, with comorbid developmental, psychiatric, and medical conditions. Children with FASD are commonly not mentally retarded but present complex learning disabilities, especially a mixed receptive-expressive language disorder with deficits in social cognition and communication (reminiscent of sensory aphasia and apraxia), working memory problems, and frequently, a mathematics disorder. Comorbid psychiatric conditions include anxiety, mood, conduct, or explosive disorders. As well, cardiac, renal, or skeletal problems are more likely to be present. Because these children have a disturbance in brain neurochemistry, or even brain structure (that is, in the corpus callosum), their response to standard psychostimulant medication can be quite unpredictable (Journal abstract).

Oliver, C. (1998). *Fetal Alcohol Syndrome: A Hopeful Challenge for Children, Families and Communities.* Calgary: Health Promotion and Programs Branch, Health Canada.

Abstract: Includes information on community-based, health promotion strategies to prevent fetal alcohol syndrome. Baseline information for program evaluation is given for pilot projects at the Fort McMurray Children's Centre and the Lethbridge Native Women's Transition Home.

Ollech, S. (2005). *The Faces of FAS/FAE in Two Northern British Columbian Communities: Characteristics of Children.* Prince George, BC: Centre of Excellence for Children and Adolescents with Special Needs.

Abstract: The purpose of this study is to describe and compare the demographic and health characteristics, and living arrangements of 83 children with Fetal Alcohol Syndrome/Fetal Alcohol Effects (FAS/FAE) who reside in Prince George and Fort St. James. This study reviews data collected as part of a larger study of 148 children with FAS/FAE conducted by Turpin, Ollech and Hay (1997). The children in this study range in age from 3 months to 16 years and the majority have Aboriginal heritage. In Prince George 63% of the children are male, and in Fort St. James 50% are male. The demographic profile of the children in this study also indicates the majority of children diagnosed with FAS/FAE who reside in Prince George and particularly Fort St. James are of Aboriginal heritage. This points to a need for resources that provide culturally appropriate services. The primary disabilities of children in this study included attention deficit and hyperactivity, delayed development, speech and language deficits, physical problems, and learning disorders and mental retardation. This study profiles the secondary disabilities of mental health problems and parenting problems of the children.

Ontario Federation of Indian Friendship Centres (2002). *Aboriginal Approaches to Fetal Alcohol Syndrome/Effects.* Toronto, ON: Ontario Federation of Indian Friendship Centres.

Abstract: Explores how Aboriginal culture and practices help with the development and daily lives of Aboriginals living with FAS/E. Stories and articles build on Aboriginal knowledge of health and healing to explore strategies to assist people with FAS/E and celebrate and document the variety and originality of work that is being done around FAS/E within Aboriginal communities (CWHN Abstract).

PBS Video. (1992). The Broken Cord with Louis Erdrich and Michael Dorris (Video). Alexandria, Virginia, PBS Video.

Abstract: The authors discuss the effects of fetal alcohol syndrome on their adopted son and on Native American people.

Robinson, G. D., Conry, J. L., & Conry, R. F. (1987). Clinical Profile and Prevalence of Fetal Alcohol Syndrome in an Isolated Community in British Columbia. *The Canadian Medical Association journal* (CMAJ), 137, 203-207.

Abstract: The authors were invited by the band council to carry out a study to determine the prevalence of alcohol embryopathy among children in a Native Indian community in British Columbia. This paper reports the prevalence of fetal alcohol syndrome and fetal alcohol effects (FAS/FAE) in this group as well as the results of

psychoeducational studies in the affected children and in a comparison group from the same community (Abstract taken from Child Welfare in Northern Remote and Rural Communities: an Annotated Bibliography, Stokes and Ternowetsky, 1997).

Salmon, A. (2004). "It takes a Community": Constructing Aboriginal Mothers and Children with FAS/FAE as Objects of Moral Panic in/through a FAS/FAE Prevention Policy. J*ournal of the Association for Research on Mothering*, 6, 112-123.

Abstract: Includes a discussion on the following: alcohol abuse; a resource manual for community-based prevention of fetal alcohol syndrome and fetal alcohol effects; construction of moral panic; discourse analysis; discrimination against people with disabilities; drug abusers; federal government; fetal alcohol syndrome; framework for the first nations and Inuit fetal alcohol syndrome and fetal alcohol effects initiative; health; government policy; health promotion programs; native Canadian children; native Canadian women; pregnant women; race discrimination; social construction of bad mothers; social construction of motherhood; social construction of social problems; women alcoholics.

Square, D. (1997). Fetal Alcohol Syndrome Epidemic on Manitoba Reserve. *Canadian Medical Association Journal*, 157, 59-60.

Abstract: This short resource discusses the prevalence of FAS/FAE in a First Nations Reserve in Manitoba based on research that was conducted by University of manitoba geneticist, Dr. Chudley and Dr. Moffat, a pediatrician and head of Community Health Sciences at the University of Manitoba. Their findings suggest that FAS/FAE is epidemic on at least one reserve in Manitoba and may be similar in other First Nation Communities. The community in question has roughly 100 cases of FAS/FAE (per 1000 births) which they feel qualifies as an epidemic. Chudley and Moffat reviewed the medical records of 179 families as well as examined the children for discriminating features related to FAS/FAE. The medical records indicated that about 40% of the children, ranging from 5 to 15 years old, had been exposed to alcohol in utero. The researchers also indicated that the children exhibited many of the central nervous system dysfunctions associated with alcohol teratogenesis, including learning or attention problems, hyperactivity, microcephaly, seizures and below-average scores for intelligence.

Streissguth, A. (1997). Primary and Secondary Disabilities in Fetal Alcohol Syndrome. In A.Streissguth & J. Kanter (Eds.), *The Challenge of Fetal Alcohol Syndrome: Overcoming Secondary Disabilities.* Seattle: University of Washington Press.

Abstract: In the first book of its kind, experts describe how to help people with Fetal Alcohol Syndrome. A summary of recent findings and recommendations is presented by the team who conducted the largest study ever done on people of all ages with Fetal Alcohol Syndrome and Fetal Alcohol Effects. Twenty-two experts, conference presenters from the fields of human services, education, and criminal justice, respond by describing their solutions to this problem of a birth defect that targets the brain and has lifelong consequences.

Suzack, C. (2000). FAS and Cultural Discourse: Who Speaks for Native Women? In R.Smith (Ed.), *Postcolonizing the Commonwealth: Studies in Literature and Culture.* Waterloo, ON: Wilfrid Laurier University Press.

Tait, C. & Contois, L. (1998). *Aboriginal Women and Maternity: Fetal Alcohol Syndrome.* Montreal, QC: Centre d'excellence pour la santé des femmes - Consortium Université de Montréal.

Abstract: The aim of this research project was to examine issues of substance use during pregnancy as a health concern for Aboriginal women in Quebec. While the project examined substance use in general, the prevention of Fetal Alcohol Syndrome (FAS) and Fetal Alcohol Effects (FAE) was the main focus of the project. The research outlines the current debate over substance abuse and pregnancy but focuses on the situation of Aboriginal women in Quebec. The report provides a summary of the interviews with 50 Aboriginal women in Quebec and Saskatchewan. One finding was that the treatment services for substance abuse address only the addiction and not the factors that lead the women into addictions. Recommendations included a gender specific treatment program and easier access to these programs for pregnant Aboriginal women.

Tait, C. (2004). *Fetal Alcohol Syndrome Among Aboriginal People in Canada: Review and Analysis of the Intergenerational Links to Residential Schools.* Ottawa, ON: Aboriginal Healing Foundation.

Abstract: Fetal Alcohol Syndrome (FAS) and alcohol-related birth effects (ARBEs) have emerged as health concerns for Aboriginal people in Canada. At the heart of this are two issues: first, the devastating effects that substance addition has had on Aboriginal people and their communities; and second, the difficulties faced by those individuals, families and communities affected by FAS and ARBEs. Within the research literature concerning FAS/ARBEs and Aboriginal people, intergenerational impacts of the residential school experience as a contributing factor to rates of FAS/ARBEs are examined. Many Aboriginal authors have examined the intergenerational links between residential school, particular with regard to sexual and physical abuse experienced by children who attended the schools, mass adoption of Aboriginal children in the 1960s and 1970s and the introduction of alcohol by Europeans into Aboriginal communities, has collectively contributed

to high rates of FAS and other related illnesses among Aboriginal people. This report examines FAS/ARBEs in light of current discussions that identify intergenerational effects that are linked to, or are a result of, the residential school.

Turpin, J. & Schmidt, G. (1999). Case Management with FAS/E Children in Northern and Remote Communities. In J. Turpin & G.E. Schmidt (Eds.), *Fetal Alcohol Syndrome: Developing a Community Response.* Halifax, NS: Fernwood Publishing.

Turpin, J. & Schmidt, G. E. (1999). *Fetal Alcohol Syndrome: Developing a Community Response*. Halifax, NS: Fernwood Publishing.

Abstract: Fetal Alcohol Syndrome and Effects (FAS/E) are particularly serious problems in many northern communities. Canadian material on this subject is lacking and services are poorly developed. Part of the reason has to do with the relatively recent recognition of FAS/E. However there is also the problem of hinterland location and resulting marginalization of populations in northern parts of the country. The intent of this book is to provide an informative, practical and critical resource that will be useful to people such as social workers, educators, foster parents, case aides and nurses who provide direct service to those affected by FAS/E. The book challenges program planners and policy makers to recognize the seriousness of the problem and its long term effects. Contributors largely represent actual human service workers as opposed to academics.

Van Bibber, M. (1 A.D.). *An Aboriginal Perspective on FAS and its Prevention.* Ottawa: Aboriginal Nurses Association of Canada.

Verbrugge, P. (2003). *Fetal Alcohol Spectrum Disorder and the Youth Criminal Justice System: A Discussion Paper.* Ottawa, ON: Department of Justice Canada, Youth Justice Policy, Research and Statistics Division.

Abstract: Legal issues related to Fetal Alcohol Spectrum Disorder (FASD) have been explored by a number of authors. This discussion paper canvasses issues specifically related to FASD and the youth criminal justice system. Where available, court decisions that have addressed these issues are reviewed. Issues are explored under six subject headings (1) the FASD construct; (2) fitness to stand trial; (3) criminal intent; (4) proportionality of youth court outcomes; (5) sentencing; and (6) bridging with social services.

White Mountain Apache Tribe. (2005). Alcohol and the Unborn Baby (Video). Whiteriver, Arizona, White Mountain Apache Tribe.

Abstract: The effects of fetal alcohol are presented to emphasize the importance of abstaining from alcohol and drugs during pregnancy.

Theme 11: Funding

Couture, J., Parker, T., Couture, R., Laboucane, P., & Native Counselling Services of Alberta (2001). *A Cost-Benefit Analysis of Hollow Water's Community Holistic Circle Healing Process.* Ottawa, On: Aboriginal Peoples Collection, Aboriginal Corrections Policy Unit, Solicitor General of Canada.

Abstract: This report focuses on the Hollow Water First Nation Community Holistic Circle Healing (CHCH) which, to date, is the most mature healing process in Canada for Aboriginal communities. Clearly, Aboriginal culture, value-system and process differ significantly from the dominant society. In order to perform research that is ethical, careful and thorough, comparable linkages between Justice and Aboriginal criteria must be explored in different ways. The real value of CHCH work can only be identified by the community members impacted by the healing process; typically, however, the benefits of this process have not been acknowledged nor measured by the dominant society. Yet, the benefits of the CHCH activity have touched all aspects of life in Hollow Water, many of which, cannot be given a specific dollar value. To overcome what appears to be a significant obstacle, the research team collaborated with the community to develop a common understanding of the CHCH research & healing process with community members and to express the core elements/dynamics/process of CHCH healing activity. This collaboration resulted in a clear comparison of some aspects of the CHCH process with mainstream judicial, victim and family services available in Manitoba. In addition, it provided an indication of many value-added benefits of the CHCH program, which are difficult to measure, unique and have far-reaching community healing implications.

Flette, E. (1999). Block Funding of Child Maintenance: A Medicine Wheel Approach to the Protection of Children at Risk. In *Canada's Children*, Spring, 23-27.

Abstract: This article highlights how West Region Child & Family Services became the 1998 recipient of the Peter F. Drucker Award for Canadian Non-profit Innovation. West Region CFS is a First Nations child welfare agency operating in Manitoba. It is mandated under Provincial legislation and provides a full range of child and family services to nine First Nations communities located in western Manitoba. West Region CFS is a non-government organization with a Board of Directors comprised of the Chiefs from the nine communities it provides services to. West Region's award for innovation revolves around the block funding initiative it was able to negotiate with Indian Affairs regarding new ways to provide for children in care. Working with First Nation communities through their local CFS committees, a variety of community-based services, programs and resources were developed and implemented. The Medicine Wheel was the framework used to develop the programs and services that resulted from this project. The framework provided a comprehensive and holistic approach to the complex issues of Aboriginal children at risk. While the objective of these programs and services remained the protection of children at risk, the front line approach for these children and their families also focused on prevention and support, rather than apprehension.

Hunter, A. (1998). *Kunuwanimano Child and Family Services proposal for Funding Increase for the First Nations Family Support Programs.* Unpublished Report. Sudbury, ON.

McKenzie, B. & Flette, E. (2003). Community Building through Block Funding in Aboriginal Child and Family Services. In K.Kufeldt & B. McKenzie (Eds.), *Child Welfare: Connecting Research, Policy, and Practice* (pp. 343-354). Waterloo, ON: Wilfrid Laurier University Press.

Abstract: This chapter provides a summary of two major service reviews of a First Nations child and family service agency under block funding arrangements for child maintenance expenditures. The pilot project on block funding, implemented in 1992 through an agreement between West Region CFS and the federal government, provided the agency with more flexibility in the use of funds for prevention, support services, and resource development in its communities. The block funding arrangement is limited to federally funded services for children in care, and has been renewed on an annual basis since inception. Under this arrangement, the agency can use funds normally paid out only as per diem costs for children in care following placement, for both in-care costs and support and development-orientated services. While surplus funds can be carried forward for a reasonable period of time, deficits are not recoverable unless circumstances arise that are beyond the agency's control. The research conducted in 1994 and 1999 provides a perspective on service development, including efforts to enhance community caring, over a five year period under the new funding arrangements.

McDonald, R. J., Ladd, P., Assembly of First Nations, First Nations Child and Family Service Agencies, & Department of Indian Affairs and Northern Development (2000). *First Nations Child and Family Services Joint National Policy Review: Draft Final Report.* Ottawa, ON.

Abstract: A report on the findings of a national review on the policies of the Department of Indian and Northern Affairs Canada respecting First Nations Child and Family Services. The report begins with an overview of contemporary socio-economic conditions of First Nations children, youth and families and then moves

onto document the concerns of First Nations and government regarding current policy, reviews research findings conducted on funding, legislation and standards, and communications concluding with seventeen recommendations for the improvements of the current policy. Together, the Assembly of First Nations and the Department of Indian Affairs and Northern Development carried out a research project designed to review the national policies with respect to First Nation child and family services. Under the sponsorship of the Agenda for Action for First Nations, the review was undertaken as part of Canada's commitment to forming collaborations and partnerships with First Nations in order to better serve and meet the needs of the Aboriginal peoples of Canada. Of note in the data gathered is the challenge of sufficient and sustained funding for community capacity building. Community healing approaches and plans need to be supported politically and financially through the positive development of policy which has long term goals and importance. Of great import is the recommendation concerning the inadequacy of the present funding formula in respect to prevention programs and initiatives. The funding problems faced by First Nations agencies do not allow them to fully support children, youth, and families in need of help.

Mussell, W. F. (1993). Deficits, Foundation and Aspirations Signal Need for Restructuring. In *The Path to Healing: Report of the National Round Table on Aboriginal Health and Social Issues* (pp. 108-119). Vancouver, BC: Minister of Supply and Services Canada.

Scott, K. A. (1993). Funding Policy for Indigenous Human Services. In *The Path to Healing: Report to the National Round Table on Aboriginal Health and Social Issues* (pp. 90-107). Ottawa, ON: Royal Commission on Aboriginal Peoples.

Abstract: The primary purpose of this paper was to draw attention to current funding policies for Indigenous human services and to stimulate discussion about revising these policies to allow Indigenous authorities to meet the challenge of providing more holistic care to their communities.

Shewell, H. (2004). 'Enough to Keep Them Alive.' Toronto, ON: University of Toronto Press.

Abstract: This book explores the development and administration of social assistance policies targetting First Nations People in Canada from Confederation to the 1960s, demonstrating a continuity with earlier practices that originated with pre-Confederation fur-trading companies. Extensive archival evidence from the Indian affairs record group at the National Archives of Canada is supplemented for the post-Second World War era by interviews with some of the key federal players. More than just an historical narrative, the books presents a critical analysis with a clear theoretical focus drawing on colonial and post-colonial theory, social theory, and critiques of liberalism and liberal democracy.

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Theme 12: Government Reports

Aboriginal Justice Implementation Commission (2001). *Chapter Nine: Violence Towards Aboriginal Women and Children.* Winnipeg, MB.

Abstract: The Aboriginal Justice Inquiry devoted a chapter to dealing with issues facing Aboriginal women and children. One of the most significant was the issue of domestic violence. This chapter of the AJIC report contains separate sections on the ways that society responds to violence against Aboriginal women and violence against children. It reviews policy developments since the AJI report and makes recommendations

Aboriginal Justice Inquiry - Child Welfare Initiative (2001). *Promise of Hope: Commitment to Change.* Winnipeg, MB: Aboriginal Justice Inquiry - Child Welfare Initiative.

Abstract: This document outlines the rationale, vision and proposed structure of the delivery of child welfare services to Aboriginal children and their families living off reserve in Manitoba. The proposal includes a significant devolution of services from the mainstream provincial child welfare authority to four new culturally based child welfare authorities: (1) Northern First Nations Authority; (2) Southern First Nations Authority; (3) Metis Authority; and (4) Mainstream or General Authority. All four authorities would operate province wide allowing child welfare client's choice in selecting the authority which is most consistent with their own culture. The changes proposed in the Aboriginal Justice Inquiry - Child Welfare Initiative would result in the most ambitious and meaningful effort to respect the right of Aboriginal peoples to care for their children in the child welfare system to date.

Aboriginal Justice Inquiry - Child Welfare Initiative (2002). *Summary Report on the AJI-CWI Phase 3 Public Feedback Process.* Winnipeg, MB: Aboriginal Justice Inquiry - Child Welfare Initiative (AJI-CWI).

Abstract: This is the summary report that evolved from the Executive Committee of the Aboriginal Justice Inquiry - Child Welfare Initiative's invitation to Manitobans to participate in a public feedback process to discuss the changes being proposed to improve Manitoba's child and family services system. The report summaries the feedback process, including its objectives and the major activities that were undertaken as part of it. It also identifies key themes that emerged from the feedback process.

Alberta Government (1984). *Response to Case Management Review Northwest Region [Report on Richard Cardinal Case].* Edmonton, AB: Department of Social Services and Community Health.

Abstract: This report acknowledged concerns around case management procedures and practices in the Richard Cardinal case. This document is the government's response to the recommendations set out in the Report on the Richard Cardinal Case.

Alberta Justice (2005). *Transcripts of the Fatality Inquiry into the Deaths of Connie and Ty Jacobs.* Calgary, AB: Alberta Justice. Available: http://www.justice.gov.ab.ca/aboriginal/default.aspx?id=2533.

Abstract: Connie Jacobs, 37, and Ty Jacobs, 9, of the Tsuu T'ina Reserve, died from a single shotgun discharge on March 22, 1998. The inquiry was conducted on the Tsuu T'ina Reserve from February 1, 1999 to October 13, 1999 , before Judge T.R. Goodson relocated it on October 14, 1999 to the 4th Floor, Canadian Occidental Building, 635 - 8th Avenue SW, Calgary.

Assembly of First Nations (1994). *First Nations Health Commission Annual Report 1993-94.* Ottawa, ON: Assembly of First Nations.

Abstract: Health issues such as diabetes, HIV/AIDS, FAS/FAE, immunizations and child well-being are among the issues covered in this report.

Assembly of First Nations (1989). *Report of the National Inquiry into First Nations Child Care.* Ottawa, ON: Assembly of First Nations.

Association of Native Child and Family Services Agencies of Ontario (2001). *Pre-mandated Native Child and Family Services Agencies: Issues and Recommendations.* Thunder Bay, ON: ANCFSO.

Abstract: The Pre-Mandated Native Child and Family Services Agencies: Issues and Recommendations report was prepared by a committee of the Association of Native Child and Family Services Agencies in Ontario (ANCFSAO). This report, developed through months of preparation and consultation with Executive Directors of pre-mandated Native Child and Family Services Agencies, front-line Aboriginal child welfare staff, families, and community members, offers a comprehensive overview of the development of the child welfare system in Ontario, as it applies to First Nations in its historical and legislative context. As with the other agencies that form the membership of the ANCFSAO, the pre-mandated agencies are committed to quality services, and consider the development of competent, culturally congruent, and appropriate child welfare programs and services to be a high priority. The pre-mandated Aboriginal Child and Family Services Agencies face numerous barriers to the maintenance and development of these services. The report examined those barriers, and

offers recommendations on how they may be addressed and overcome. One of the barriers faced by the pre-mandated agency is a moratorium on further designation of mandated Children's Aid Societies, and the report recommends that the Ministry of Community and Social Services lift the moratorium, in so far as it applies to development and designation of Aboriginal agencies. Another recommendation was that the Ministry provide time-limited funding for the pre-mandated agencies to adequately develop into fully mandated agencies. Other recommendations included training and capacity building, a protocol template, and other supports for staff, management, and boards of the pre-mandated agencies.

British Columbia (1999). *Aboriginal Operational Practice Standards and Indicators.* Victoria, BC: Ministry for Child and Family Services.

Abstract: These operational practice standards and indicators were developed in partnership between Aboriginal Child and Family Service Agencies in British Columbia and the Ministry for Children and Families to inform social work practice in an Aboriginal agency context. The standards provide a guide for operations and practice for Aboriginal agencies operating at one of three levels of delegation ranging from voluntary support services to full child protection authority.

British Columbia (1992). *An Overview of Family and Children's Services.* Victoria, BC: Family and Children's Services Division and Research, Evaluation and Statistics Branch Corporate Services Division.

Abstract: This document discusses program goals and flow between service modules for family and children's services; children, population of children, and families and the environment; protection as it relates to the following: the Aboriginal community, Aboriginal children in care, investigation, family support services; admissions to care; children in care with a focus on the planning stream and the parenting stream; and adoption placements and agency and private adoptions.

British Columbia (1992). *Protecting Our Children - Supporting Our Families: A Review of Child Protection Issues in British Columbia.* Province of BC: Ministry of Social Services.

Abstract: This is a consultation paper prepared for the legislative review of the Family and Child Service Act. It provides an overview of the key issues in the development of policies and procedures related to child protection services. It describes the current child protection system in BC, providing demography information and looking at trends in child welfare. It examines issues relating to the rights and responsibilities of families for the protection of their children. It considers children's rights versus need. In addition Native child welfare issues are addressed with an overview of some of the cultural dimensions.

British Columbia (1999). *Strategic Plan for Aboriginal Services. British Columbia: Ministry for Children and Family Development.* Vancouver, B.C.

Abstract: The Strategic Plan for Aboriginal Services proposes a broad framework for helping the ministry improve its relationship with Aboriginal communities. The Strategic Plan was not intended to be policy developed and imposed on Aboriginal people. The framework was developed explicitly to require ministry regional and headquarters operations to develop a capacity and an understanding of the various needs and aspirations of the Aboriginal communities with the BC government works with on a daily basis.

Canada (1993). *A Resource Guide on Family Violence Issues for Aboriginal Communities.* Ottawa: Health Canada, Department of Indian Affairs and Northern Development.

Abstract: This document begins with a discussion of family violence. It presents common questions and answers about family violence in Aboriginal communities. It looks at a spiritual model of recovery and shows how to put such a model into action. It also examines strategies for healing and combating family violence. It lists family violence resource centres, Indian child and family services agencies, child welfare departments and audiovisual resources.

Canada, Parliament, House of Commons, & Standing Committee on Human Resources Development and the Status of Persons with Disabilities (2003). *Building a Brighter Future for Urban Aboriginal Children: Report of the Standing Committee on Human Resources Development and the Status of Persons with Disabilities.* Ottawa, ON: Standing Committee of Human Resources Development and the Status of Persons with Disabilities.

Abstract: This Parliamentary Committee report examines the unique challenges facing urban Aboriginal children from the prenatal period to twelve years of age. The report recognizes the strength of Aboriginal communities and seeks to examine gaps in services provided to urban Aboriginal children. The study gathered information from service providers who work with urban Aboriginal children, researchers, and representatives of federal government departments who delivery programs to urban Aboriginal children. The study uncovers a number of complex and intricate issues that face urban Aboriginal children and their families, including issues of poverty, mobility, single-parent led families, disability, education, as well as health and child welfare and explains that families seeking services often find them culturally inappropriate, unavailable and/or inaccessible. Indeed, the report describes how many urban services are constructed for the general population and therefore neglects particular issues facing Aboriginal families, while Aboriginal services often lack funding, resources

and become immersed in jurisdictional issues. The study recommends that programs targeting at risk urban Aboriginal children be focused on a holistic approach that involve Aboriginal service providers and community members, and calls on the federal government to increase funding and resources to Aboriginal organizations. Moreover, the report places particular emphasis on mobility, recommending that adequate services be provided on reserve in order to allow families to provide for their children in their own communities. This report provides a good overview of some of the issues facing urban Aboriginal children and their families while providing important recommendations for strengthening services for Aboriginal children and families.

Canada (1995). *First Nations Community Profiles, Manitoba Region.* Ottawa: Indian & Northern Affairs Canada.

Abstract: This publication provides detailed reference data on First Nation communities and tribal councils in Manitoba. Each First Nation profile includes a brief history of the community as well as information on language, population data, reserve acreages, band government, economic activity, community services, transportation, communication, educational facilities, child and family service agencies, and business/commercial services. Each tribal council profile includes information on membership and mandate, a list of member bands, name and address of executive director, and political affiliations.

Canada (1990). *First Nations Mental Health Summary Report: Proceedings of Thematic Focus Group Meetings held during 1989-90.* Ottawa: Health and Welfare Canada, Medical Services Branch, Indian and Northern Health Services, Mental Health Advisory Services.

Abstract: Through the years of concept of wellness and caregiving in the mental health field has evolved to embody a community-based model of care. However, with few exceptions, First Nations communities continue to experience a shortage of available and accessible mental held services. This document looks at Native child mental health, suicide prevention approaches, community mental health promotion strategies, consultancy, the interface of child mental health and school system, and training.

Canada (1987). *Indian Child and Family Services in Canada: Final Report.* Ottawa: Child and Family Services Task Force, Indian and Northern Affairs Canada.

Abstract: This review describes the Indian child population, the arrangements for the provision of child and family services, the types of services provided, the costs of these services and the transfer of service delivery responsibility and resources from provincial agencies to bands and their organizations over the five year period of 1981/82 to 1985/86. The report examines the transfer of services and resources to bands in eight case studies situated in New Brunswick, Quebec, Ontario, Manitoba,

Alberta and British Columbia. The report examines and summarizes all arrangements with bands and provinces with information on the volume and trend in services and expenditures.

Canada (1999). *Poverty Profile 1999.* National Council of Welfare.

Abstract: Report on the nature and extent of poverty in Canada includes a chapter on the impacts of poverty on Aboriginal peoples including the finding that 49% of Aboriginal peoples living off reserve live in poverty.

Canada (1991). *The 1991 Indian Reserve Community Profiles.* Ottawa: Indian and Northern Affairs Canada.

Abstract: This document contains detailed reference data including the name of the band, a brief history, language, population data, band government and affiliations, community services, transportation, education, and child and family service agencies. Updated profiles can be obtained from the Department of Indian Affairs and Northern Development Website.

Canada: 2000 (2005). *First Nations National Child Benefit Progress Report 2000.* Ottawa: Indian and Northern Affairs Canada.

Abstract: This first edition was written specifically for First Nations people. It is based on information, both narrative and numerical, that reflects First Nations' experience with the National Child Benefit reinvestment component and reports on the impact that it is having on First Nations and their communities.

Canadian Welfare Council and Canadian Association of Social Workers (1947). *Joint Submission to the Special Joint Committee of the Senate and the House of Commons Appointed to Examine and Consider the Indian Act.* Ottawa: The Council.

Department of Indian Affairs and Northern Development (1989). *Indian Child and Family Services Management Regime: Discussion Paper.* Ottawa, ON: DIAND.

Abstract: In 1989, a moratorium was placed on the any new Child & Family agreements between the Department of Indian affairs and First Nations communities wanting to assume responsibility over child welfare services after a policy review was instigated by the federal government. The result of this review was released in 1989. This review was in part a response to the tripling of child welfare costs and what has been referred to as "unplanned and ad hoc growth." As result, new agreements could only be made when a minimum of a thousand children were included, child care services were excluded and provincial legislation and standards were followed. Also, it allowed only for new agreements to be negotiated "as resources became available." While this document was referred to a discussion paper, many have treated it as a policy in the years following its release.

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Department of Indian and Northern Affairs (1982). *Report of the Child Care Task Force on BC: Indian Child Care.* Ottawa: DIAND.

Department of Indian Affairs and Northern Development (1988). *Social Development Manual - Policy and Procedures.* Ottawa, ON: DIAND.

Dion Stout, M. & Kipling, G. D. (1999). E*merging Priorities for the Health of First Nations and Inuit Children and Youth.* Paper prepared for Strategic Policy, Planning and Analysis Directorate, First Nations and Inuit Health Branch (FNIHB).

Abstract: In this publication, the authors stated that the governments' demonstrated commitment to the cause of children's rights suggests that some populations have been less well-served that others. First Nations and Inuit children are a case in point. Not only do they suffer from significantly higher rates of morbidity and mortality than other Canadian children, but poverty is endemic in many First Nations and Inuit communities, resulting in sub-standard quality of life and widespread alienation. This adds challenges for Canada to meet all of the year 2000 tarts to which it agreed at the 1990 World Summit for Children, including its commitment to reduce infant mortality by one third and to provide enhanced protection to children in difficult circumstances. Thus, if First Nations children's health status is to be significantly enhanced, the Canadian Institute on Child Health among others, has emphasized the importance of allocating sufficient resources to develop an integrated, comprehensive system of health and social services for children and their families, whether on or off reserve.

Giesbrecht, B. D. (1992). *The Fatality Inquiries Act Respecting the Death of Lester Norman Dejarlais.* Winnipeg, Manitoba: Office of the Chief Medical Examiner.

Abstract: This report is based on the death of Lester Dejarlais, an Ojibway boy in the care of a First Nations child welfare agency called Dakota Ojibway Child & Family Services. It documents the circumstances that led to the death of Lester Dejarlais as well as the missing files and current policies and security measures pertaining to the care of files by the Dakota Ojibway Child and Family services agency The report contains questions from the Ombudsman concerning the action taken by the Dakota Ojibway Child and Family Services agencies to investigate allegations of sexual abuse and whether the recommendations that Lester receive therapy for sexual abuse was acted upon. It also looks at related problems that surfaced at the inquest.

Goodson, T. H. J. (1 A.D.). *Fatality Inquiry into the Deaths of Connie and Ty Jacobs.* Calgary, AB: Provincial Court of Alberta.

Abstract: The events surrounding the deaths of Tyundanaikah "Ty" Jacobs, age 9, and his mother, Constance Brenda "Connie" Jacobs, age 37, have the ingredients of a modern day tragedy. It may not be the greatest tragedy to occur in this country, but it may be one of the saddest. It is certainly one of the most complicated, involving three levels of government, three police forces, and a child welfare agency. One of the police forces, the Tsuu T'ina Tribal Police Service, operates through a complicated tripartite agreement of the three governments. The child welfare agency, Tsuu T'ina Child and Family Services, operates through an even more complicated four-part agreement. Further, these agencies, in particular the police service, were in a period of transition from provincial to First Nation control. The child welfare agency had, in theory, passed through the transition period after several years of operation, but it was under funded and its staff overworked as conditions changed.

Health Canada & Public Health Agency of Canada (1998). *Aboriginal Head Start Urban and Northern Initiative: Principles and Guidelines.* Ottawa, ON: Health Canada.

Abstract: The Pulic Health Agency of Canada and Health Canada support Indian, Métis and Inuit in their recognition of children as the nation's most valuable resource. Tthe Aboriginal Head Start Initiative sets out to provide comprehensive experiences for Indian, Métis and Inuit children and their families. It will be based on caring, creativity and pride flowing from the knowledge of their traditional beliefs, within a holistic and safe environment. This document is designed so that Projects may follow the guidelines and develop strategic plans and work plans including goals and objectives that are specific to each community and Project. The guidelines are intended to be broad enough to allow for community diversity and, at the same time, be specific enough so Projects can implement the guidelines.

Health Canada (2000). *Aboriginal Head Start Initiative: Children Making a Community Whole - A Review of Aboriginal Head Start in Urban and Northern Communities - Final Report.* Ottawa, On: Health Canada.

Abstract: Children Making a Community Whole reports on the results of the first Aboriginal Head Start National Process and administrative Evaluation Survey, conducted in 1999. Data from this survey demonstrated impressive accomplishments in AHS communities. The data support the positive messages that the Public Health Agency of Canada and Health Canada are receiving from parents, staff, communities and schools on the impact of AHS.

Health Canada (2001). *Aboriginal Head Start - Program and Participants 2000.* Ottawa, ON: Health Canada.

Abstract: This report is the second in a series of annual process evaluation survey results for the Aboriginal Head Start (AHS) Program in Urban and Northern Communities. It presents key findings of the National Administrative and Process Evaluation Survey 2000. The

National Administrative and Process Evaluation Survey collects data regarding characteristics of the program and its participants, project administration and coordination, program components and the various activities associated with them, and program needs and finances. A National AHS Impact Evaluation is in development and will be the mechanism through which AHS will determine the impact the program is having on children, parents and the community. The survey results highlighted here are instrumental in developing the National Impact Evaluation.

Hurd, C. (1980). *Report of the Indian Child Welfare Subcommittee of Manitoba*. Winnipeg: Province of Manitoba.

Indian Affairs and Northern Development Canada (1993). *Adoption and the Indian Child*. Ottawa: Indian Affairs and Northern Development Canada.

Abstract: Indian children who are adopted are special for other reasons as well. As descendants of the Aboriginal peoples of this country, they have a proud heritage and special rights under the laws of Canada. The special rights and entitlements are explained in this book. It includes a review of Indian history and information on topics such as the status of registered Indians, their rights, and the benefits that flow from this registration. This book is directed to those who have adopted or who are contemplating adopting an Indian child, and serves as a useful reference tool for the child when he/she grows up.

Indian and Northern Affairs Canada (1987). *Indian Child and Family Services in Canada: Final Report.* Ottawa: Child and Family Services Task Force.

Abstract: This publication was designed to inform those who adopt Indian children in Canada on the review of Native history with information on the status of Registered Indians, and discusses briefly their rights and benefits.

Indian and Northern Affairs Canada (1989). *Indian Child and Family Services Management Regime Discussion Paper.* Ottawa, ON: DIAND.

Indian and Northern Affairs Canada (1982). *Program Circular: Child Welfare Program Policy.* Ottawa, ON: DIAND.

Joint Management Committee, AJI-CWI. (2001). *Conceptual Plan for the Restructuring of Child Welfare in Manitoba.* Winnipeg, Manitoba.

Abstract: This publication details the structure of changes that are proposed under the restructuring of the child welfare system by the NDP government and the First Nations and Métis leadership in Manitoba. This document looks at the role of the Aboriginal Justice Inquiry - Child Welfare Initiative and its proposal to restructure the child welfare system. It looks at the changes to the Child and Family Services Act; restructuring the system; the proposed governance structure under the new system; the creation of four CFS authorities based on cultural needs of two distinct Aboriginal groups in Manitoba; the services and resources that CFS agencies will be required to deliver under the new system; how the systems and services that are external to the CFS system will relate to the newly restructured CFS system; how management will be included as an integral part of the proposed restructuring; identification of the human resource strategy under the restructuring; identification of new funding arrangements and models; a summation of the tasks relevant to the restructuring of the CFS system; a glossary of terms specific to the negotiation and planning of the new system; documentation related to the restructuring agreement between the Provincial Government, the First Nations and Métis parties; and a list of committees and individuals/organizations involved in the proposed restructuring of the child welfare system through the AJI-CWI.

Law Commission of Canada (2000). *Restoring Dignity: Responding to Child Abuse in Canadian Institutions.* Ottawa: Minister of Public Works and Government Services.

Abstract: This report was commissioned in 1997 by the Minister of Justice, the Honourable A. Anne McLellan to provide government with "an inventory and comparative assessment of approaches available to "provide redress to survivors of institutional abuse including Aboriginal peoples attending residential schools." The report outlines the areas of need of survivors of institutional abuse according to the following categories: (1) establishing a historical record and remembrance; (2) acknowledgement; (3) apology; (4) accountability; (5) access to therapy and counselling; (6) access to education or training; (7) financial compensation; and (8) prevention and public awareness. The report stresses that while these eight categories are by no means exhaustive they provide a framework for further conversation and a much needed response to the needs of survivors of institutional child abuse. The report also describes a range of options to respond to the needs of survivors of institutional child abuse including: truth commissions, compensation programs, redress programs and community initiatives. The report concludes with a series of recommendations to improve existing redress programs and response to needs that are not adequately addressed through existing programming.

Manitoba. (2001). Aboriginal Justice Implementation Commission. 2001. *Chapter Nine: Violence Towards Aboriginal Women and Children.* Winnipeg, MB, Manitoba. Aboriginal Justice Implementation Commission: Final Report. Available: www.aji-cwi.mb.ca.

Abstract: The Aboriginal Justice Inquiry devoted a chapter to dealing with issues facing Aboriginal women

and children. One of the most significant was the issue of domestic violence. This chapter of the AJIC report contains separate sections on the ways that society responds to violence against Aboriginal women and violence against children. It reviews policy developments since the AJI report and makes recommendations.

Manitoba Government (1987). *Survey Report on Training in Child Abuse and High Risk Cases for Child and Family Service Agencies in Manitoba.* Winnipeg: Child and Family Support Branch.

Abstract: This survey describes the present delivery of training with respect to child abuse in Child and Family Service Agencies in Manitoba. The report also describes the views and recommendations for the organization, content and delivery of training in child Abuse, specifically and the training of Child and Family Services personnel generally. The survey participants included the seven mandated agencies in the city of Winnipeg and the six mandated Native agencies in the province, the urban non-mandated Native agency MaMawi-Wi-Chi-Itata Centre, the five provincial regional mandated Child and Family Service agencies as well the two previously operated rural agencies. The Seven Oaks Centre, the Manitoba Foster Parents' Association and services to other regions were also included. Since the purpose of the survey was to identy training needs of Child and Family Service personnel, treatment centres represented on the council were not included (Stokes and Ternowetsky, 1997).

McDonald, R. J., Ladd, P., Assembly of First Nations, First Nations Child and Family Service Agencies, & Department of Indian Affairs and Northern Development (2000). *First Nations Child and Family Services Joint National Policy Review: Draft Final Report.* Ottawa, ON.

Abstract: A report on the findings of a national review on the policies of the Department of Indian and Northern Affairs Canada respecting First Nations Child and Family Services. The report begins with an overview of contemporary socio-economic conditions of First Nations children, youth and families and then moves onto document the concerns of First Nations and government regarding current policy, reviews research findings conducted on funding, legislation and standards, and communications concluding with seventeen recommendations for the improvements of the current policy. Together, the Assembly of First Nations and the Department of Indian Affairs and Northern Development carried out a research project designed to review the national policies with respect to First Nation child and family services. Under the sponsorship of the Agenda for Action for First Nations, the review was undertaken as part of Canada's commitment to forming collaborations and partnerships with First Nations in order to better serve and meet the needs of the Aboriginal peoples of Canada. Of note in the data gathered is the challenge of

sufficient and sustained funding for community capacity building. Community healing approaches and plans need to be supported politically and financially through the positive development of policy which has long term goals and importance. Of great import is the recommendation concerning the inadequacy of the present funding formula in respect to prevention programs and initiatives. The funding problems faced by First Nations agencies do not allow them to fully support children, youth, and families in need of help.

Ministry of Community and Social Services (1999). *Aboriginal Child Welfare Review - Comprehensive Report.* Ontario.

Ministry of Community and Social Services (1997). *Making Services Work for People.* Vancouver, BC.

National Council of Welfare (1979). *In the Best Interests of the Child: A Report by the National Council of Welfare on the Child Welfare System in Canada.* Ottawa, ON.

Royal Commission on Aboriginal Peoples (1996). *For Seven Generations: An Information Legacy of the Royal Commission on Aboriginal Peoples.* Ottawa: Canada.

Abstract: The Royal Commission on Aboriginal Peoples was established in August 1991 to investigate the relationship among Aboriginal peoples (Indian, Inuit, and Metis), the Canadian government and Canadian society as a whole. It was charged with the task of proposing specific solutions to the problems confronting Aboriginal people. The 5000+ final written report of the Commission is supplemented by this CD-ROM. The CD-ROM includes the final report, all of the testimony made by thousands of Aboriginal peoples, special research reports commissioned for the investigation, and various information-finding aids and educational guides on Aboriginal issues.

Royal Commission on Aboriginal Peoples (1996). *Volume 1 Looking Forward, Looking Back.* Ottawa: Canada Communication Group.

Secretariate to the Federal/Provincial/Territorial Working Group on Child and Family Services Information (2000). *Child Welfare in Canada.*

Abstract: This report is an expanded update of the 1994 edition of Child Welfare in Canada. It was prepared by the Federal/Provincial/Territorial Working Group on Child and Family Services Information with direction from the provincial/territorial Directors of Child Welfare. This report reflects each jurisdiction's provisions, policies and programs as of September 1, 2000. This report is an information document only and does not contain an analysis of the material provided. Each chapter defines the unique aspects of child welfare practice in each provincial/territorial jurisdiction within Canada. The introduction provides a general overview of the common elements of jurisdictions' systems including: the philosophy and goals of child and family services

legislation; the service delivery systems; and a summary of the case management process starting from receipt of a report of suspected or alleged child abuse or neglect through to case closure. Each jurisdictional chapter presents specifics with respect to administration and service delivery, legislative and working definitions, mandatory reporting provisions, investigation of reports, child abuse/neglect protocols, First Nations services, voluntary agreements and court-ordered protection, descriptions of child abuse registers, and statistical charts. Quebec is the only province which is not governed by common law in matters relating to family law. The Quebec Civil Code is used in combination with the Youth Protection Act as the legislative basis for responding to child maltreatment. It is a very useful resource that also covers aspects of First Nations child welfare in each of the provinces and territories in Canada

Victorian Government Department of Human Services (2002). *Aboriginal Child Placement Principle Guide for Child Protection and Care Workers.* Melborne, AUS: State of Victoria, Department of Human Services.

Abstract: The Aboriginal Child Placement Principle Guide was developed from issues highlighted in consultations undertaken by the Department of Human Services to review the operation of the 1992 Protocol between the Victorian Aboriginal Child Care Agency (VACCA) and the Child Protection Program within the Department of Human Services. The Principle defines the process of ensuring that, Aboriginal community representatives are consulted and involved in the decision making regarding the care arrangements for aboriginal children and young people. Specific attention is paid to Aboriginal children and young people, who are separated or removed from their biological family. The Aboriginal Child Placement Principle also supports the importance of increased and ongoing involvement and control by Aboriginal people in Aboriginal child and family welfare and child protection matters. This Guide has been designed to sit alongside the new Protocol between the Department of Human Services' Child Protection Service and the Victorian Aboriginal Child Care Agency 2002, and to assist workers in Child Protection and Placement Services to provide a culturally appropriate and effective response to Aboriginal children and young people who need to be placed out of home.

Yukon Advisory Council on Indian Child Welfare (1994). *Annual Report 1993-94.* Whitehorse: The Council.

Abstract: The Council's mandate is to advise the Minister and the Government in matters related to Indian families and the welfare of Indian children. This report presents the Council's membership, and meetings, with highlights, activities, and the focus for the 1994-95 years. Financial statements are included (Stokes and Ternowetsky, 1997).

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Theme 13: Health and Healing

Abbey, S. & Hood, E. (1993). Psychiatric Consultation in the Eastern Canadian Arctic: Mental Health Issues in Inuit Women in the Eastern Arctic. *Canadian Journal of Psychiatry*, 38, 32-35.

Abstract: This paper describes mental health issues affecting Inuit women as seen in psychiatric consultation. Recent public and governmental attention has focused on the emotional and behavioural impacts of rapid cultural change, spousal assault and sexual violence. The process of psychiatric consultation with Inuit women patients is described. The need for innovative, community-based treatment strategies is highlighted (Journal Abstract).

Absolon, K. (1993). *Healing as Practice: Teachings from the Medicine Wheel*. Victoria, BC: Wunska Network.

Abstract: Absolon uses the Medicine Wheel framework to discuss service provision and the need to determine what constitutes healing, as well as considering the negative influences. She states that "the presence of behaviours that contribute to and sustain 'harmonious and cohesive' relationships is essential" (p. 5). Healing is a process, characterized by the continuum inherent in the Medicine Wheel ... the healing process requires time and patience from all involved; the healing relationship is an important factor in allowing for this process to evolve (p.12).

Allard, Y. (1993). *Winnipeg Case Study of Health and Social Services: Final Report.* Winnipeg, MB: Northern Health Research Unit, [Department of Community Health Sciences, Faculty of Medicine], University of Manitoba.

Abstract: A social history of Aboriginal health and social services development in Winnipeg, with the objective of documenting the evolution of urban health and social services reflecting Aboriginal priorities and concerns. The report attempts to demonstrate the degree of Aboriginal control in their development. The study was based on interviews with health and social service providers, policy makers, and administrators from Winnipeg. Agencies involved included: Aboriginal Women's Centre; Native Women's Transition Centre; Original Women's Network; St. Boniface Hospital Native Services; Ikwe Widjittiwin (Women's Centre); Mayfair Boarding Home for Medical Patients; Assembly of Manitoba Chiefs Health Committee; Manitoba Métis Federation Health Committee; Aboriginal Council of Winnipeg; Métis Child and Family Services; Ma Mawi Wi Chi Itata Centre; and Health Science Aboriginal Services Department. Also involved were: Winnipeg Aboriginal Health Centre Steering Committee; Manitoba Department of Health; and University of Manitoba Northern Medical Unit.

Aponte, J. F. & Wohl, J. (2000). *Psychological Intervention and Cultural Diversity.* Allyn & Bacon.

Abstract: The second edition of this outstanding text is valuable for any student who will be providing mental health services to culturally diverse populations. The client groups covered include African American, Native American, Asian American, and Hispanic. The text examines the range and types of problems that these "non-traditional" clients present to the practitioner, and suggests approaches to solving them. Psychological Intervention and Cultural Diversity commences with an overview of the demographics, ethno-cultural and sociopolitical concerns, and clinical issues surrounding minority services. Various modes of intervention — individual, group, family psychotherapy, community-based, and traditional indigenous — are described in detail, enumerating the benefits of each approach. Special populations — minority women, youth, immigrants and refugees, and substance abusers — are the focus of part three, and the final four chapters are devoted to research and training issues.

Armstrong, M. (1986). E*xploring the Circle: A Journey into Native Children's Mental Health.* Edmonton: Department of Social Services and Community Health.

Association of Iroquois and Allied Indians (Video). (1991). The Bonding Circle of Breast-feeding. Gloucester, ON: Chromavision International.

Abstract: The video is produced by the Association of Iroquois and Allied Indians. Its purpose is to encourage Native mothers to breast-feed. A Community Health Representative and physician explain the advantages to the mother and baby of breast-feeding, the psychology of bonding, how to breast-feed, how to involve family members in feeding the baby, and helping siblings learn about the new baby. This 15 minute video comes with a handbook as well. The video comes with a poster and handbook.

Atkin, W. R. (1988). *Understanding the Health Care System and its Impact on First Nations Child & Family Services.* Thompson, MB: Awasis Child & Family Services.

Abstract: This publication is a policy paper prepared by Awasis Agency's Child & Family Services Program Centre on policy and research with respect to First Nations Child & Family Services of northern Manitoba. This paper discusses the health care jurisdiction and service delivery within (or lack of) and outside of First Nations communities. Access to provincial health care is virtually nonexistent for First Nations peoples who live on reserve in comparison to First Nations and other non-Aboriginal people located off-reserve. The province has argued

that this is the jurisdiction of the federal government and this view is likewise promulgated by the federal government because it feels provides receive extended health care dollars on behalf of First Nations peoples, yet it consistently refuses to provide services on reserve by claiming that service is a federal responsibility. The history of the health care system in both Manitoba and across Canada is discussed in relation to the BNA Act, the Treaties and the Constitution. The policy paper also attaches a number of appendices on the Department of Health; federal principles regarding the transfer of control for health services; selected recommendations from the Manitoba task forces on First Nations; Manitoba health division; a chronology of legislative acts and agreements and child welfare case examples and health statistics.

Atkinson, J. & Ober, C. (1995). We Al-Li 'Fire and Water': A Process of Healing. In K.M.Hazlehurst (Ed.), *Popular Justice and Community Regeneration: Pathways of Indigenous Reform*. Westport, Conn.: Praeger.

Barsh, R. (1994). Canada's Aboriginal Peoples: Social Integration or Disintegration? *Canadian Journal of Native Studies*, 14(1), 1-46.

Abstract: Although Canada ranks highest in the world on the United Nations "Human Development Index," Aboriginal Canadians rank much lower. This paper reviews current statistical data to demonstrate inequalities and to suggest the extent of negative feedback among poverty, health and social structure. The conclusion notes some of the implications for social development policy.

Berry, J. W. & Hansen, H. (1985). Problems of Family Health in Circumpolar Regions. *Arctic Medical Research*, 40, 7-20.

Abstract: This paper reviews the development of different arctic societies, identifies high risk and vulnerable groups, discusses the impacts of past developments and suggests elements to be included in the regional and national strategies for promoting family health in the north. Violence, crime, suicide, child neglect and diseases respecting circumpolar peoples are some of the family health problems reviewed in this document.

Borins, M. (1995). Native Healing Traditions Must be Protected and Preserved for Future Generations. *Canadian Medical Association Journal*, 1356-1357.

Abstract: A Toronto physician Mel Borins traveled throughout developing countries examining traditional healing practices, including speaking to elders from an Ontario reserve. He argues Indigenous healing practices should be preserved and protected.

Brady, M. (1984). Contradictions and Consequences: The Social and Health Status of Canada's Registered Indian Population. Contradictions in Canadian Society: *Readings in Introductory Sociology*, 140-155.

Abstract: This essay discusses historical and structural factors in the hope of dispelling the application of victim-blaming ideology to Indian Canadians. The social and health status of registered Indians are explained within the context of the imposed social, political, and economic structures of internal colonialism. Indian social and health status is viewed as a major consequence of capitalism in Canada.

Brant, C. C. & Brant, J. A. (1983). T*he Native Family: Traditions and Adaptations, the transcribed and edited proceedings of the 1983 Meeting of the Canadian Psychiatric Association, Section on Native Mental Health*. Ottawa, ON: Canadian Psychiatric Association. Section on Native Mental Health. September 30, October 1-2, 1983.

Brave Heart, M. Y. H. & DeBruyn, L. M. (1998). The American Indian Holocaust: Healing Historical Unresolved Grief. *American Indian and Alaskan Native Mental Health Research*, 8, 56-78.

Abstract: American Indians experienced massive losses of lives, land, and culture from European contact and colonization resulting in a long legacy of chronic trauma and unresolved grief across generations. This phenomenon, labeled historical unresolved grief, contributes to the current social pathology of high rates of suicide, homicide, domestic violence, child abuse, alcoholism and other social problems among American Indians. The present paper describes the concept of historical unresolved grief and historical trauma among American Indians, outlining the historical as well as present social and political forces which exacerbate it. The abundant literature on Jewish Holocaust survivors and their children is used to delineate the intergenerational transmission of trauma, grief, and the survivor's child complex. Interventions based on traditional American Indian ceremonies and modern western treatment modalities for grieving and healing of those losses are described.

Briggs, J. L. (1995). Vicissitudes of Attachment: Nurturance and Dependence in Canadian Inuit Family Relationships, Old and New. *Arctic Medical Research*, 54, 24-32.

Abstract: This paper describes complex and counterbalancing motivations underlying attachment, which governed social life in traditional Inuit camps and continue to influence Inuit behaviour in modern settlements. These motivational patterns are capable of maintaining a strong sense of personal worth and connectedness with other people; but they can malfunction in difficult circumstances. The differing vicissitudes of nurturance and dependence in camps and in settlements are described, with focus on the development of a vicious circle, which can afflict the self-esteem of Inuit who live under modern conditions (Journal Abstract).

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

British Columbia (2002). T*he Health & Well-Being of Aboriginal Children and Youth in British Columbia.* British Columbia: Ministry of Children and Family Development.

Abstract: This document focuses on the health and well-being indicators for Aboriginal children in British Columbia. The then Ministry for Family Services sought to develop and understanding of the various needs and aspirations of Aboriginal communities with whom they worked with on a daily basis. Much of the information was culled from the statistics on the status Indian population within the province.

Canadian Institute of Child Health (2000). *The Health of Canada's Children: A CICH Profile, 3rd Edition.* Ottawa, ON: Canadian Institute of Child Health.

Abstract: A report of the health of Canada's children as of the year 2000 including a focused examination of the health of Aboriginal children and youth in Canada.

Canadian Psychiatric Association, S. o. N. M. H. (1989). *The Native Parent in a Changing World.* Thunder Bay: Conference Proceedings.

Cashin, J. (2001). *Trauma and Multigenerational Trauma Caused by Genocide and Oppression: A Comparison of Western and Native American Healing Methods.* Dissertation Abstracts International: Section B: the Sciences & Engineering, 61.

Abstract: This dissertation examines trauma and multigenerational trauma that is caused by genocide and oppression. The specific focus is on oppression and genocidal traumatic effects with a comparison of healing methods from the dominant Western culture and Native American culture. The interpretive material helps to define the literature from Western culture on the nature and effect of trauma on people and groups. The literature reviewed covers the topics of the psychology of trauma and multigenerational trauma, history of trauma studies, biological origins of traumatic states, neurobiology, emotional responses, trauma transmission, healing methods, psychotherapy, body-centered therapy, Hakomi, and EMDR. The comparison information with Native American healing was conducted in open-ended interviews of nine Native people who are involved with Native communities in many areas of helping and healing. The research used was qualitative, heuristic, and decolonizing, using augmentation from interpretive material from Native Americans. The results of the interviews were sorted by topics and the depth of information gathered. The themes for discussion were: Multigenerational and Historical Trauma, Silence and Talking, Coming Together, Individual Healing, Healing Between Native and White People, Healing as a Tribe and Healing Sacred Sites. The findings from the interviews were augmented by interpretive material from Native American authors, artists and poets. The research suggests different modes of healing within the two cultures, specifically in the area of individual healing of Western culture compared with group healing of tribes. The key finding suggests group healing vs. individual healing. Groups appear to be a primary value of Native people while individual healing is a strong focus in Western culture. The study implies that healing methods reflect specific cultural values, norms, cultural beliefs, spiritual beliefs, and predispositions in both cultures.

Chalmers, B. & Wen, S. W. (2004). Perinatal Care in Canada. *BMC Women's Health*, 4, s28.

Abstract: Canada's standard of perinatal care ranks among the highest in the world, but there is still room for improvement, both in terms of regional differences in care and global comparisons of approaches to care in Canada and elsewhere. Data from the Canadian Perinatal Surveillance System (CPSS) was used to evaluate morbidity and mortality among mothers and infants. Key Findings: Maternal mortality rates in Canada dropped to 4.4 per 100,000 live births in 1993-1997 and are among the lowest in the world. Rates of Caesarean section increased from 15.3 per 100 deliveries in 1994 to 19.1 in 1997. Although the infant mortality rate in Canada is among the lowest in the world (5.3-8.8 per 1,000 live births 1990-2000), there are unacceptable disparities between subpopulations. In Aboriginal populations, rates of stillbirth and perinatal mortality are 2-2.5 times the Canadian average. There has been a steady increase in the proportion of births among older women who have the highest risk of preterm births and pregnancy complications. The increasing rate of multiple births has accelerated recently and is of concern as these carry a higher risk of complications and are associated with an increased risk of preterm birth. The costs to the health care system are likely to be high. Data Gaps and Recommendations: CPSS data, including economic indicators, needs to be collected in a timelier and uniform manner across Canada. The CPSS should provide an evaluation of how well Canada fares in relation to international standards of perinatal care (Journal Abstract).

Chester, B., Robin, R. W., Koss, M. P., Lopes, J., & Goldman, D. (1994). Grandmother Dishonoured: Violence against Women by Male Partners in American Indian Communities. *Violence and Victims*, 9, 249-258.

Abstract: The holistic, multidisciplinary approach used in this study embraces a social ecological and cultural understanding of violence against women. The researchers stress that gender relations are understood and enacted in culturally specific ways, and that these understandings must inform analysis and policy strategies that are solution oriented. The researchers stress the need to integrate the physical, mental and social to develop the integration of mental health, substance abuse and social service programs.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Christensen, M. & Manson, S. (2001). Adult Attachment as a Framework for Understanding Mental Health and American Indian Families: A study of three Family Cases. *American Behavioral Scientist*, 44 (9), 1447-1465.

Abstract: This article discusses three cases of American Indian families who presented for therapy at an urban mental health centre because of their children's behaviour problems. The demographics of American Indian family life are presented, along with a background review of the adult attachment literature. For each case, information is presented on the presenting problem, family history, parent psychosocial history, and cultural history. The framework of adult attachment is used to understand the cross-generational continuity of mental health concerns of these families, and American Indian families more generally, who present with mental health problems. One case for each of the three adult attachments is presented: dismissing, preoccupied, and secure. The effect of the parent's attachment status on the relationship with their children is also explored.

Conne River Health and Social Services (1993). F*inding our Way: Supporting Families in Crisis.* Conne River, NF: Conne River Health and Social Services.

Connors, E. & Maidman, F. (2001). A Circle of Healing: Family Wellness in Aboriginal Communities. In I.Prilletensky, G. Nelson, & L. Peirson (Eds.), *Promoting Family and Wellness and Preventing Child Maltreatment: Fundamental For Thinking and Action* (pp. 349-416). Toronto, ON: University of Toronto Press.

Abstract: This chapter discusses family wellness issues for Aboriginal communities. In doing so, the authors provide a comprehensive summary of models and practices of prevention-focused programs that are identified by target audience and type of intervention. Connors and Maidman emphasize that an important feature of prevention programs is cultural recovery through learning and they address a number of specific challenges related to program implementation.

Connors, E. (1993). Healing in First Nations: The Spirit of Family. In M.R.Rodway and B.Trute (Eds.) (Ed.), *The Ecological Perspective of Family-Centred Therapy* (pp. 51`65`). Queenston: The Edwin-Mellen Press.

Connors, E. (1 A.D.). *How Well We Can See the Whole Will Determine How Well We are and How Well We Can Become.* Onkawatenro-shon. Unpublished document

Crofoot Graham, T. L. (2002). Using Reasons for Living to Connect to American Indian Healing Traditions. J*ournal of Sociology and Social Welfare*, 29 (1).

Abstract: Responding to high rates of suicide for American Indian youth, helping professionals often struggle to connect healing traditions from American Indian cultures to tools from European psychology. The differences between American Indian healing and European therapy can be vast. Finding connections or building bridges between these two perspectives may be more difficult than it appears. One method to bring together these worldviews is to use the Reasons for Living Questionnaire; the Reasons for Living Inventory for Adolescents, or other psychological assessments developed using the RFL as a foundation. Reasons for Living (RFL) assessments have emerged as powerful strength based tools for assessing suicide risk. RFL and RFL-A factors link to a relational worldview common to most American Indian people. A relational worldview considers a balance between forces often identified as spirit, context, mind, and body. Using RFL or RFL-A in suicide assessments allows practitioners to assess where youth may be out of balance in one or more of the four traditional areas: spirit, context, mind, and body. This may assist specific referrals to culturally appropriate healing. RFL and RFL-A assessments could be augmented to improve their correspondence to the relational worldview.

Dickson, G. (2000). Aboriginal Grandmothers' Experience with Health Promotion and Participatory Action Research. *Qualitative Health Research*, 10, 188-213.

Abstract: This article describes a case study examining the effects of participating in a health promotion project, one aspect of which was a health assessment conducted using participatory action research. The study was carried out over 2.5 years in a project for older Aboriginal women (hereafter known as the grandmothers). Participation in the project and health assessment contributed to a number of changes in them, which were categorized as cleansing and healing, connecting with self, acquiring knowledge and skills, connecting within the group, and external exposure and engagement. This experience demonstrated an approach to health promotion programming and conducting a health assessment that was acceptable to this group of people and fostered changes congruent with empowerment. This article describes a case study examining the effects of participating in a health promotion project, one aspect of which was a health assessment conducted using participatory action research. The study was carried out over 2.5 years in a project for older Aboriginal women (hereafter known as the grandmothers). Participation in the project and health assessment contributed to a number of changes in them, which were categorized as cleansing and healing, connecting with self, acquiring knowledge and skills, connecting within the group, and external exposure and engagement. This experience demonstrated an approach to health promotion programming and conducting a health assessment that was acceptable to this group of people and fostered changes congruent with empowerment (Journal Abstract).

Dion Stout, M. (1995). *Social and Economic Factors Affecting Aboriginal Women's Mental Health: A Theoretical Perspective.* Ottawa, ON: Native Physicians of Canada.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Abstract: This paper examines social and economic factors affecting the mental well-being of Canadian Aboriginal women. The disenfranchising effects of poor social and economic environments, experiences and living conditions are highlighted. The author recommends that closer attention must be paid to how spirituality, ethnicity and socio-economic development can best transverse with relationships of wealth creation and distribution (Dion Stout, 1997).

Duran, E., Duran, B., Brave Heart, M. Y. H., & Yellow Horse Davis, S. (1998). Healing the American Indian Soul Wound. In Y.Danieli (Ed.), *International Handbook of Multigenerational Legacies of Trauma: The Plenum Series on Stress and Coping* (pp. 341-354). New York: Plenum Press.

Fox, T. & Long, D. (2000). Struggles Within the Circle: Violence, Healing and Health on a First Nations Reserve. In D.A.Long & O. P. Dickason (Eds.), *Visions of the Heart: Canadian Aboriginal Issues* (pp. 271-301). Toronto: Harcourt Brace Canada.

Frank Maidman Associates (1998). *Aboriginal Child, Family and Community Wellness: Child Welfare Prevention Practice.* The Aboriginal Prevention Practices Project

Garrett, J. T. & Garrett, M. W. (1994). The Path of Good Medicine: Understanding and Counselling Native American Indians. *Journal of Multicultural Counselling and Development*, 22, 134-144.

Godel, J. C., Basu, T. K., Pabst, H. F., Hodges, R. S., & Ng, M. L. (1996). Perinatal Vitamin A (retinol) Status of Northern Canadian Mothers and their Infants. B*iological Neonate*, 69, 133-139.

Abstract: Vitamin A (retinol) status was determined in two groups living in the northern part of Canada: native (Indian and Inuit) and non-native (Caucasian). The dietary intake of vitamin A and its plasma concentration were measured prenatally, at delivery and postnatally in mothers. Plasma concentrations were also measured at birth and postnatally in their infants. The mean vitamin A intake of native mothers was significantly lower than that of non-native mothers, 661 +/- 485 versus 1,377 +/- 1,418 retinol equivalents (p < 0.00005), with a higher risk of deficiency without supplementation, 35% versus 8%. Plasma retinol concentrations, although not in the deficient range, were significantly lower in native than non-native mothers prenatally and postnatally. Infant mean plasma retinol concentrations at birth averaged only 52% of those of their mothers and were significantly lower among native than non-native infants although no clinical evidence of vitamin A deficiency was noted. We speculate that vitamin A supplementation in native Northern Canadian mothers during pregnancy and in their neonates during infancy may have a role to play in the prevention of vitamin A deficiency. The authors also postulate that plasma retinol concentrations of 50-60% of maternal levels and between 0.7 and 2.5 mumol/l represent a 'normal' range for newborn infants (Journal Abstract).

Gotowiec, A. & Beiser, M. (1993). Aboriginal Children's Mental Health: Unique Challenges. *Canada's Mental Health*, 7-11.

Grant, A. (2004). *Finding My Talk: How Fourteen Native Women Reclaimed Their Lives after Residential School*. Calgary, AB: Fifth House.

Abstract: When residential schools opened in the 1830s, First Nations envisioned their children learning in a nurturing environment, staffed with their own teachers, ministers, and interpreters. Instead, students were taught by outsiders, regularly forced to renounce their cultures and languages, and some were subjected to degradations and abuses that left severe emotional scars for generations. In Finding My Talk, fourteen Aboriginal women who attended residential schools, or whose lives were affected by the schools, reflect on their experiences. They describe their years in residential schools across Canada and how they overcame tremendous obstacles to become strong and independent members of Aboriginal cultures. Dr. Agnes Grant's painstaking research and interview methods ensure that it is the women's voices we hear in Finding My Talk, and that these women are viewed as members of today's global society, not only as victims of their past.

Hart, M. A. (2002). *Seeking Mino-Pimatisiwin: An Aboriginal Approach To Helping*. Halifax, NS: Fernwood Publishing.

Abstract: Hart begins the book by establishing his frame of reference and by discussing the need for such an approach given the colonial context against which Aboriginal peoples continue to struggle. Exploring this general approach, Hart describes a practice often used by many Aboriginal helpers that directly reflects the sharing circle, and how this approach can be used to guide practice with individuals, families and groups in several contexts. Michael Hart uses his own personal and professional experiences and that of other Aboriginal helpers. Throughout the book he outlines ways of adopting an Aboriginal Approach to helping. The closing chapter examines one such approach, the sharing circle, and how it can be used to guide practice with individuals, families, and groups in several contexts. Hart, a PhD student at the University of Manitoba states that helping professions have not successfully addressed the needs of Aboriginal peoples. This is due to their limited attempts to incorporate Aboriginal perspectives and practices of helping. Given this fact, he was moved to write a book that presents on Aboriginal approach to helping. In part, he seeks to stimulate Aboriginal people to discuss and also critique this and other Aboriginal approaches to helping and to be able to carry these approaches further and possibly development new, more effective ones. The sharing circle is reflected as a general practice often

used by many Aboriginal helpers that directly reflect the approaches that Aboriginal helpers take. The closing chapter outlines how this approach can be used to guide practice with individuals, families and groups in several context.

Health Canada (1997). *Building Healthy Babies: A Prenatal Nutrition Resource Book for Community Health Workers in First Nations Communities.* Ottawa, ON: Health Canada.

Abstract: This resource book for community health workers working with prenatal clients in First Nations communities covers important topics about healthy eating and nutrition during pregnancy. The last two sections also deal with postnatal nutrition: breastfeeding and infant nutrition. Designed as a consumer health resource and patient education facilitator's guide to designing a prenatal program, the resource book includes handouts and covers topics such as vitamins and minerals, shopping and cooking, alcohol and drug use during pregnancy, diabetes, discomfort, and physical activity.

Helin, S. (1993). Beyond the Caregivers: Health and Social Services Policy for the 1990s. In *The Path to Healing: Report of the National Round Table on Aboriginal Health and Social Issues* (pp. 158-170). Royal Commission on Aboriginal Peoples.

Hill, G. & Coady, N. (2003). Comparing Euro-Western Counselling and Aboriginal Healing Methods: An Argument for the Effectiveness of Aboriginal Approaches to Healing. *Native Social Work Journal*, 5, 64-86.

Abstract: The authors provide an overview of Aboriginal-specific approaches to healing and establish theoretical grounds for its effectiveness. The paper considers the similarities and differences between Euro-Wester theories of counselling to psychotherapy and Aboriginal approaches to healing. The authors also present an overview of major cumulative findings from research on psychotherapy, establishing major curative factors that are common across various therapy processes. Finally, the traditional (Ojibwe) approach to healing and associated healing methods are discussed. The theoretical arguments for the effectiveness of Aboriginal healing methods is summarized and implications for Euro-Western helping approaches are considered.

Honahni, T. (1998). *Healthy Families Arizona: A Prevention Program. In Pathways Child Abuse Prevention: A Practical Forum for Services to Indian Children & Families* (pp. 1-2-10).

Hudle, D. E. (2002). Native Hawaiian Traditional Healing: Culturally Based Interventions for Social Work Practice. *Social Work*, 47, 183-192.

Abstract: Developing cultural competence is a key requirement for social workers in the multicultural environment of the 21st century. However, the development of social work interventions that are syntonic with specific cultural groups is a great challenge. Interventions that are based on the traditional healing practices of a particular culture ensure cultural relevance and consistency with its values and worldview. This article discusses the importance of culturally based interventions within a cultural competence framework and offers examples of such interventions used with Native Hawaiians. Two interventions are discussed, targeted to the micro (direct practice) level and macro (community practice) level of practice. Culturally based social work interventions may be most appropriate for client systems within a particular culture; however, some methods, such as ho'oponopono, have been successfully used with clients from other cultures as well.

Hughes, I. & Sasson, F. (1990). Cultural Heritage as a Cornerstone of a Rehabilitation Process: A Single Case Study. *The Canadian Journal of Native Studies*, 10, 183-191.

Abstract: This is a case study of a Native adolescent sent from a First Nations community to an urban center for psychiatric treatment. The youth was treated with some success by encouraging him to develop his Ojibway identity.

Johnson, J. & Johnson, F. (1993). Community Development, Sobriety and After-care at Alkali Lake Band. In T*he Path to Healing: Report of the National Round Table on Aboriginal Health and Social Issues* (pp. 227-230). Ottawa, ON: Royal Commission on Aboriginal Peoples.

Jones, D. (2004). Pregnant Aboriginals More Likely to be HIV Positive. *Canadian Medical Association Journal*, 171, 559-55a.

Abstract: Martin, a program medical officer with Health Canada in Vancouver, coordinated a 3-year study (September 2000 to 2003), during which blood samples were taken from 5242 pregnant Aboriginal women. A total of 15 tested positive for HIV; 7 times more than what would be expected in the general population. Because the study was conducted anonymously, none of the women who tested positive were notified, a fact that drew criticism from some Aboriginal groups. Kevin Barlow, head of the Canadian Aboriginal AIDS Network, said "Without any direct way of informing certain study participants that they have tested HIV positive, substantial ongoing efforts need to be taken to educate Aboriginal women about all the implications of these findings."

Ka Ka Wis Family Development Centre. (1994). *Healing Journeys: The Ka Ka Wis Experience, 1974-1994.* Unpublished Work

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Kirmayer, L. J., Boothroyd, L. J., Tanner, A., Adelson, N., & Robinson, E. (2000). Psychological Distress Among the Cree of James Bay. *Transcultural Psychiatry*, 37, 35-56.

Abstract: The objective of this study was to identify potential risk and protective factors associated with psychological distress among the Cree of James Bay, through a secondary analysis of data on 1,136 Cree (aged 1585 yrs) from a random general population health survey in 1991. In multiple linear distress in the past week included: younger age, female gender, early loss of a parent or close relative, more life events in the year before the survey, a serious illness or drinking problem in the past year, ever having used cannabis, having more than elementary education, having fewer than five close friends/relatives and residing in an isolated or inland region. Having a good relationship with others in the community and spending more time in the bush were both associated with less distress. The relative importance these factors varied across age/gender cohorts. The authors conclude that gender and generational differences should be considered when planning mental health promotion strategies for this population. In addition to more conventional approaches to reduce alcohol abuse, improve coping with loss and increase social support, targeted programs should be developed addressing the impact of education and role strain for women.

Kirmayer, L. J., Brass, G. M., & Tait, C. L. (2000). The Mental Health of Aboriginal Peoples: Transformations of Identity and Community. *Canadian Journal of Psychiatry*, Sept 45, 607-616.

Abstract: This paper reviews some recent research on the mental health of the First Nations, Inuit, and Métis of Canada. The authors summarize evidence for the social origins of mental health problems and illustrate the ongoing responses of individuals and communities to the legacy of colonization. Cultural discontinuity and oppression have been linked to high rates of depression, alcoholism, suicide, and violence in many communities, with the greatest impact on youth. Despite these challenges, many communities have done well, and research is needed to identify the factors that promote wellness. It is argued that cultural psychiatry can contribute to rethinking mental health services and health promotion for Indigenous populations and communities.

Kirmayer, L., Simpson, C., & Cargo, M. (2003). Healing Traditions: Culture, Community and Mental Health Promotion with Canadian Aboriginal Peoples. *Australasian Psychiatry*, 11, S15-S23.

Abstract: Objective: To identify issues and concepts to guide the development of -culturally appropriate mental health promotion strategies with Aboriginal populations and communities in Canada. Methods: We review recent literature examining the links between the history of colonialism and government interventions (including the residential school system, out-adoption, and centralized

bureaucratic control) and the mental health of Canadian Aboriginal peoples. Results: There are high rates of social problems, demoralization, depression, substance abuse, suicide and other mental health problems in many, though not all, Aboriginal communities. Although direct causal links are difficult to demonstrate with quantitative methods, there is clear and compelling evidence that the long history of cultural oppression and marginalization has contributed to the high levels of mental health problems found in many communities. There is evidence that strengthening ethno-cultural identity, community integration and political empowerment can contribute to improving mental health in this population. Conclusions: The social origins of mental health problems in Aboriginal communities demand social and political solutions. Research on variations in the prevalence of mental health disorders across communities may provide important information about community-level variables to supplement literature that focuses primarily on individual-level factors. Mental health promotion that emphasizes youth and community empowerment is likely to have broad effects on mental health and wellbeing in Aboriginal communities

Krech, P. R. (2000). Envisioning a Healthy Future: A Re-Becoming of Native American Men. *Journal of Sociology and Social Welfare*, 24, 77-95.

Abstract: Native American men have historically been important to their communities, each having a specific function in the perpetuation of cultural norms and practices. Oral tradition and communal experiential activity were pathways of maintaining a connection with others and in regenerating culture. In contrast, the modern dominant culture values and emphasizes individuation as an indicator of psychosocial growth. This influence seems to have hindered Indigenous people/men in maintaining a sense of connection with the community. Survival for Indigenous men during the establishment of encroaching nations has often occurred through relinquishment of a part of 'self' psychically. Aboriginal men report experiencing hopelessness living in a self-imposed isolation, without a sense of tradition or direction. Healing may focus on use of normative and narrative efforts that rebuild the 'self' as a part of others and the community, which fosters a sense of interconnectedness. Ceremony is an adjunct to developing linkages between heritage, roles, and a community connection.

Lafreniere, G., Diaallo, P. L., Dubie, D., Henry, L., & (in press) (2005). Can University/Community Collaboration Create Spaces for Aboriginal Reconciliation? Case Study of the Healing of the Seven Generations and Four Directions Community Projects and Wilfrid Laurier University. *First Peoples Child & Family Review*, 2(1).

Abstract: In this article, the authors attempt to illustrate how two Aboriginal community-based projects were

conceptualized and developed through the collaborative efforts of four individuals who believed in the merits of a project aimed at survivors and intergenerational survivors of the residential school system as well as Aboriginal people in trouble with the law. Drawing upon a small body of literature on university/community collaborations, the authors illustrate the importance of meaningful collaboration between universities and communities in order to enhance a mutually beneficial relationship conducive to community-engaged scholarship. Through an examination of the case study of the Healing of the Seven Generations Project and the Four Directions Aboriginal Restorative Justice Project, the authors hope to illustrate to fellow Aboriginal colleagues in Canada the merits, strengths and challenges of university/community collaboration. Ultimately, what the authors hope to share through this article is an example of how university/community collaboration can create spaces whereby Aboriginal people have become agents of their own healing.

Lane Jr.P., Bopp, M., Bopp, J., & Norris, J. (2002). *Mapping the Healing Journey: The Final Report of a First Nation Research Project on Healing in Canadian Aboriginal Communities.* Ottawa, ON: Aboriginal Corrections Policy Unit, Solicitor General Canada and the Aboriginal Healing Foundation.

Abstract: This project was co-funded by the Aboriginal Corrections Policy Unity of Solicitor General Canada and by the Aboriginal Healing Foundation. Six Canadian Aboriginal communities who so generously participated in intense community-based consultations and in a National Consultative Meeting held in Winnipeg. These communities (listed in alphabetical order) are: (1) Eskasoni First Nation on Cape Breton Island, Nova Scotia; (2) Esketemc First Nation, otherwise known as Alkali Lake, British Columbia; (3) Hollow Water First Nation in southeastern Manitoba, (4) Mnjikaning First Nation at Rama, Ontario; (5) Squamish First Nation near Vancouver, British Columbia; and (6) Waywayseecappo First Nation in southwestern Manitoba. In each of these communities, key healing personnel and community volunteers grappled with very challenging and difficult questions related to the ongoing healing work in their communities and to the requirements for the road ahead, leading to sustainable well-being and prosperity.

Letendre, A. D. (2002). Aboriginal Traditional Medicine: Where Does It Fit? *Crossing Boundaries: An Interdisciplinary Journal*, 1, 78-87.

Abstract: The paper establishes the central role of traditional medicine in Aboriginal society and the value of the Aboriginal traditional medicine framework in working toward healthy Aboriginal communities. The author examines fundamental differences between traditional medicine and western medicine and describes two conflicts challenging the successful integration of Aboriginal traditional medicine within western medicine: issues of power and the Aboriginal conceptualization of illness prevention.

Linderholm, H., Backman, C., Broadbent, N., & Joelsson, I. E. (1988). *Circumpolar Health 87 Proceedings of the 7th International Congress on Circumpolar Health.* In Umea, Sweden: Oulu, Finland: Nordic Council for Arctic Medical Research. June 8-12, 1987.

Linehan, S. (1992). Giving Birth the "White-Man's Way." *Healthsharing*, 13, 11-15.

Abstract: An overview of the birthing options currently open to Inuit women is provided by the author as well as the forms of resistance which these women use to resist forcible evacuation to a southern hospital. The author argues that given the undisputed expertise of Inuit midwives, there is ample room for the development of alternatives to evacuation, with one notable example being the maternity centre at Povungnituk in Northern Quebec (Dion Stout, 1997).

Lucas, P. (1989). Healing Residential Wounds. *Kahtou*, 7, 9.

Luo, Z. C., Wilkins, R., Platt, R. W., Kramer, R. W., & Fetal and Infant Health Study Group of the Canadian Perinatal Surveillance System (2005). Risk of Adverse Pregnancy Outcomes among Inuit and North American Indian Women in Quebec. *Pediatric & Perinatal Epidemiology*, 18, 40-50.

Abstract: We used Statistics Canada's linked stillbirth, live birth and infant death files to assess the risks of adverse pregnancy outcomes among Inuit and North American Indian vs. other ethnic women in Quebec, 1985–97 (1 125 462 singleton births). Mother tongue was used to define ethnicity, with the largest French language group as the reference. Main outcome measures are adjusted odds ratios (AOR) for preterm birth, small-for-gestational-age (SGA), stillbirth, neonatal and post-neonatal death controlled for maternal age, education, marital status, parity, infant sex, community size, and community-level random effects using multilevel logic models. Inuit women had higher risks of preterm birth (AOR = 1.49, 95% CI [1.25, 1.78]) and immaturity-related infant mortality (AOR = 3.03 [1.36, 6.74]), while Indian women did not. Infants of Inuit (AOR = 0.39 [0.31, 0.49]) and Indian (AOR = 0.27 [0.24, 0.31]) women had substantially lower risks of SGA. Elevated risks of stillbirth were observed among Indian women [AOR = 1.53 (1.09, 2.15)], and of post-neonatal death among both Inuit (AOR = 4.45 [2.74, 7.22]) and Indian (AOR = 1.86 [1.28, 2.70]) infants. Both Inuit and Indian infants had much higher risks of sudden infant death syndrome (SIDS) and infection-related mortality. Although the absolute risks of adverse outcomes declined from 1985–87 to 1995–97, the relative disparities between aboriginal and non-aboriginal women changed little over this

period. We conclude that Inuit and Indian women have different risk profiles for adverse pregnancy outcomes, and that prevention of preterm birth among Inuit women, and of SIDS and infection-related infant mortality in both aboriginal groups, are important targets for future research and intervention.

MacKinnon, M. (2005). A First Nations Voice in the Present Creates Healing in the Future. *Canadian journal of public health*, 96, S13-S16.

Abstract: This paper discusses the urgency for change and improvements in health policy determined by the exploding demographics and inequities in the health status of First Nation people. A historical overview of health services for First Nation clients was conducted as set out through government legislation and health and social policies. Until WWII ended, the federal government provided assistance to First Nations through Indian Affairs branches of several departments. This responsibility was gradually transferred to National Health and Welfare. In 1962, the federal government established a Medical Services Branch, later renamed First Nations and Inuit Health Branch, and mandated to provide services to First Nation clients, which fell outside the provincial jurisdiction of health care. Initially centered on public health priorities, services have expanded to include primary health care, dental, mental health, environmental health, home and continuing care, and Non-Insured Health Benefits. The Romanow Report substantiated the urgency for health policy improvements voiced by many First Nations. However, it generalized Aboriginal issues in health care on a national front. Furthermore, its recommendations were specific to health care providers and delivery models and did not address the social and spiritual determinants of health, which are fundamental to a First Nations' holistic approach. Health planners must think holistically, considering traditional and westernized medicine, First Nations' values, priorities and government systems, and present and evolving health systems. Universities, health authorities, provinces and the federal government are continually developing new research and health models, which will also need consideration. Further, the imperative of involving community-level input must be recognized.

MacLean, Candis (2002). Social Disservices. *The Report*, 29, 41-42.

Abstract: This article briefly examines Canada's native child welfare program, Dakota Ojibway Child and Family Services (DOCFS). The article speaks of one mother's experience, whose five children were removed from the home by DOCFS. The articles includes: charges of corruption against the DOCFS agency; the high percentage of Native children currently in care; and it also includes the reaction of Leona Freed of the First Nations National Accountability Coalition, on the complaints her organization has received regarding DOCFS.

MacMillan, H., Walsh, C., Jamieson, E., & Crawford, A. (2001). *Chapter 1: Children's Health: First Nations and Inuit Regional Health Surveys*. Ottawa, ON: First Nations and Inuit Regional Health Survey National Steering Committee.

Abstract: This report was prepared by Dr. Harriet MacMillan, Christine Walsh, Ellen Jamieson, Allison Crawford and Dr. Michael Boyle from the Centre for Studies of Children at Risk, affiliated with McMaster University and Hamilton Health Sciences Corporation. This report concerns the health of First Nations and Inuit children and youth in Canada. In this context, health is broadly considered with aspects related to physical, emotional, social, spiritual and cultural well-being. While the core component concerning children's health was limited to ten questions, many of the regional surveys had a more comprehensive section on the health of children and youth. In at least two regions, a separate questionnaire was completed by youth about their own health.

Maidman, F. & Conner, E. (2002). A Circle of Healing: Family Wellness in Aboriginal Communities. In I. Prilleltensky & G. Nelson (Eds.), *Promoting Family and Wellness and Preventing Child Maltreatment: Fundamental For Thinking and Action*. Toronto, ON: University of Toronto Press.

Abstract: When the eagle lands on the moon. Man Alive program looks at sexual abuse in native communities, particularly in the Alkali Lake community. It concentrates on native people that were sexually abused as children, on the psychological effects of sexual abuse and on group therapy as a cure. It also traces the root of the problem to the residential school system.

Martin Hill, D. (2003). *Traditional Medicine in Contemporary Contexts: Protecting and Respecting Indigenous Knowledge and Medicine.* Ottawa, ON: National Aboriginal Health Organization.

Abstract: This report is an environmental scan on traditional medicine that was conducted for the National Aboriginal Health Organization. This examination of traditional medicine includes articulating an Indigenous knowledge approach to understanding what traditional medicine is and why it historically existed outside dominant institutions, biomedical models, and Eurocentric paradigms. The contributions of Aboriginal women to traditional medicince are discussed throughout the document along with a discussion on where traditional medicine, identity and faith healing intersect.

Mayfield, M. & Davies, G. (194). An Early Intervention Program for Native Indian Infants and their Families. *Canadian Journal of Public Health*, 75, 450-453.

Abstract: The Native Infant Program is a home-based, multidisciplinary program for Native children through four years of age on five reserves on Vancouver Island.

The overall goals of the program are the early correction of departures from good health, provision of education, and prevention of social problems through an early intervention program which combines traditional cultural and present child-rearing practices. The program provides children with experiences and services which enhance their early development by encouraging and helping parents to develop skills necessary to provide meaningful experiences for their children. The paper describes the establishment of the program, the training of Native women as infant workers, program content and the results of evaluation.

McCormick, R. M. (1995). *The Facilitation of Healing for the First Nations People of British Columbia.* Thesis (Ph.D.)-- University of British Columbia. Vancouver, BC.

Abstract: This study explores the facilitation of healing for First Nations people living in British Columbia. The purpose of the study is to develop categories to describe, from the perspective of First Nations people, what facilitates healing. The findings suggest that an effective healing program for First Nations people would invoke empowerment, cleansing, balance, discipline and belonging.

McIntyre, L., Wien, F., Rudderham, S., Etter, L., Moore, C., MacDonald, N. et al. (2005). *A Gender Analysis of the Stress Experience of Young Mi'kmaq Women.* Centres of Excellence for Women's Health Research Bulletin, 4.

Abstract: In 1997 the Mi'kmaq Health Research Group, made up of health coordinators of three First Nations organizations and academics from Dalhousie University, conducted the Mi'kmaq Health Survey. The single most arresting finding of this study was the stress experience of young females living on reserve. Thirty percent of Mi'kmaq female youth compared to seven percent of Mi'kmaq male youth said they were "quite a bit or extremely stressed." Feeling "sad or depressed for two weeks or more" was selected by 47% of the female youth compared to 21% of male youth. And male Mi'kmaq youth were much more likely to report "I like the way I am" (84%) than were female youth (57%). The findings of the Health Survey, our first research undertaking, led to our study of adolescent Mi'kmaq women (12 to 18 years old). An Exploration of the Stress Experience of Mi'kmaq On-reserve Female Youth in Nova Scotia (2001) examines physical stressors (e.g., being overweight), mental stressors (e.g., depression, self-esteem, and emotional health) and stressors related to social relationships. The overall goal of this study was to identify policy and programs that might be effective in reducing the negative stress of young Mi'kmaq women.

McIntyre, M. P. J. (1996). Counselling and Native Healing. *Asian Journal of Counselling*, IV [1 & 2], 87-100. Available: http://sunzi1.lib.hku.hk/hkjo/view/38/3800074.pdf.

Abstract: This paper identifies selected Native traditions and healing practices in order to enable practitioners to recognize potential incompatibilities, inconsistencies and incongruities with mainstream counselling and therapy. It hypothesizes that conventional helping has often been used as an extension of the dominant societal tendency to colonize Native people because many practitioners have been insufficiently knowledgeable about Native culture or because they were unaware of the healing alternatives available to members of the Native community. It concludes with the observation the indigenous services created and operated by Native people have the greatest healing potential to be for the Native community.

McRae, L. A. (1994). Cultural Sensitivity in Rehabilitation Related to Native Clients. *Canadian Journal of Rehabilitation*, 7, 251-256.

Meawasige, I. (1995). The Healing Circle. In R.Delaney and K.Brownlee (Eds.) (Ed.), *Northern Social Work Practice* (pp. 136-146). Thunder Bay: Lakehead University Centre for Northern Studies.

Melnychuk, E., Anawak, C., Idlout, L., Kanayk, E., Reed, D., & Quirke, A. (2000). *Workshop on Traditional Inuit Healing and Western Science-Based Methodologies.* In Health for All in the Year 2000, Ottawa, Ontario, 22 - 25 October 2000 Ottawa, ON: Canadian Public Health Association.

Abstract: The population of Nunavut is approximately 27,000 people, of which 85% are Inuit. Within the last three generations, there have been tremendous changes at all levels of Nunavut society. Traditional Inuit practices for healing are different than and separate from the healing practices of other aboriginal peoples in Canada. These traditional Inuit approaches are currently being explored while science-based approaches continue to be applied within Nunavut. This workshop will present traditional Inuit practices by using real life examples, e.g. midwifery and attending to injuries. Creative delivery of the workshop material will create a stimulating and experiential learning environment. This workshop is designed to allow interaction with the audience using traditional Inuit approaches to health and wellness. This workshop is in the "health for aboriginal people" section.

Moffat, M. E. K. (1989). Nutritional Problems of Native Canadian Mothers and Children. *Canadian Family Physician*, 35, 377-382.

Morgan, N. & McGettigan, D. (1999). *Integration of Services: From Concept to Reality.* West Vancouver, BC: First Nations Education Steering Committee.

Abstract: Building on community consultation and discussions at the Integration of Services Conference held in Kamloops, BC in 1999, this paper acknowledges the

need for an interdependent and holistic framework of service delivery by exploring options for the design and implementation of integrated health, education, child care and child welfare services within a First Nations self-government framework.

Morrissette, P. J. & Naden, M. (1998). An International View of Traumatic Stress Among First Nations Counselors. *Journal of Family Psychotherapy*, 9, 43-60.

Abstract: Ths article discusses systemic intervention with vicariously traumatized First Nations (American Indians) counselors who listen to stories of abuse that are shared by former students of residential schools. The residential school refers to a method previously used in Canada to assimilate First Nations people into dominant society. While residing in the residential school, Native children were subjected to harsh punishment and inhumane treatment that at times resulted in the loss of life. For many victims of the residential school era, a sense of shame has effectively quelled their ability to share their painful and debilitating narratives. The systemic effect upon counselors who are privy to the eventual disclosure of such stories is examined, along with a solution-focused approach designed to assist the recipients of such disturbing narratives (Author abstract modified).

Mussell, W. J., Nicholls, W. M., & Adler, M. T. (1993). *Making Meaning of Mental Health: Challenges in First Nations.* (2nd ed.) Chilliwack, BC: Sal'I'shan Institute.

Abstract: This study presented a holistic view of health and various strategies required to create and to maintain wellness for families and communities. Effects of cultural invasion and the requirements for cultural renewal are described. The major holistic topics addressed are: healthy development, and unhealthy development, healing, recovery and prevention.

Nabigon, H. & Mawhiney, A. M. (1996). Aboriginal Theory: A Cree Medicine Wheel Guide for Healing First Nations. In F.J. Turner (Ed.), *Social Work Treatment: Interlocking Theoretical Approaches* (4th Ed.) (pp. 18-38). New York: The Free Press.

Napholz, L. (2000). Balancing Multiple Roles among a Group of Urban Midlife American Indian Working Women. *Health Care for Women International*, 21, 255-266.

Abstract: This six-week study draws on the role conflict reduction intervention plays in the lives of eight urban American Indian women. The balancing of multiple roles and integrating traditional and contemporary feminine strengths in a positive manner is the focus of the study.

Nechi Institute & KAS Corporation Limited (1994). *Healing, Spirit and Recovery: Factors Associated with Successful Integration. An Exploratory Study Examining the Lifestyles of Aboriginal Offenders Who Have Become Law-Abiding Citizens.* Ottawa, ON: Aboriginal Peoples Collection.

Abstract: This report is based on an in-depth study of twenty Aboriginal persons who came into serious conflict with the law, served time in Canadian penal institutions, and subsequently turned their lives around. Seventeen men and three women agreed to participate in unstructured interviews designed to elicit their own understanding of their early years, how they got into trouble, how they got out of trouble, and how they stayed out of trouble.

Pauktuutit Inuit Women's Association (2004). *Final Report: Inuit Healing in Contemporary Inuit Society.* Ottawa, ON: Pauktuutit Inuit Women's Association.

Abstract: Pauktuutit Inuit Women's Association made it a priority to look at Inuit healing in its 2001 project services for Inuit Survivors of Child Sexual Abuse. The overall purpose of this research was to identify those who practice Inuit healing across Canada and to ask them to define Inuit healing.

Postl, B. (1997). It's Time for Action. *Canadian Medical Association Journal*, 157, 1655-1656.

Abstract: As 1997 draws to a close, concerns about health status remain high on the list of unresolved issues facing Canada's aboriginal peoples. Although significant improvements have occurred over the last 3 decades, a consistent and disturbing gap remains. In 1997 infant mortality within this group stood at 2 times the national average, and there was an 8-year gap in life expectancy at birth. Among the health issues discussed in this short article is the focus on child poverty, most specifically the poverty aboriginal children must cope with, is an area where the author feels that Canada must take much stronger measures. The emergence of street gangs and problems related to violence and physical safety are identified as specific concerns; Wayne Helgason of the National Association of Native Friendship Centres identified the "young female face of poverty" as a major issue.

Postl, B. D., Gilbert, P., Goodwill, J., Moffat, M. D. K., O'Neil, J. D., Sarsfield, P. A. et al. (1991). *Circumpolar Health 90. Proceedings of the 9th International Congress on Circumpolar Health.* In Winnipeg, MB: University of Manitoba Press for the Canadian Society for Circumpolar Health. Whitehorse, Yukon, May 20-25, 1990

Rappaport, H. & Rapapport, M. (1981). The Integration of Scientific and Traditional Healing: A Proposed Model. *American Psychologist*, 36, 774-781.

Regnier, R. (1994). The Sacred Circle: A Process of Pedagogy of Healing. *Interchange*, 25, 129-144.

Rice, B. (2003). Using a Jugian Model of the Psyche to Explain Traditional Aboriginal Approaches to Mental Health.

Native Social Work Journal, 5, 87-97.

Abstract: The author takes readers on a journey of discovery by asking readers to put on a different pair of analytical "glasses" in looking at mental health issues. Rice states that the effects of Post-Traumatic Stress Disorder associated with cognitive imperialism has resulted in serious mental health problems for Aboriginal people by casting doubt on the viability of their own traditions as a part of the healing process. The underlying effect of this is endemic suicides among the young who question the place of their traditions in contemporary society, leaving doubts about their own identity. The author concludes that traditional teachings have an important role to play in the healing process.

Ricks, F. (1 A.D.). Native Sexual Abuse Counselor: An Empowerment Training and Healing Model. *Northern Review*, 7, 112-131.

Robinson, Carla (1997). Legacy to Choice Healing the Pain of the Past. *Dreamspeaker*. Available: http://www.ainc-inac.gc.ca/nr/nwltr/drm/1997/drm_su_97_e.pdf.

Abstract: The author discusses a four-day healing workshop "From Legacy to Choice" which was held on the Squamish Reserve in North Vancouver in 1997. The Workshop was led by author and internationally-known grief expert Jane Middelton-Moz. The workshop was meant to guide people through difficult and personal issues arising from intergenerational trauma. This is when tragedies such as war; oppression; poverty; racism; alcoholism; deaths of parents or siblings; sexual, emotional and physical abuse are not grieved by individuals, families and communities, and the unresolved grief is carried into the next generation. Using a very interactive and personal approach, Middelton-Moz helps people understand the effects of trauma that they, their parents or grandparents experienced and helps them to validate those experiences. As part of this process, many people often begin to feel painful emotions they have blocked out for a long time. Others are able to find logical explanations for the turbulent emotions that have ruled their lives.

Sal'i'shan Institute (2002). *Presentation of Romanow Commission Regarding First Nations Health: Pooling of Best Thinking*. Chilliwack, BC: Sal'i'shan Institute.

Abstract: This report highlights the importance of culturally relevant education and training. These skills and knowledge are needed in areas such as individual and family reconstruction, social network interventions and community development. With respect to the latter area, it is particular important that strategies engage the entire community and focus on family healing and wellness. Community development activities can serve a variety of functions by identifying and utilizing local resources; identifying and addressing community needs and issues, and engaging the community in this process; identifying and using circles of support; promoting development of "vision and voice"; and nurturing the supporting leaders to engage in genuine dialogue with each other, and with leadership external to their own communities.

Schmidt, G. (2000). Barriers to Recovery in a First Nations Community. *Canadian Journal of Community Mental Health*, 19, 75-87.

Abstract: The practice of psychiatric rehabilitation is a concept and method that developed in urban-based settings. It has become a widely used guiding principle in mental health practice. This research examines how psychiatric rehabilitation fits within a remote First Nations community. Ten people--service providers, consumers, and family members--were interviewed to gather information about their perceptions of and experiences within the mental health system. The interview material was examined using content analysis. The results suggest that geographic and economic factors create serious barriers to application of the psychiatric rehabilitation method in a remote First Nations community.

Shephard, R. J. & Itoh, S. (1976). *Circumpolar Health Proceedings of the 3rd International Symposium.* Yellowknife, NWT: Toronto, Canada: University of Toronto.

Smith D. (2003). Maternal-Child Health Care in Aboriginal Communities. *Canadian Journal of Nursing Research*, 35, 143-152.

Abstract: This paper outlines the growing opportunities for nursing involvement in multidisciplinary and multi-partner research and action to improve maternal-child health care in Aboriginal communities. From a nursing-practice perspective, issues faced by nurses practicing in Aboriginal communities have received inadequate attention from nurse scholars. From a population-health perspective, improving prenatal health outcomes could significantly reduce the disparities in health status between Aboriginal and non-Aboriginal people. Recent funding opportunities for Aboriginal health research, improvements to leadership and support for nurses working in Aboriginal communities, and the increasing ability of Aboriginal people to lead and facilitate action have created favourable conditions in this area. Improving material-child health care in Aboriginal communities is a compelling example of the intersection of gender, culture, and nursing research. Opportunities to apply nursing research expertise to questions arising from practice in Aboriginal communities are opening up. Funding, leadership, and support for partnership research between Aboriginal people and researchers to address health inequities, access to health services, and professional practice issues are being developed (Journal Abstract).

Smye, V. & Mussell, B. (2001). *Aboriginal Mental Health: What Works Best.* Vancouver, BC: Mental Health Evaluation

& Community Consultation Unit, University of British Columbia.

Abstract: In July 1999, the first meeting of the Aboriginal Mental Health Committee was held at the Longhouse, UBC. This discussion paper represents the discussions of the Committee's working group based on their viewpoints and the literature available in the area of Aboriginal Mental Heath, including information from the Assembly of First Nations (AFN) and Inuit Tapirisat of Canada (ITC) Environmental Scan (Federal) and the Royal Commission Reports on Aboriginal Peoples. The paper is intended for distribution across the province for input in focus group format.

Smylie, J., et al. (2001). *A Guide for Health Professionals Working with Aboriginal Peoples: Cross Cultural Understanding.* Ottawa, ON: Society of Obstetricians and Gynecologists of Canada.

Abstract: Presents a series of recommendations on cross cultural understanding and health care for health professionals. These recommendations deal with culturally appropriate health care, treatment in Aboriginal languages, providing cultural interpreters and Aboriginal health advocates on staff, access to informed consent regarding medical treatments, the importance of family and community roles and responsibilities, respect of traditional medicines and work with Aboriginal healers, as well as attaining knowledge and involvement in Aboriginal communities and the people in them (CWHN Abstract).

Struthers, R. & Lowe, J. (2003). Nursing in the Native American Culture and Historical Trauma. *Issues in Mental Health Nursing,* 24, 257-272.

Abstract: Historical trauma is a significant fact in the Native American community, a fact affecting both health status and social milieu. Mental health nurses and other persons working in the mental health professions will be confronted over and over with historical trauma when working with Native American peoples and communities. To heal historical trauma, culturally appropriate strategies derived from the ancient knowledge, philosophy, and world view of Native America are needed. One tool mental health care providers can use when encountering historical trauma is the Conceptual Framework of Nursing in the Native American Culture.

Tarrant, M. & Gregory, D. (2003). Exploring Childhood Immunization Uptake with First Nations Mothers in North-Western Ontario, Canada. *Journal of Advanced Nursing,* 41, 63-72.

Abstract: Background: Childhood immunization is an important component of preventive health care for young children. Successful control of vaccine-preventable diseases depends on high levels of immunization coverage. Immunization statistics show that on-reserve First Nations (Native Indian) children have lower vaccination coverage than children in the general Canadian population. There has been little research, however, conducted with First Nations populations on this topic. Aim of the Study: This study explored First Nations parents' beliefs about childhood immunizations and examined factors influencing immunization uptake. Methods: This study used a qualitative descriptive design to explore the issue of childhood immunization uptake. Twenty-eight mothers from two First Nations communities in north-western Ontario, Canada, were interviewed about their perceptions of childhood immunizations and vaccine-preventable diseases. The interviews were transcribed and content analysis was used to examine the data. Findings: Data analysis revealed the following six themes: (1) the fear of disease; (2) the efficacy of immunizations; (3) the immunization experience; (4) the consequences of immunization; (5) interactions with health professionals; and (6) barriers to immunizations. Participants were motivated to seek immunizations for their children by a fear of vaccine preventable diseases. A small proportion of mothers, however, questioned the effectiveness of vaccines in preventing disease. Traumatic immunization experiences, vaccine side-effects and sequelae, negative interactions with health professionals, and barriers such as time constraints and childhood illnesses all served as deterrents to immunization. Conclusions: The research outcomes highlight the varied beliefs of First Nations parents about childhood immunizations and the numerous factors that both positively and negatively influence immunization uptake. Further research is needed to explore the issue of childhood immunizations in First Nations communities and to determine strategies to improve uptake (Journal Abstract).

Tarrant, M. & Gregory, D. (2001). Mothers' Perceptions of Childhood Immunizations in First Nations Communities of the Sioux Lookout Zone. *Canadian Journal of Public Health*, 92, 42-45.

Taylor-Henley, S. & Hill, E. (1990). *Treatment and Healing: An Evaluation of Community Holistic Circle Healing.* Hollow Water First Nations, MB.

Tester, F. & McNicoll, P. (2001). T*he Evolution of Health and Social Services for Nunavut: Historical and Emerging Issues.* Paper prepared for the 10th Biennial Conference on Canadian Social Welfare Policy, Calgary, June 19 - 21, 2001.

The National Indian & Inuit Community Health Representatives Organization (1999). *Prenatal Care Approaches in Aboriginal Communities.* Ottawa, ON.

Abstract: Includes a discussion on: (1) Prenatal care education Canada; and (2) Native women health and hygiene.

Thomas, Kim (2002). HIV Study among Pregnant Aboriginal Women Raises Concerns. *Canadian HIV AIDS Policy Law Review*.

Abstract: An unlinked HIV sero-prevalence study among pregnant Aboriginal women in BC reveals an alarming trend and raises ethical questions about certain types of research in Aboriginal communities (Newspaper Abstract).

Thompson, R. (2005). Highway to Healing Drives Native Women. *Herizons*, 18, 8.

Trumper, R. (2004). *Health Status and Health Needs of Aboriginal Children and Youth Literature Review.* Calgary, ON: Southern Alberta Child & Youth Health Network and Calgary Health Region Aboriginal Health Program.

Abstract: This review synthesizes current literature on the health of Aboriginal children and youth in Canada with a focus on the southern Alberta area. It was commissioned by the Southern Alberta Child & Youth Health Network (SACYHN) and the Calgary Health Region - Aboriginal Health Program (AHP).

University of New Mexico Center for Indian Youth Program Development (1988). *David's Song: American Indian Teens and AIDS* (video). Albuquerque, New Mexico: University of New Mexico Center for Indian Youth Program Development.

Abstract: Teenagers ask David Woodring, an Osage man with AIDS, questions about the disease and its prevention. The video also comes with a study guide.

van Uchelen, C. P., Davidson, S. F., Quressette, S. V., Brasfield, C. R., & Demerais, L. H. (1997). What Makes Us Strong: Urban Aboriginal Perspectives on Wellness and Strength. *Canadian Journal of Community Mental Health*, 16, 37-50.

Abstract: The limitations of a needs orientation for aboriginal mental health planning are evaluated in terms of the discrepancy between First Nations and western medical paradigms of health. We propose an alternative approach that focuses on how aboriginal people conceptualize wellness and describe their strengths. This provides a focus for initiatives that promote well-being by enhancing strengths rather than concentrating solely on deficits. We illustrate this approach by highlighting the indigenous knowledge of urban First Nations people in Vancouver's Downtown Eastside neighbourhood. We conclude that supporting existing strengths promotes wellness in holistic, culturally appropriate, and empowering ways.

Voss, R. W., Douville, V., Little Soldier, A., & Twiss, G. (1999). Tribal and Shamanic-Based Social Work Practice: A Lakota Perspective. *Social Work*, 44, 228-241.

Abstract: The authors look critically at the social work literature which views Native American Indian people as a social problem. They state that this literature fails to recognize the unique contributions that American Indian tribal and shamanic-based traditions of help and healing can make in shaping social work theory, practice, and social policy at a foundational level. They examine tribalism, which emphasizes the importance of kinship bonds and the interconnectedness of Lakota thought and philosophy and shamanism which also emphasizes spirits as powerful resources in the helping and healing processes. The article also looks at how the older, traditional ways of the Lakota resonte with Jungian psychology, Kohut's self-object theory and Saleebey's strengths perspective in social work practice. Lakota philosophy the authors conclude has the ability to change and reshape social work practice, theory and policy by offering a fresh perspective using very old American Indian ideas from the Great Sioux Nation.

Voss, R. W., Douville, V., Little Soldier, A., & White Hat, A. Sr. (19991). Wo Lakol Kiciyapi: Traditional Philosophies of Helping and Healing Among the Lakotas: Toward a Lakota-Centric Practice of Social Work. *Journal of Multicultural Social Work*, 7, 73-93.

Abstract: The authors theorized that ancient traditions of helping and healing as exercised among traditional Lakota people represents an alternative model for understanding the distinct approaches of American social work, theory and practice, which includes shamanic or spirit healing as a constituent part of the help and healing process. Thirty-two individuals, including traditional Lakota elders, educators, leaders, and mental health providers, were interviewed about their views on traditional ideas of help and healing and about social work and social service practices. The findings show that there were distinctive approaches to ensure social health and well-being among preservation Lakota peoples, and that the traditions of help and healing are intimately linked to the natural law and to the ceremonial life of the tribe. The findings show a resurgence of traditional healing practices among the Lakota with important implications for social work theory and practice.

Walters, K. L. (1999). Urban American Indian Identity Attitudes and Acculturation Styles. In H. Weaver (Ed.), *Voices of First Nations People: Human Services Considerations*. New York: The Haworth Press, Inc.

Abstract: This study examined the relationship between urban American Indian identity attitudes and acculturation styles. The findings indicate that although identity attitudes and acculturative behaviours are related they are separate constructs that should not be used as proxies for one another in survey research or mental health studies. Contrary to the assimilationist models, Native peoples have survived by taking the best of both worlds, integrating them, maintaining and transforming

Native cultures, and, ultimately buffering against negative colonizing process through the internationalization of positive identity attitudes and the externalization of negative dominant group attitudes (Journal abstract, edited). Co-published simultaneously in the Journal of Human Behavior in the Social Environment, 2(1-2)

Weatherford, J. (1988). *Indian Givers: How the Indians of the Americans Transformed the World*. New York, NY: Crown Publishers.

Abstract: Weatherford explores the contributions of Indigenous peoples of the Americas in a whole myriad of disciplines such as pharmacology, agriculture, politics, medicine, business, architecture and urban planning and food stuffs. This important book acknowledges the many contributions made by Indigenous peoples which benefit all peoples worldwide - in doing so it restores a moral natural balance in cross cultural relationships by debunking the myth that Indigenous peoples are simply receivers of gifts. More importantly it emphasizes the essential value of Indigenous ways of knowing and being and how this knowledge informs our contemporary existence.

Weaver, H. N. (2002). Perspectives on Wellness: Journeys on the Red Road. *Journal of Sociology and Social Welfare*, 29.

Abstract: Wellness is a topic currently receiving considerable attention in Native American communities and among service providers who work with indigenous people. Through many professional programs and grassroots efforts strides have been made in shifting from a deficit focus to one of resilience and strength. However, substantially less has been written from a strengths or wellness perspective. Much of the positive work that has been conducted for years has never been reported in the literature and goes unnoticed by all but those directly involved. The literature on Native Americans includes primarily discussions of social and health problems including poverty, violence and alcoholism. This volume reports the efforts of professionals and Native American communities to restore balance and wellness in indigenous nations, thus, giving readers an opportunity to learn about Native issues from a perspective not often reflected in the literature, that of resilience. Even issues commonly thought of as only approachable from a deficit perspective such as suicide and gambling can have wellness dimensions, as explored by the authors of the articles contained here. We invite the reader to consider the topics in this volume from a fresh angle.

Weenie, A. (2000). Post-Colonial Recovering and Healing. In J.Reyhner, J. Martin, L. Lockard, & W. S. Gilbert (Eds.), *Learn in Beauty: Indigenous Education for a New Century* (pp. 65-70). Flagstaff, Arizona: North Arizona University.

Abstract: This article is written by an Aboriginal woman looks at colonization and healing of the mind through acts of and resistance writing.

Wesley-Esquimaux, C. C. & Smolewski, M. (2004). *Historic Trauma and Aboriginal Healing: Prepared for the Aboriginal Healing Foundation.* Ottawa, ON: Aboriginal Healing Foundation.

Abstract: This study proposes a model to describe the intergenerational transmission of historic trauma and examines the implications for healing in a contemporary Aboriginal context. The purpose of the study was to develop a comprehensive historical framework of Aboriginal trauma, beginning with contact in 1492 through to the 1950s, with a primary focus on the period immediately after contact. Aboriginal people have experienced unremitting trauma and post-traumatic effects (see Appendix 1) since Europeans reached the New World and unleashed a series of contagions among the Indigenous population.

Wilkinson, D. Y. (1987). Traditional Medicine in American Families: Reliance on the Wisdom of Elders. *Marriage and Family Review*, 11, 65-76.

Wilson, C. E. (2005). *The Environmental Niche of Aboriginal Infants: Possible Implications for Sudden Infant Death Syndrome.* Thesis (Ph.D.)--University of Manitoba.

Abstract: The recorded rates of Sudden infant Death Syndrome (SIDS) are highest among Aboriginal infants. In non-Aboriginal communities, the rate of SIDS has decreased after interventions into infant care practices, such as sleeping infants in the supine position. Prior to intervention, it is necessary to know the infant care strategies utilized by a community. Based on seventy reserve interviews, this research project gives a detailed report of infant care practices currently used by contemporary Aboriginal mothers. Nineteen senior women were also interviewed in order to facilitate a comparison between traditional and contemporary practices. The results indicate that traditional infant care practices used fifty years ago are still prevalent in contemporary Aboriginal communities. These traditions include supine sleeping position, co-sleeping, swaddling and breastfeeding. The research reveals that the majority of contemporary Aboriginal infants sleep supine, are swaddled, are breastfed and co-sleep. The traditional swing, in which infants also sleep supine, continues to be used. Investigations were also carried out on the general residential environment of the infant, which revealed alarmingly high levels of air pollutants, including fungi and bacteria (Author Abstract).

Wilson, K. J. (2005). *The Role of Mother Earth in Shaping the Health of Anishinabek: A Geographical Exploration of Culture, Health and Place*. Thesis (Ph.D.)--Queen's University.

Abstract: This dissertation contributes to an expanding body of research within Health Geography that focuses on the role of place in shaping experiences of health. Recent research within the Geography of Health has begun to

acknowledge and demonstrate that the meanings ascribed to places as well as individual experiences of places contribute to health. The birth of the journal 'Health and Place' is a reflection of the changing paradigms within the Geography of Health that argue for different perspectives and analyses of place. At present though, research on health and place is limited. Meanings of place and the relationship between place and health have culturally specific dimensions, yet these tend to be overlooked especially with respect to First Nations peoples. First Nations peoples have a relationship with the land that contributes to their experiences of place and health. However, while geographic research has explored First Nations health, few studies have actually attempted to explore the influence of cultural beliefs and values on health--let alone the intricate link between the land and health. This dissertation presents the results of two separate yet inter-related approaches to understanding the intricate relationship between culture, health and place for First Nations peoples. Using data from the 1991 Aboriginal Peoples Survey, the first stage of this dissertation explores the determinants of First Nations health in the context of cultural variables that proxy a relationship to the land. In the second stage of this research, qualitative methods were employed to tap the process through which the land shapes First Nations health. The interviews were conducted in two parts. First, 17 in-depth interviews were conducted with Anishinabek (Ojibway and Odawa peoples) living in one First Nations community on Manitoulin Island, Ontario. The findings from the interviews suggest that particular geographies exist in which relationships between the land and health is manifested. These geographies are evident across different scales and they demonstrate that the land, as place, represents more than just a physical location. Rather, the land is simultaneously physical, symbolic and spiritual. Second, given that the urban First Nations population is increasing, interviews were conducted with Anishinabek who had relocated from Manitoulin Island and are currently residing in three urban locations: Hamilton, Sudbury, and Toronto. The interviews explored the extent to which cultural beliefs regarding the land could be transplanted and accommodated within urban settings. The interviews revealed that Anishinabek can successfully negotiate the specific challenges posed by urban environments and maintain connections to the land that are necessary for health. Further, the results demonstrate that negotiation takes place between and within particular geographic scales, both real and imagined. The findings of this dissertation demonstrate that culture is an important component of the link between health and place. Further, incorporating Anishinabe perspectives of health and place reveal that the current conceptualizations of health and place within the Geography of Health literature are partial (Author Abstract).

Women's Reconciliation Network (1997). *Healing our Nation Through Women's Wisdom: Women Working for Reconciliation*. Marrickville, NSW: Women's

Reconciliation Network.

Abstract: This publication comes out of a reconciliation event that took place in the State Library of NSW on 29 May 1996, organized by the Women's Reconciliation Network.

Woodard, G. B. & Edouard, L. (1989). *Healthy Mother, Healthy Baby: Report of a Program Evaluation*. Saskatoon Community Health Unit.

Abstract: Analyzes the Healthy Mother, Healthy Baby program offered to high-risk pregnant women in Saskatoon in 1983. The program was designed to attract and address the special needs of low-income, single, Aboriginal and non-Aboriginal women through use of extensive community consultations.

Yellow Horse Brave Heart, M. (1998). The Return to the Sacred Path: Healing the Historical Trauma and Historical Unresolved Grief Response among the Lakota through a Psychoeducational Group Intervention. *Smith College Studies in Social Work*, 63, 287-305.

Abstract: This article focuses on research conducted with Lakota human service providers and concludes that the Lakota (Teton Sioux) suffer from impaired grief of an enduring and pervasive quality. Impaired grief results from massive cumulative trauma associated with such cataclysmic events as the assassination of Sitting Bull, the Wounded Knee Massacre, and the forced removal of Lakota children to boarding schools. The author studied a culturally syntonic four-day psychoeducational intervention designed to initiate a grief resolution process for a group of 45 Lakota human service providers. The methodology included assessment at three intervals: (1) a pre- and post-test, utilizing a Lakota Grief Experience Questionnaire and the semantic differential, (2) a self-report evaluation instrument at the end of the intervention, and (3) a six-week follow-up questionnaire. The results confirmed the hypotheses that: (1)education about historical trauma would lead to increased awareness of the impact and associated grief related affects of the traumatic Lakota history, (2) sharing the affects with other Lakota in a traditional context would provide cathartic relief, and (3) grief resolution would be initiated, including a reduction in grief affects, more positive identity, and a commitment to individual and community healing.

Zapf, K. (1991). Cross-Cultural Transitions and Wellness: Dealing with Culture Shock. *International Journal for the Advancement of Counseling*, 14, 105-119.

Abstract: Cross-cultural communication has emerged as a major concern for the helping professions in our multicultural society. Much has been written about recognizing the cultural biases inherent in all problem-solving and development models as well as improving communication between cultural groups. There are some situations, however, where culture itself is the

problem rather than simply a communication obstacle to be overcome between client and worker. Counselors may encounter persons who have been uprooted and transplanted, victims of culture shock, and casualties of intercultural mobility. This paper examines the unavoidable stress experienced when a person moving to a new culture finds that familiar cues from home are suddenly replaced with strange, ambiguous, and unpredictable cues in the new setting. A U-Curve pattern of adjustment is offered as a conceptual framework for understanding the stressful period of adjustment in a new culture, and several predictor variables are advanced which may influence the degree of culture shock and recovery reported by individuals. The paper concludes with an overview of strategies for wellness, suggestions for promoting adjustment and learning in a new culture (Journal Abstract).

Theme 14: Justice

Aboriginal Corrections Policy Unit (1997). *The Four Circles of Hollow Water.* Solicitor General of Canada.

Abstract: The Four Circles of Hollow Water is a compilation of articles written by the Aboriginal Peoples Collection for the Aboriginal Corrections Policy Unit of the Solicitor General of Canada's Department. This government publication speaks to the Hollow Water experience in the healing process of victims and the victimizers in situations of sexual abuse, sexual assault and family violence of a First Nations community within Manitoba. This well written publication is divided into four parts looking at the Ojibwa Circle, the Victim Circle, the Offender Circle and the Hollow Water Circle. Part I, the Ojibwa Circle, researched and written by Sivel-Ferri discusses the traditional sexual roles of both men and women in Ojibwa society. The Chapter on the Offender Circle was co-written by W.L. Marshall of the Department of Psychology from Queen's University along with Y.M. Fernandez of The Bath Institution Sex Offender's Program in Ontario. The Offender Circle discusses the characteristics of sex offenders, their assessment, and treatment using cognitive behavioural therapy. Marshall and Fernandez conclude by focusing on the application of the generally accepted method of sex offender treatment to Aboriginal offenders. The Victim Circle is the most difficult to read. It explores the pain of the people who are the subject matter of this chapter. The Victim Circle addresses how individuals are victimized by sexual abuse and how they react to this victimization as well as the impact of the victimization on the community. What is clear in that this chapter is that sexual abuse does not happen in isolation and it always leaves more than one victim. The final section of this collection gives members instrumental in the development of the Hollow Water experience, speak. The components are transcripts of conversations which took place between 1994 and 1996, and are divided into four parts. According to the author(s) the transcripts have been "gently" edited to reflect the true flow of words which came from the hearts of Berma Bushie and Joyce Bushie, two of the individuals involved with the Community Holistic Circle Healing Program of Hollow since its inception in 1984. Berma Bushie reveals that she is a survivor of sexual abuse and in this section she offers her unique perspectives on this exceptional community. Her openness in discussing what happened in her community is not only informative but also profoundly refreshing in a world, which continues to uphold the silence around sexual abuse. Moreover, the words of Berma reflect her approach to life and this approach is grounded in who she is as a mental, emotion, spiritual and physical member of the Anishinaabe/Ojibwa people of southern Manitoba.

Allen, L. (2005). *Defense of Child Protection Cases*. Winnipeg: Manitoba. Paper prepared for the Law Society of Manitoba, Legal Studies Department.

Awasis Agency of Northern Manitoba (1997). *First Nations Family Justice: Mee-noo-stah-tan Mi-ni-si-win*. Thompson: Morriss Printing Company Ltd.

Abstract: This book looks at the Mee-noo-stah-tan First Nations Family Justice program developed by the Awasis Agency of northern Manitoba. Mee-noo-stah-tan offers an alternative model for addressing legal matters within a First Nations child and family services system. Through the examination of historical and contemporary jurisdictional issues, the barriers in traditional child welfare and legal practices and alternative community justice initiatives, the groundwork is laid for a new way of looking at current legal practices within the Child and Family Services field. This book challenges the existing child welfare and legal structures to rethink the roles of workers, legal representatives and community members in the delivery of child welfare services and calls for a collective responsibility to raise health children by developing a system that is based on traditional practices of restoring health, harmony, and balance within families and communities.

Cameron, A. (2005). *Restorative Justice: A Literature Review.* Vancouver, BC: The British Columbia Institute against Family Violence.

Abstract: This literature review examines whether restorative justice is a safe, effective criminal justice response to cases of intimate partner violence in Canada. The primary focus of this research paper is on adults. This review includes materials analyzing inter-sectionalities such as race, ethnicity, culture, (dis)ability, sexual orientation, age, and poverty. A separate analysis respecting Aboriginal peoples is included throughout. Restorative justice models such as Family Group Conferencing, Sentencing Circles and Alternative Dispute Resolutions are included along with examples of where these models have been successfully used.

Courture, J. & Couture, R. (2003). *Biidaaban: The Mnjikaning Community Healing Model.* (Rep. No. Aboriginal Peoples Collection). Ottawa, ON: Aboriginal Corrections Policy Unit, Public Safety & Emergency Preparedness Canada.

Abstract: This report grew out of a conversation held at a 1998 gathering of Aboriginal community members brought together to explore issues of sex offender treatment in their communities. These participants knew that their healing approaches were making some fundamental changes in the life and wellbeing of their communities and asked whether the Aboriginal Corrections Policy Unit, Public Safety and Emergency Preparedness Canada would be interested in documenting

those changes. The Native Counseling Services of Alberta agreed to undertake the participatory research project and contracted Dr. Joe Couture and Ruth Couture to undertake the research and writing of this report. The purpose of this report, while it does not focus on healing aspects related to health, is to provide a holistic picture of restorative justice healing by Biidaaban, the Mnjikaning Community Healing Strategy, in Mnjikaning First Nation that includes a description of the community, its healing process and its value to the community.

Dickie, B. D. (2000). *Hollow Water* (video). The National Film Board of Canada.

Abstract: More than a decade ago, members of a tiny Ojibway reserve on the shores of Lake Winnipeg set out to take justice into their own hands. Hollow Water, in Central Manitoba, is home to 450 people - many of them victims of sexual abuse. The offenders have left a legacy of pain and denial, addiction and suicide. By law, they were the responsibility of the Manitoba justice system. But jail had not stopped offenders in the past. "Punishing people and telling them they needed to heal, didn't make sense," says one community counselor. Instead, Hollow Water chose to bring the offenders home to face justice in a community healing and sentencing circle. Based on traditional practices, this unique model is reuniting families and healing both victims and their offenders. Hollow Water documents the moving journey of one family, torn apart by years of abuse, who struggle to confront their past. This is a powerful tribute to one community's ability to heal and change (Film abstract).

Dion, T. (1999). *Aboriginal Children and Offending Behaviour: A Literature Review*. Ottawa: Department of Justice.

Abstract: This literature review was written on the topic of Aboriginal children under the age of 12 years who are displaying offending behaviour. This review is the second of a two part project examining Aboriginal community approaches to offending children. The literature reviewed including a critical examination and a summary of the literature. Legal journals, criminology journals, government reports and related publications were primary sources. This review starts with a discussion of incidence rates among offending children and some of the primary risk factors associated with child offending behaviour. It also peruses the literature on Aboriginal people and the criminal justice system and the over-representation of this group in the criminal justice system. The literature relied heavily on the impact of the residential school ear and racism within the system.

Hamilton, A. C. & Sinclair, C. M. (1991). *The Justice System and Aboriginal People: Report of the Aboriginal Justice Inquiry of Manitoba*. Winnipeg: Queen's Printer.

Abstract: This report was tendered in 1991 by Hamilton and Sinclair as part of the province-wide review of the justice system in Manitoba, which also included a chapter re-examining the role child welfare plays in the lives of Aboriginal people within the province. The intrusion by child welfare authorities in the past is seen by Aboriginal people and the authors of this report as paternalistic and colonial in nature, condescending and demeaning in fact, and often insensitive and brutal to Aboriginal people. Aboriginal children have been taken from their families, communities and societies, first by the residential school system and later by the child welfare system. Both systems have left Aboriginal people and their societies severely damaged. This, the authors argue is part of the reason for the high numbers of Aboriginal people in correctional facilities and is proof that Aboriginal people still do not fully control their own lives and destinies, or the lives of their own children. The authors argue that Aboriginal people must have more control over the ways in which their children are raised, taught and protected. If this is not done, the authors are convinced that more, not fewer, Aboriginal people will be in correctional facilities in the future. Canadians will see more young Aboriginal people going from one institution to another institution, from foster home to young offender facility and, finally, on to adult jails. Their review covered child welfare statistics in relation to Aboriginal children and the sixties scoop; the tripartite agreements between the Manitoba First Nations, and the provincial and federal governments; the CFS legislation; CFS services to Métis and First Nations on and off reserve; and looks at the evolution of child and family services both on reserve and within the City of Winnipeg. The chapter is replete with various recommendations on how to improve the service delivery of child and family services to Aboriginal people on and off reserve.

Hamilton, A. C. H. (2001). *A Feather Not a Gavel: Working Towards Aboriginal Justice*. Winnipeg: Great Plains Publications.

Abstract: The author looks at a broad range of child protection issues from the perspective of Aboriginal families in Manitoba as it is one of the issues among many that have clearly defined the unfortunate relationship that exists between Aboriginal people and the justice system. In spite of the development of innovative ways of dealing with child protection and child welfare issues, the courts and non-Aboriginal agencies are still not addressing the needs of Aboriginal families. Hamilton reviews the legislation in relation to protection issues and looks at the mainstream doctrine of what is in "the best interests" of children. The author suggests doing away with foster homes as there have been too many inappropriate placements and identifies the need to implement mediation in child protection cases. Hamilton also draws a connection between early institutionalization through the child welfare system and later graduation into the legal and criminal justice institutions by stating that removing children from their homes and placing them with strangers through the child protection system increases the probability of these children coming into contact with the criminal justice system.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Hazlehurst, K. M. (1995). *Legal Pluralism and the Colonial Legacy: Indigenous Experiences of Justice in Canada, Australia, and New Zealand*. Aldershot: Avebury.

Abstract: This work examines the justice system in regards to Indigenous peoples in Canada, Australia and New Zealand. The fallout of colonialism in all three countries is explored and similarities and differences in experiences discussed. Valuable information can be found for the Canadian context and experience by examining the experiences of fellow Indigenous peoples. Canada can learn from the mistakes and successes of other countries in their dealings with Indigenous peoples.

Hodgson, M. (1993). Rural Yukon: Innovations in Child Welfare. *The Social Worker*, 61, 155-156.

Abstract: This short article looks at the development of cooperation between the First Nations residents of Pelly Crossing in rural Yukon and social service workers on social service issues. Hodgson briefly describes the formation of the "Selkirk First Nation Justice Council" and the expansion of its mandate to include decision in child welfare matters within the community. Hodgson notes that parents are usually given the option of appearing before either the Territorial Court of the Justice Council. One case involved an analysis of the elders of the Justice Council's decision to apprehend four children from a First Nation home in Pelly Crossing. Briefly, Hodgson describes the steps taken to help the parents regain sobriety, treatment, counselling and eventually reuniting the family. The elders continued to help in the stabilization of the family even after they were returned to the parents. Hodgson's notes that the elders felt that they could not always be an alternative to the Territorial Justice System in situations where their decisions did not make the required impact or when the family chose to appear before a Territorial Judge instead. Some of the benefits identified in taking a culturally approach in child welfare matters included the belief that it encourages a strong sense of community empowerment. More importantly, individuals brought before a local council hears the truth about themselves from those whom the community respects. The decisions of the Justice Council are arrived at through consensus, and consensus, at least, gives a chance for cooperation and eliminates the adversarial nature inherent in the courtroom which had done very little to promote health working relationships between the social worker and client. Lastly, Hodgson noted that this approach is consistent with the First Nation goal of achieving self-government. In closing Hodgson notes that it also helps provide the necessary infrastructure, with a hand-on component, for communities to set up their own child welfare system.

Johnston, J. C. (1997). *Aboriginal Offender Survey: Case Files and Interview Sample.* (Rep. No. Research Report R-61). Ottawa, ON: Correctional Services Canada.

Abstract: The present study drew nation-wide samples (approximately 50%) of Aboriginal offenders in federal custody for file review and face-to-face interviews. Criminal history data was also obtained from the Canadian Police Information Centre (CPIC). The samples represented all levels of security. Aboriginal offenders' criminal histories were characterized by a prevalence of violent offences, most common of which was assault. Property crime such as break and enter and theft were the most numerous, and failure during community supervision made a strong showing. From Aboriginal offenders' case files, information was collected regarding their childhood backgrounds. It was found that early drug (60.4 %) and alcohol abuse (57.9 %) were commonplace, as were behavioural problems (57.1 %). Other frequently-noted occurrences were both physical (45.2%) and sexual abuse (21.2 %), as well as severe poverty (35.3 %), and parental absence or neglect (41.1 %). Suicide was attempted by 20.5 percent of these offenders. Identified case needs were also found in the Aboriginal offenders' case files. Although Aboriginal offenders' needs were across the board, the highest (i.e., the most problematic) areas were that of substance abuse and emotional/personal needs. In addition, over half this population had high employment and education needs identified by their case managers. In terms of a Risk/Needs analysis, this Aboriginal group studied tended to be a higher risk/higher needs population. Over 40 percent of those surveyed fell into the high risk/high needs cell, according to their case files. The balance of the others tended to group around the high risk/medium needs or the medium risk/high needs cells (Portions adapted from Executive Summary).

Kline, M. (1994). The "Colour" of Law: Ideological Representations of First Nations in Legal Discourse. *Social and Legal Studies*, 3, 451.

LaRocque, E. (1997). Re-Examining Culturally Appropriate Models in Criminal Justice Applications. In M.Asch (Ed.) (Ed.), Aboriginal and Treaty Rights in Canada: Essays on Law, Equity, and Respect for Difference (pp. 75-96). Vancouver: UBC Press.

Abstract: LaRocque examines the assumptions of "traditional" upon which Aboriginal controlled justice systems seem to be based. By "traditional" the author refers to ideas, theories and assumptions relevant to this discussion, not to spirituality or associated truths. LaRocque's main concern is on the misuse of "traditions and to raise ethical issues and re-examine popular premises concerning the notions of culture, healing, and sexual offender-victim mediation programs in a contemporary world; and to open up discussion on freedom of expression and contemporary human rights within the Aboriginal community, especially on issues of concern to women and on culturally appropriate programs/governance.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Latimer, J. (2004). *A One-Day Snapshot of Aboriginal Youth in Custody Across Canada: Phase II.* Ottawa, ON: Department of Justice Canada.

Abstract: There is limited empirical research that documents the overrepresentation of Aboriginal youth in the youth justice system. The central goal of this study was to determine the precise incarceration rates for Aboriginal and non-Aboriginal youth in Canada using a "snapshot" method. This snapshot data comes for a standardized Youth Information Form that was completed by all youth in custody in each province and territory on the Snapshot Day. The jurisdiction agreed to collect the data using a combination of manual file reviews, extractions from automated systems and interviews with youth. In addition, all custody facilities in each province and territory completed a standardized Facility Information Form, which provided details of the custody institutions. Eleven of the twelve jurisdictions collected Snapshot Data on June 4, 2003. For logistical reasons, Ontario collected the data on June 25, 2003 for Phase II youth (aged 16 and 17 years) and July 25, 2003 for Phase I youth (aged 12 to 15 years).

Longstaffe, S. & Hamilton, B. (1987). *A New Justice for Indian Children.* Winnipeg Children's Hospital Child Protection Centre.

Abstract: This report, on phase 3 of the Child Advocacy Project (CAP) of the Child Protection Centre in Winnipeg focused on child sexual abuse in Manitoba Indian communities. Background information forming the context of CAP is presented along with a review of the structures and actives of phase 3 including staffing, committee structures and objectives. Specific issues and problems identified by CAP are analyzed. Outcomes of phase 3 are discussed, considering first the specific impact for child victims and their families and reserves and then the impact on the professional community in Manitoba. A final section draws together the conclusions of phase 3 and presents recommendations for action. A case example is included in the appendix.

Mandell, L. (1987). Native Culture on Trial. *Equality and Judicial Neutrality*, 358-365.

Morse, B. (1982). Indian and Inuit Family Law and the Canadian Legal System. *American Indian Law Review*, 8.

Ontario Native Council on Justice (1981). J*ustice-Related Children and Family Services for Native People in Ontario - A Discussion Paper*. Toronto, ON.

Paluk, M. (1996). *Representing Aboriginal Clients in Child Protection Cases.* Winnipeg: Manitoba: Paper prepared for the Law Society of Manitoba, Legal Studies Department: Publication #F5-75.

Pelletier, C. (1998). *Respecting our Human Dignity: Justice in Aboriginal Communities.* Montréal: Femmes autochtones du Québec = Quebec Native Women.

Abstract: Contents: Justice: which justice? -- Chapter 1. Justice means respecting our human dignity -- Chapter 2. Social disorder in our communities: research results -- Chapter 3. Conflicts and social peace -- Chapter 4. Penal justice or justice of peacemaking -- Chapter 5. Conflict resolution and mediation: some examples -- Chapter 6. Justice and family violence -- Chapter 7. Community justice -- Conclusion

Pinterics, J. & (in press) (2005). To Those Who Dream and Refuse to Yield: Meenoostahtan Minisiwin, First Nations Family Justice. *First Peoples Child & Family Review*, 2.

Abstract: The Meenoostahtan Minisiwin: First Nations Family Justice is a unique program for several reasons indicates the author. First, it is the only program in Canada to respond to a full range of mandated child welfare concerns with Traditional Peacemaking strategies. Secondly, it is the only family mediation program on record to succeed in attracting the number of cases that they have to date. The program represents a fundamentally new way of addressing conflict in child and family matters outside of the regular Child and Family services and court systems. It incorporates both traditional teachings and processes of First Nations peoples alongside contemporary family mediation. The program brings together family, extended family, community members, elders, and community service providers in the resolution of child protection concerns through the use of trained Okweskimowewak (family mediators). The aim of the program is to provide a "just" process and to achieve "just" outcomes as interpreted by traditional First Nations beliefs. It is based on the understanding that alternative justice approaches must be community based, occur within famialistic and contractual relationships, and in our case, utilize the family as the entry point for addressing justice issues. The program creators believe that by establishing processes which focus on restoring balance and harmony to the families and communities involved, they are working towards an overall increase in the health and wellness of community members. It is hoped that the approaches such as the one described in this article will reduce the number of children who enter care and create supportive environments for the speeding return of children presently in care.

Prilleltensky, I. & Nelson, G. (1997). Community Psychology: Reclaiming Social Justice. In I.Fox and I.Prilleltensky (Eds.), *Critical Psychology: An Introduction* (pp. 166-184). London: Sage.

Razack, S. (2000). Gendered Racial Violence and Spatialized Justice: The Murder of Pamela George. *Canadian Journal of Law and Society*, 15, 91-130.

Razack, S. H. (1998). *Looking White People in the Eye: Gender, Race, and Culture in Courtrooms and Classrooms.* Toronto, ON: University of Toronto Press.

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Abstract: This book challenges the widely held view that relations between dominant and subordinate groups can be unmarked by histories of oppression, as many cultural diversity theorists, educators, and legal practitioners presume. In this view, problems of communication are mere technical glitches caused by cultural and other differences, and educators and legal practitioners need only learn various "cross-cultural" strategies to manage these differences. What makes the cultural differences approach so inadequate in the classroom is not that it is wrong, because people in reality do have culturally specific practices that must be taken into account, but that its emphasis on cultural diversity too often descends to a superficial reading of differences that makes power relations invisible and keeps dominant cultural norms in place. This book examines how relations of domination and subordination stubbornly regulate encounters in the classroom and courtroom and shape what can be known, thought, and said. Essays focus on intertwining systems of domination--capitalism, patriarchy, and White supremacy--as they affect the experiences of Canadian Aboriginal women, other Canadian minority groups, and women with developmental disabilities in college classrooms and in court cases involving sexual assault and immigration issues. In Looking White People in the Eye: Gender, Race and Culture in Courtrooms and Classrooms, Razack addresses the failure of feminist theory and of feminist lawyers, academics, educators, and adjudicators, as well as non-feminist judges, to address difference. Razack explores the hierarchical relations implicit in feminist theory and suggests the means by which we can explore and redress our complicity in "relations of ruling." This review places Looking White People in the Eye at the centre of a discussion of the need for feminism to journey from a "here" in which difference and hierarchical relations are not sufficiently acknowledged by feminists to a "there" in which difference is at the core of feminism. It concludes that Razack's analysis is an integral part of the evolution of feminist theory.

Ross, R. (1992). *Dancing with a Ghost: Exploring Indian Reality.* Markham, ON: Reed Books Canada.

Abstract: Rupert Ross, an Assistant Crown Attorney in northwestern Ontario, examines the traditional Cree and Ojibway world view and shows why their philosophy so often places them in conflict with the Canadian justice system. Ross cites examples of Native ethics, such as a parent's belief in non-interference child-rearing, a victim's hesitation to make eye contact with a prosecutor, or a witness's reluctance to testify or comment on someone else's behavior that can lead to unfair judgments in non-Native courts. This description of traits and habits, beliefs and insights helps to develop an appreciation of Native philosophy and points to ways in which Native values can be incorporated into court processes and other aspects of mainstream culture.

Ross, R. (1996). *Return to the Teachings: Exploring Aboriginal Justice.* Toronto, ON: Penguin Books.

Abstract: In this book, Rupert Ross continues his exploration of Aboriginal approaches to justice, healing and life. Ross, an Assistant Crown Attorney in north western Ontario, deals with criminal prosecutions in more than twenty Ojibway and Cree First Nation communities. Much of his work was done while on secondment to the Aboriginal Justice Directorate of the Federal Government. This book follows his first one, Dancing with a Ghost: Exploring Indian Reality, which is also used in many Canadian university and college curricula. This book consists of twelve chapters, the main focus of which is to present Ross's understanding of what healing means in Aboriginal communities to Western justice professionals. This understanding is also applicable to pedagogical theory in general and teaching First Peoples students in particular. He begins by presenting the differences in perception of what wrongdoing is. In the "non-Indian community, committing a crime seems to mean that the individual is a bad person and therefore must be punished.... The Indian communities view a wrongdoing as a misbehaviour which requires teaching or an illness which requires healing." (emphasis added) Ross conducted primary research based on his own experiences, and teaching from the Aboriginal Elders and people he has dealt with on a day to day basis. He uses very few additional bibliographic sources. The information is current and relevant to healing and justice initiatives that are taking place in First Nation communities today.

Sangster, J. (2002). She is Hostile to Our Ways: First Nations Girls Sentenced to the Ontario Training School for Girls, 1933-1960. *Law and History Review*. Available: http://historycooperative.press.uiuc.edu/journals/lhr/20.1/sangster.html.

Abstract: This article explores the sentencing and incarceration of Aboriginal girls sent to the Ontario Training School for Girls (OTSG), a reform school created primarily to re-socialize neglected and delinquent working-class girls perceived to be on the path to adult criminality. Native youth, on the other hand, were to be assimilated through residential schools, long associated with the colonial project of replacing the language, culture, and work skills of reserve children with "superior" Western and white values. Thus, the overall numbers of First Nations girls--both Aboriginal and Métis--in OTSG was small, but their increasing percentage of the school population after the late 1940s was very significant, mirroring the growing over-incarceration of Native peoples in post-World War II Canada, a trend that escalated even further in subsequent decades. It also exposed the state's increasingly interventionist approach to child welfare in Native communities, which resulted in more and more removals of Native children from their families, creating further conflicts - such as the destructive

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"sixties scoops" - still with us today.

Stewart, W., Huntley, A., & Blaney, F. (2001). *The Implications of Restorative Justice of Aboriginal Women and Children Survivors of Violence: A Comparative Overview of Five Communities in British Columbia.* Ottawa, ON: Law Commission of Canada.

Abstract: This paper provides a comparative overview of five Aboriginal communities in British Columbia and the possible implications of initiating Restorative Justice Reforms in cases of violence against Aboriginal women and children in these particular communities. The document examines the ways in which Aboriginal women's experience of colonization is mediated by gender and attempts to locate the effects of violence against women and children within this trajectory. The paper looks at the conditions of women's lives within the community, and provides a frame of reference and context should restorative reforms become more commonly used in cases of violence against women and children. The paper also attempts to articulate numerous concerns, taking both women's voices and current theory around restorative justice such as John Braithwait's ideas on re-integrative shaming into consideration.

Tang, A., Chisholm, M., Hill, E., Quilty, J., Priivaldi, S., & Karatasas, K. (1996). *The Drift of Children in Care into the Juvenile Justice System: Turning Victims into Criminals.* Australia: Community Services Commission.

Abstract: This resource examined some of the problems around children in state care who come into contact with the juvenile justice system in New Zealand. It drew upon information from relevant and recent research, commission complaints, reviews and community visitor functions, focus groups held with advocacy groups and peak organizations; and a survey of 52 departmental "case files" involving wards who have had contact with the juvenile justice system. Much of the information is qualitative and anecdotal. This discussion paper highlights that issues are complex and quick and easy remedies are unlikely. The authors state that even with the most committed staff and improvements to practices and procedures, the problems that contribute to some children in care moving in and out of the juvenile justice system will not be resolved overnight.

Trevathan, S., Auger, S., Moore, J. P., MacDonald, M., & Sinclair, J. (2001). *The Effect of Family Disruption on Aboriginal and Non-Aboriginal Inmates.* Ottawa: Corrections Services Canada, Assembly of First Nations, Department of Justice, the Department of Indian Affairs and Northern Development, Native Counselling Services of Alberta and the Aboriginal Healing Foundation.

Abstract: This collaborative study focused on family disruption and attachment issues in relation to Aboriginal and non-Aboriginal inmate populations incarcerated in federal correctional facilities in Canada. The study found that large proportions of Aboriginal than non-Aboriginal inmates were involved in the child welfare system when they were children. Approximately two-thirds of the Aboriginal inmates said they had been adopted or placed into foster or group homes at some point in their childhood, compared to approximately one-third of non-Aboriginal inmates. The report also confirms other research, demonstrating that Aboriginal inmates have a more extensive history in the criminal justice system and experienced less stability in the family while growing up than non-Aboriginal inmates. Most inmates indicated that they were attached to their primary caregiver even though many reported a great deal of instability in the home. Those who reported an unstable childhood indicated that they were less attached to their primary caregiver than those who reported a stable childhood. This research emphasizes the importance of federal and provincial governments working together to address issues relating to the child welfare system. It indicates that governments and Aboriginal organizations should begin developing integrated approaches between the policy and program silos that compartmentalize the way we deal with issues relative to children, youth and offenders. This study is also a stepping stone to a better understanding of the youth initiatives that can impact the lives of Aboriginal youth. It is the authors' hope that the departments who focus on crime prevention, corrections and youth justice to use the findings from this study to influence the work that they are doing with Aboriginal youth.

Twinn, C. M. & Dombro, D. B. (1992). The Criminal Justice System Response to Sexual Abuse: Is it Appropriate? Are there Alternative? In R. Riewe and J. Oakes (Eds.), <u>Human Ecology: Issues in the North</u>. Edmonton, AB: Canadian Circumpolar Institute.

Abstract: A Northern Alberta lawyer questions whether the response of the criminal courts to punish the offender in cases of intra-family child sexual abuse is appropriate. This paper considers an alternative to penal consequences with the primary aim being treatment of the victim, the abuser and the family. The authors contend that there is no differentiation between European or Native ancestry Canadian where child sexual abuse is concerned in the north, although there are cultural differences when it comes to how communities view this offence. However, in all cases there is acknowledgement that treatment and the preservation of the family unit are foremost (Stokes and Ternowetsky, 1997).

Van de Sande, A. (1999). *Restorative Justice Alternatives and the Question of Applicability to Family: Addressing the Issue of Domestic Violence*. Thesis (M.A.)--Dalhousie University.

Abstract: Restorative justice has recently entered yet another phase of popularity as a social movement throughout North America. While the social movement has gained relative success in relation to less serious crimes and young offenders, many questions surrounding

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the applicability of the philosophy and practices of restorative justice to crimes of a serious nature remain unresolved. This is especially evident in relation to crimes involving violence against women. The applicability of restorative justice alternatives to crimes of violence against women in general has remained unexplored, and is not addressed at depth in the literature. Issues surrounding the applicability of such alternatives to domestic violence are discussed. While the attitudes of the general public and professionals towards the use of restorative justice alternatives in domestic violence cases have been examined, the attitudes of victim towards such issues have rarely if ever been examined. The purpose of this project is to examine the attitudes of victims of domestic violence, volunteers and community agency service providers who work with these victims, towards the current criminal justice system, restorative justice alternatives in general, and the use of these alternatives in domestic violence cases (Author's Abstract).

Waldram, J. B. (1997). T*he Way of the Pipe: Aboriginal Spirituality and Symbolic Healing in Canadian Prisons.* Peterborough, ON: Broadview Press.

Abstract: Describes how Aboriginal spirituality is finding its way into Canadian prisons and the role it is playing with Aboriginal inmates trying to regain and to promote their heritages. This book looks critically at incarceration practices which have not always made it easy for inmates to explore their spiritual heritage. At the same time, it asks tough questions about whether this spiritual "therapy" actually makes a difference. The author examines a number of spiritual healing techniques including sweat lodges, the sacred pipe, tobacco and sweetgrass, etc. The text briefly alludes to the connection which child welfare has played in the lives of Aboriginal inmates in particular.

Weibe, R. & Johnson, Y. (1998). *Stolen Life: The Journey of a Cree Woman.* Toronto, ON: Alfred A Knopf Canada.

Abstract: This is a wonderful collaboration between a white man and a native woman. It speaks in both voices with power, control and poignant, devastatingly honest emotion. Written with the help of award winning author Rudy Wiebe, this acclaimed novel tells of Yvonne Johnson's experience while imprisoned for first-degree murder in 1991, and the spiritual strength she eventually found. A compelling story of murder, morality, justice and injustice, Stolen Life: The Journey of A Cree Woman is Johnson's account of the troubled society we live in. Powerful and eloquent, this is a book about Indian life, of stolen land and stolen lives which eloquently chronicles one woman's path toward healing.

Zellerer, E. (1999). Restorative Justice in Indigenous Communities: Critical Issues in Confronting Violence Against Women. *International Review of Victimology*, 6, 345-358.

Abstract: This article discusses restorative, community-based responses to violence against Indigenous women in northern Canada, including wife abuse, marital rape, and violence. The author argues that restorative justice holds great promise, but there are significant challenges to ensuring that violence is effectively confronted and women are protected. Six critical issues are examined: (1) breaking the silence and education; (2) the needs of victims; (3) power relationships; (4) elders; (5) cultural values; and (6) resources. Data are provided from a study of violence against Inuit women in the Canadian eastern Arctic. Although the focus is on Indigenous communities, these issues are viewed as pertinent to many other communities and cultures (Journal Abstract).

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Theme 15: Legislation and Self Government

Absolon, K., Mitchell, J., & Armitage, A. (1996). The *Development of the Child and Family Service Act: An Aboriginal Perspective*. Victoria, BC: University of Victoria, Child and Family Research Program, School of Social Work.

Association of Native Child and Family Services Agencies of Ontario (2000). *Child Welfare Reform Initiatives: Issues and Recommendations.* Submissions prepared by Tikinagan Child and Family Services, in consultation and cooperation with the Association of Native Child and Family Services Agencies of Ontario

Baikie, G. & Decker, G. (2003). A Case Study in Progress: The Role of Memorial University's School of Social Work in the Context of Aboriginal Self-Government in Newfoundland and Labrador. *Native Social Work Journal*, 5, 140-154.

Abstract: The authors explore how Newfoundland and Labrador, like other regions in Canada, are in a period of social transformation due to a number of processes to resolve outstanding political and socio-economic issues with Aboriginal people within the province. Major initiatives in the region such as the Davis Inlet relocation and the development of the Voisey's Bay nickel deposit, pose significant social risks as well as opportunities. Greater political autonomy and self-determination for the Aboriginal governments also create obligation and responsibility for the social welfare of the citizens within. What is the place for the social work profession, Aboriginal social workers and for Memorial university of Newfoundland's School of Social Work during this ear of profound social change. The article explores the concurrent journey of the Aboriginal people, the School of Social Work and an Aboriginal social work student in understanding the new environment as they each grapple for meaning and its relevance to building a new and more just social reality.

Bailey, M. (2000). *Analysis of the Legislation: Canada, Province of Manitoba.* Kingston, ON: International Resource Centre for the Protection of Children in Adoption.

Abstract: This report looks at the legislation and the practice of adoption in Manitoba. While very little is said about the Aboriginal experience it does provide an excellent historical analysis of the adoption policies and regulations in Manitoba.

Bellefeuille, G., Garrioch, S., & Ricks, F. (1997). Breaking the Rules: Transforming Governance in Social Services. Thompson, MB: Awasis Agency of Northern Manitoba.

Abstract: This small book looks at doing change and sharing the outcomes of a small Indian child welfare agency created in Northern Manitoba (Awasis Agency of Northern Manitoba). Child welfare agencies across North America are beset with problems, not the least of which are escalating demands, critical shortages of resources and high public dissatisfaction. While most child welfare agencies maintain and exclusive focus on child protection, surprisingly, the incidences of abuse and neglect have shown no real sighs of diminishing. Recognizing that their small Native child welfare agency mirrored these same problems, the authors set out to do "child welfare' differently. Beginning with the premise that old models and paradigms have contributed to a massive failure of the child welfare system, management at Awasis embraced a totally new governance model which they called the "Awasis Learning Model of Governance." This model represented everything that traditional patriarchal systems of thought were not, including: decentralized services, learningful environments, inter-sectoral collaboration, integrated communities, strategic thinking, supporting leadership development, and viewing experience as academic and inextricably tied to theory and practice.

Bennett, M. (2001). Independent First Nations Child Welfare Law in Manitoba. In J.Oakes, R. Riewe, M. Bennett, & B. Chisholm (Eds.), Pushing the Margins: Native and Northern Studies (pp. 176-195). Winnipeg, Manitoba: Native Studies Press.

Abstract: This article looks briefly at the history of maltreatment of First Nations children and families which sparked the political motivation of the First Nations people in Manitoba to move toward the development of self-governing legislation in the child welfare field. This article explores historical factors that have precipitated the need for an independent First Nations child and family law and highlights the current legal and political environment in Manitoba. Given that the discussions of "laws" and "legislation" are framed in Western legal and political discourse, it must be reinforced that First Nations people must be the creators and enactors of this law on their own behalf.

Bennett, M. (2002). *Transforming Child Welfare: A Look at Two First Nation Initiatives in the Province of Manitoba.* Unpublished Paper.

Abstract: This unpublished paper was prepared for an Independent Reading class conducted with Professor Denis Bracken at the University of Manitoba, Faculty of Social Work. It reviews two child welfare initiatives simultaneously occurring in the Province of Manitoba which the First Nations peoples are engaged in with the federal and provincial governments. Through the

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Manitoba Framework Agreement, the First Nations are in the process of developing new child welfare structures and supporting legislation that will ultimately enable them to take full control and responsibility over child welfare with respect to their members residing on and off reserve. The Aboriginal Justice Inquiry - Child Welfare Initiative is an NDP provincial government agreement with First Nations and Métis peoples that is based on a joint approach to restructuring the child welfare system in Manitoba. This paper compares the two initiatives similarities to one another and where they diverge in differences from one another. The community consultation aspect with the First Nations and general public within Manitoba is also reviewed.

Bennett, M. (2003). *Perspectives on Engaging the Participation of First Nations Peoples in the Development of Child Welfare Under Self-Government.* Thesis (M.A.)--University of Manitoba.

Abstract: This thesis focuses on some of the experiences and challenges on how First Nations citizens have been engaged in public discussions that will inform the development of contemporary First Nations governing institutions. This research combines an overview of the literature focusing specifically on self-government in relation to child welfare and First Nations people. The literature review also looks at the role First Nations peoples have played in community consultations concentrating specifically on the ways First Nations peoples and communities have been engaged to participate in other consultation initiatives carried out by Aboriginal and non-Aboriginal governments and/or non-government organizations. The review of the literature is supplemented by an examination of two very specific child welfare initiatives currently underway in the Province of Manitoba, with more attention paid primarily to the Manitoba Framework Agreement Initiative. The examination of these two initiatives is then followed by an in-depth data analysis of interviews carried out with a select group of child welfare professionals from within and outside Manitoba who shared their perspectives on aspects of engaging First Nations people's participation in shaping the future of child welfare under self-government. This research will be of particular importance to First Nations communities, governments and child welfare authorities who are interested in engaging and empowering First Nations peoples' to participate in public discussions on the decision making process that might be instrumental for informing the vision, philosophy, structure and the consultation aspects of self-determining efforts of First Nations peoples. The majority of interviews were conducted with female Aboriginal Executive Directors of the southern CFS agencies who provide services to 36 southern First Nations communities in Manitoba.

Berry, M. L. (1999). *Native-American Philanthropy: Expanding Social Participation and Self-Determination.* Washington, DC: Council on Foundations.

Abstract: The author looks at institutional philanthropy in Native American communities as one of the ways to attain or sustain independence. She notes that within each community, institutionalized giving is guided by the customs and traditions of the particular Indigenous culture. She further states that Native communities have always practiced various forms of giving, from rituals and religious ceremonies to auctions and fairs. For some tribes, however, recent economic successes have resulted in increased philanthropic activity. Forms of giving have evolved from informal to more institutional activities through tribal foundations or tribal governmental activities to nonprofit organizations, and more recently, to individual philanthropy. Institutional philanthropy, as defined by Euro-American terms (i.e. private foundations and public charities, reflects only part of the circle of giving in Native communities; receiving gifts completes the circle. Along this continuum, some tribes have extended gifts of commercial or political value, or both, while others pursue more community or locally oriented projects. Whatever the cause, for most Native communities, it is not new to share and exchange; it is new to institutionalize and standardize these activities though.

Bissett-Johnson, A. (1985). Protecting Children in the North. *Canadian Journal of Family Law*, 4, 413-435.

Abstract: This article focuses on the child protection provisions of the Yukon Territory Children's Act, S.Y.T. 1984, c.2, an ambitious piece of legislation which deals comprehensively with most areas of the law affecting children in the Yukon. The Director of Family and Child Services administers the Act, however, in response to concerns expressed the Indian community; there is a mechanism by which the Yukon Cabinet may delegate powers of the Director to approved community groups. The primary purpose of the Act is to offer services in a non-confrontational manner. For example, the Act contains provisions for informal transfer of the parental right of custody and voluntary agreements for temporary care. The author discusses the procedures for bringing the matter of child protection before the courts, the conduct and disposition of hearings, the legal effects of children being in care and variation and termination of custody orders. Emphasis is placed throughout on the recognition by the Yukon Government of the importance of the child's sense of time, bonding and cultural identification.

Blackstock, C., Cullen, J., D'Hndt, J., & Formsma, J. (2004). *Keeping the Promise: The Convention on the Rights of the Child and the Lived Experiences of First Nations Children and Youth.* Ottawa, ON: First Nations Child & Family Caring Society of Canada.

Abstract: In recognition of the last year of the International Decade of Indigenous Peoples and consistent with the Convention on the Rights of the Child, this paper describes the lived experience of First Nations children across the following dimensions: poverty,

urbanization, substance misuse, education, youth suicide, accidental injury, child welfare, sexual exploitation, and youth justice. Findings indicate that First Nations children continue to experience unacceptable disproportionate levels of risk across all identified dimensions, and that policies developed to redress these risks remain largely unimplemented. The need for disaggregated data that reflects the cultural diversity of Aboriginal peoples in Canada and an independent monitoring system to oversee the implementation of the Convention on the Rights of the Child and domestic legal protections for children which is designed and implemented by Aboriginal peoples are discussed.

Blanchard, E. L. & Barsh, R. L. (1980). What is Best for Tribal Children? A Response to Fischler. *Social Work*, 25, 350-357.

Abstract: This article comments on the passage of the Indian Child Welfare Act in the United States as being a shift in the federal government's policy toward American Indian families and their children. The authors maintain that the Act mandates specific procedures that provide for the integrity and stability of family and tribal life. Unfortunately, the authors state that the Act caused great concern and misunderstanding among social workers. Their discussion of the Act focused on American Indian child-rearing practices and their implications for social work and some of the most frequently misunderstood provisions of the Act were clarified in this article.

Bogden, L. (2000). *Where Did All of the Good Mothers Go?: The Gendered Nature of Child Custody Law*. Thesis (M.A.)--Simon Fraser University.

Abstract: The ideology of motherhood embodies a matrix of values and behavioural standards deemed to constitute 'good mothering' with the presumption that some mothers are 'better' than others. Women in custody disputes are effectively differentiated by the ideology of what constitutes a good mother. Upon dissolution of marriage, mothers who deviate from the ideals of motherhood leave themselves open to regulation by the very courts that are going to decide which parent will receive custody of the children. This thesis uses a combination of methods, including interviews with mothers involved in custody disputes, custody cases from January 1996-January 1999, and a review of the academic literature to determine if current research mirrors what women say of their own experiences. This thesis demonstrates that custody law is gendered and reflective of patriarchal ideology. Finally, the thesis offers recommendations for action.

British Columbia (1996). *Aboriginal People and the Child, Family and Community Services Act*. Victoria, BC: Ministry of Children and Family Development.

Brown, C. & Morrow, P. (2001). "A Resource Most Vital": Legal Interventions in Native Child Welfare. *The Northern Review*, Summer, 103-120.

Brown, C. & Reiger, L. (2002). Culture and Compliance: Locating the Indian Child Welfare Act in Practice. *Polar: Political and Legal Anthropology Review*, 24, 58-75.

Brown, E. F., Limb, G. E., Monoz, R., & Clifford, C. A. (2001). *Title IV-B Child and Family Service Plans: An Evaluation of Specific Measures Taken by States to Comply with the Indian Child Welfare Act*. NICWA: Casey Family Programs, Foundations for the Future.

Abstract: Although the Indian Child Welfare Act of 1978 (ICWA) has been lauded as one of the most significant pieces of federal legislation affecting American Indian families, little research has been conducted to determine its effectiveness in practice. The current study responds to the lack of knowledge-based research conducted on the ICWA compliance by examining a nation-wide sample of the ICWA section within state Title IV-B Child and Family Services Plans (CFSP) and Annual Progress and Services Reports (APSR). The research team also conducted IV-B surveys and telephone interviews with Administration for Children and Families central and regional administrators to gather more in-depth information on the CFSP and APSR process. Major findings include the following: (1) ACF program instructions for both the CFSP and the APSR lacked detail and clarity as to what should be includes; (2) a majority of states reported consulting with tribes in the development of the CFSPs/APSRs, although no information was solicited regarding the context of consultation or the effectiveness of the consultation process; (3) Over half of all state CFSPs and APSRs did not reference any of the three specific measures outlined in ACF's guidelines; (4) With the exception of partnership agreements, a majority of states did not heed ACF's "suggested measures" when creating their APSRs; (5) A large majority of the states indicated they had in place or will develop specific policies, procedures, and protocol for ICWA compliance, but regarding the required specific measures, states either do not have or are not detailing these important components; and (6) Nearly all ACF regional administrators indicated that they had reviewed their respective states' CFSP/APSR and gave them a satisfactory/good rating> Implications of these findings for tribal, state, and federal administrators are discussed, and four recommendations are offered for developing measurable outcomes both to evaluate ICWA compliance and to improve federal and state monitoring processes.

Brown, E. F., Scheuler Whitaker, L., Clifford, C. A., Limb, G. E., & Monoz, R. (2000). T*ribal/State Title IV-E Intergovernmental Agreements: Facilitating Tribal Access to Federal Resources*. NICWA: Casey Family Programs, Foundations for the Future.

Abstract: Although Title IV-E of the Social Security Act is an important funding stream for foster care and

adoption services in American Indian communities, limited research has been conducted on the facilitation of tribal access to federal IV-E resources. Historically, director IV-E funding has not been available to tribal communities therefore tribes have worked with their respective states to develop agreements that allow them to access these important funds. The purpose of this study was to provide a comprehensive overview of current IV-E intergovernmental provisions in order to assist tribes and states in strengthening both new and existing IV-E agreements. The research team conducted a nationwide content analysis of all existing current IV-E documents and conducted focus groups and telephone interviews with tribal and state representatives. Major findings include: (1) current IV-E tribal/state agreements vary widely, thus, there is no "standard" for these agreements; (2) current IV-E tribal/state agreements focus mainly on foster care maintenance payments and services; and (3) although tribes have limited options in regard to access IV-E dollars (tribes must enter into an agreement with the state or they cannot access this funding source), they have established good working relationships with their respective states. Implications of these results for both tribes and states are discussed, and three recommendations are included to help facilitate tribal access to Title IV-E federal funding.

Bull, S. (1989). The Special Case of the Native Child. *The Advocate*, 47, 523-531.

Abstract: Samuel Bull, a 2nd year law student in Alberta at the time he wrote this article, addresses the conflict of interest over child welfare matters between Aboriginal peoples, provinces and the federal government's apathy with regard to the extension of child welfare services to Aboriginal peoples/bands/communities. The "best interests" of Indian children doctrine is explored as is the bonding of Indian children to their guardians, the standards of care; custom adoption and rights affirmed by Section 35 of the Constitution are briefly explored. Indian cultural values and aspirations are also highlighted along with a focus on British Columbia and the bilateral and tripartite arrangements with respect to Indian child welfare. Bull's article also briefly discusses the implications and benefits of the Spallumcheen Band By-law.

Canada (1982). *Indian Child Welfare Agreement is Signed*. Winnipeg: Four Nations Confederacy.

Abstract: This 5 page paper describes the Canada-Manitoba-Indian Child Welfare Agreement signed February 22, 1982.

Carasco, E. (1986). Canadian Native Children: Have Child Welfare Laws Broken the Circle. *Canadian Journal of Family Law*, 5, 111-138.

Abstract: The child welfare legislation currently in force is inherently discriminatory towards Native children as it suffers from a strong Euro-Canadian bias. The

insufficient focus on the "Indigenous factors" in cases regarding Native children has dislocated the children from their culture and broken the "circle of life." However, the author concludes that there is a growing awareness of the importance of the "Indigenous factor," causing a slight but discernible difference in the attitude of courts of a Native child's "right of heritage." A new era in child welfare protection of Native children has been signaled by Ontario's Child and Family Services Act.

Chartier, C. & Mercredi, O. (1982). The Status of Child Welfare Services for the Indigenous Peoples of Canada: The Problem, the Law and the Solution. *Canadian Legal Aid Bulletin*, 2 & 3, 163-174.

Abstract: This paper provides a brief survey of the problem of child welfare for the Indigenous peoples in Canada. In so doing it examines some of the relationships between the federal and provincial governments and the problems resulting from those relationships. As such, reference is made to the current federal-provincial administrative arrangements for the provision of child welfare services, along with an examination of the constitutional question of jurisdiction and responsibility in the provision of those services. The "life and death" basis for provision of child welfare services to a majority of reserve Indians is also addressed with particular focus on the situation in Manitoba and Saskatchewan. This article also presents a thesis based on poverty to explain why little change has taken place or is likely to take place regarding the provision of more adequate services.

Comeau, P. & Santin, A. (1990). *The First Canadians*. Toronto: Lorimer and Co. Publishing.

Abstract: The authors of this book are journalists who published this book from data that they collected while completing an award winning reporting for the Winnipeg Free Press in 1988. The chapters focus on economics, education, health, child welfare and Aboriginal organizations as well as historical issues and how government programs have failed Aboriginal peoples. The chapters on justice and child welfare are of particular interest to those involved in self-government over social services. They give an overview and state clearly that existing justice and child welfare services have failed Aboriginal people and alternative self-government initiatives must be tried. They discuss the impact of residential schools, acknowledging the positive leadership and solidarity that has grown out of the system and also point to the horrendous destruction of family life through the loss of parenting skills and history of physical and sexual abuse. The authors offer 300 existing child welfare agreements (1986) as evidence that shared responsibility can work and Aboriginal people can control the affairs affecting their communities. They conclude that there is an opportunity to move toward a co-jurisdictional model of shared responsibility and equal partnership between Aboriginal groups and government.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Coopers & Lybrand (1990). *Assessment of Services Delivered Under the Canada/Manitoba Indian Child Welfare Agreement.* Winnipeg, MB: Coopers & Lybrand.

Cornell, S. & Kalt, J. P. (1992). R*eloading the Dice: Improving the Chances for Economic Development on American Indian Reservations.* Los Angeles, CA: University of California.

Abstract: The experiences of a wide array of societies around the world amply demonstrate that achieving sustained, self-determined economic development is a complex and difficult task. Certainly this is the case on the Indian reservations of the United States, where numerous obstacles face tribal leaders, managers, and other individuals concerned about the economic wellbeing of their peoples. In the introductory chapter, the editors of this volume review the specific obstacles that Indian nations face as they pursue their own development goals, outline the critical role that institutions of tribal governance play in the development process, and suggest ways that newly empowered tribal governments can improve tribes' own chances of achieving self-determined development success.

Cyr, J. (2001). Role of Community Consultation in Self-Governance. In J.Oakes, R. Riewe, M. Bennett & B. Chisholm (Eds.), *Pushing the Margins: Native and Northern Studies* (pp. 196-203). Winnipeg, MB: University of Manitoba, Native Studies Press.

Abstract: First Nations within Manitoba are of many different cultural backgrounds and can be found in equal numbers on and off reserve. The socio-economic cultural complexity of this group cannot be ignored by those establishing self-government and evaluating its effectiveness over time. First Nations governance and laws require adequate recognition of and support for the socio-economic and cultural reality of the communities' constituents.

Department of Indian Affairs and Northern Developmen (1979). *Problems with the Legislative Base for Native Child Welfare Services.* Ottawa, ON: DIAND.

Dilico Ojibway Child and Family Services (1996). *Workplan for the Development and Enhancement of Intervention Services Under the Child and Family Services Act.* Unpublished Paper.

Durst, D., McDonald, J., & Rich, C. (1993). A*boriginal Self-Government and Social Services: Finding the Path to Empowerment.* Conne River Reserve, NF: Council of the Conne River Micmacs.

Abstract: Self-government of social services by Canadian Native peoples has been purported as a panacea for the social problems that have plagued Native communities. There is a danger that self-government is presented in a simplistic fashion as an "empowering" process, in a manner which ignores the complexity of issues associated with it. This report presents the initial findings of a two year study that examines these issues pertaining to self-government. Two First Nations communities and the strategies they have employed in their quest for control over their social programs are discussed. The report explores two models for self-government of social welfare programs permitting a comparative analysis of two distinct First Nation communities and implications for other Canadian Native communities. The two band organizationare the Miawpukek Mi'kamawey Mawi'omi (Council of Conne River Micmacs) located on the south coast of Newfoundland and the Sheshatshit Innu Band located in Nitassinan/Labrador. The preferred cultural values applied in First Nations communities are identified as they relate to the deliver of social programs. The commonality and differences of the two models may provide First Nations groups at the national level valuable insights into their own paths to self-determination (Authors' Abstract).

Durst, D. (1996). *First Nations Self-Government of Social Services: An Annotated Bibliography.* Regina: University of Regina, Social Administration Research Unit, Faculty of Social Work.

Abstract: This publication grew out of a research project funded by National Welfare Grants, formerly known as Health and Welfare Canada. The primary aim of this project involved gathering data on Aboriginal self-government and related issues as well as the development models of Aboriginal self-government of social welfare programs. The project was jointly sponsored by the Miawpukek Mi'kamawey Mawi'omi (council of the Conne River Micmacs) of Newfoundland and the Innu Nation Board of Directors, Sheshatshit, Nitassinan/Labrador. This annotated bibliography highlights the currently literature on Aboriginal self-government and social services as well as outlines the "circle of self-government" model as well as a brief examination of the cultural values related to self-government.

Durst, D. (1996). *The Circle of Self-Government: An Observer's Field Guide to Aboriginal Government of Social Services.* Regina: Social Administration Research Unit, Faculty of Social Work, University of Regina.

Abstract: In recent years, many Canadian Aboriginal leaders have taken their community along the path of self-government of social services. Understanding the complexity and analyzing these initiatives has been a problem for Aboriginal leaders, social service providers, social work educators and social policy analysts. This article discusses the issues of self-government and provides an analytical tool, A Circle of Self-Government, for understanding the various levels of self-government. The article further identifies five types of agreements with the three stakeholders: the Band/Tribal Council, the provincial government and federal government (Author Abstract).

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Durst, D. (1996). The Circle of Self-Government: A Guide to Aboriginal Government of Social Services. In R. Delaney, K. Brownlee and M .K. Zapf (Eds.), *Issues in Northern Social Work Practice* (pp. 104-124). Thunder Bay: Centre for Northern Studies, Lakehead University.

Abstract: This article focuses on the self-government aspirations of First Nations peoples across Canada. Although self-government is a laudable goal there is a tendency to view it as a panacea for the host of social problems affecting northern Native communities. This is partly to the view that social problems are rooted in centuries of imperialism and oppressive colonialism. To overcome this, Aboriginal leaders are striving to develop and seek control over the delivery of services directed toward their Elders and children. In both southern and northern regions of Canada, communities have gained varying degrees of community control over social services and most frequently, child welfare programs. This article attempts to clarify the self-government initiatives of Aboriginal peoples by assisting in identifying, understanding, and analyzing the various self-government efforts of Aboriginal peoples. The model, The Circle of Self-Government, is intended to be a helpful analytical tool for Aboriginal decision-makers involved in the struggle for independence, for northern social policy planners involved in assisting self-government efforts, for social work educators involved in the professional development of Aboriginal and non-Aboriginal social workers, and for professional social work practitioners involved in the delivery of services.

Durst, D., McDonald, J., & Rich, C. (1995). Aboriginal Government of Child Welfare Services: Hobson's Choice? In J. Hudson and B. Galaway (Eds.) (Ed.), *Child Welfare in Canada: Research and Policy Implications* (pp. 41-53). Toronto, ON: Thompson Educational Publishing.

Abstract: Aboriginal Communities in every region of Canada have sought and gained varying degrees of community control over child welfare services. This article covers the findings of a two year study examining Aboriginal self-government and child welfare services in two First Nation communities - the Miawpukek Mi'kamawey Mawi'omi (Council of Conne River Micmacs) located on the south coast of Newfoundland, and the Sheshatshit Innu Band located in Nitassinan/Labrador.

Durst, D. (1995). *An Annotated Bibliography of Aboriginal Government and Social Services.* Conne River, NF: Miawpukek Mi'kamawey Mawi'omi, Council of the Conne River Micmacs and Innu Nation, Nitassinan/Labrador.

Durst, D. (2002). *Self-Government and the Growth of First Nations Child and Family Services (FNCFS).* Regina, SK: Social Policy Research Unit, Faculty of Social Work, University of Regina, Canada.

Abstract: In every region of Canada, leaders of the First Nations are seeking self-government of the affairs affecting their lives and taking control of programs for children and elders has been their first priority. Like a wave, the development of agencies delivering First Nations family and child services has swept across the country. Part of the reason for this movement is the devastating effect government-run child welfare has had on First Nations people. Similar to the epidemics of the turn of the century, no other government program has destroyed the lives, hearts and minds of so many Aboriginal people with lingering pain through childhood until death. This chapter explores the issues of self-government and child welfare programs and frames them in the context of self-determination and the empowering process of First Nations people in Canada. It begins with an overview of child welfare and the breadth of programs and services that fall under its rubric. This section helps dispel some of the confusion over the role of family and child services. The next section identifies the differing and sometimes contradictory concepts of "childhood" by First Nations and western societies. This discussion spins into the history and development rights of the child and the legitimacy of state or community intervention. A brief overview of the current demographic situation of First Nations children is also provided. The history of child welfare and its devastation is summarized under the Assimilation Period, the Integration Period and recent self-government initiatives. Approaches from the Australia, New Zealand and U.S.A are compared with lessons applicable to the Canadian scene. Current developments including federal initiatives and the Directive 20-1 for the implementation of new agencies, and court decisions are explored. Issues for moving forward are listed in the final pages of the chapter (Author's Abstract).

Durst, D. (1996). The Circle of Self-Government: An Observer's Field Guide to Aboriginal Government of Social Services. In L. Bella (Ed.), *Social Work in Rural Newfoundland and Northern Labrador: Course Manual.* St. John's, NFL: School of Continuing Studies, Memorial University.

Durst, D. (1999). The Wellness of First Nations Children: Seeking Solutions through Self-Government. In J.Hylton (Ed.), *Aboriginal Self-Government in Canada* (pp. 187-204). Saskatoon, SK: Purich Publishing.

Edwards, E. D. & Edwards, M. E. (1989). The American Indian Child Welfare Act: Achievements and Recommendations. In J.Hudson and B.Galaway (Eds.) (Ed.), *The State as Parent: International Research Perspectives on Interventions with Young Persons* (pp. 37-51). Norwell, MA: Kluwer Academic Publishers.

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Federation of Saskatchewan Indians (1983). *Indian Control of Indian Child Welfare: A Report by the Health and Social Development Commission of the Federation of Saskatchewan Indians*. Saskatoon, SK: Saskatchewan Federation of Indians.

Abstract: This paper identifies the root problem in the area of child welfare as a lack of Indian control over child welfare, and ties the issue to self-determination, concluding that as long as Indians do not have control over this field, they cannot ensure "the continuity and stability of their culture from generation to generation." The paper reviews jurisdictional issues regarding responsibility for child welfare and argues for the assumption of federal responsibility in this area rather than a delegation of authority to the provinces.

First Nations Child and Family Caring Society of Canada (2005). *A Chance to Make a Difference for this Generation of First Nations Children and Young People: The UNCRC and the Lived Experience of First Nations Children in the Child Welfare System in Canada.* Paper Prepared for the Standing Senate Committee on Human Rights. Ottawa, ON: First Nations Child & Family Caring Society of Canada.

Abstract: As one of the first countries to ratify the United Nations Convention on the Rights of the Child (UNCRC), Canada is in an optimal position to ensure the rights of First Nations children under the UNCRC are upheld. It has a surplus budget, stable government and a strong value for human rights and yet as this paper will show these advantages do not always result in the full implementation of the Convention with regard to First Nations children even when the problem is known to the federal government, within its immediate jurisdiction and a promising solution has been jointly developed with First Nations. Canada has repeatedly said it wants to make a difference for First Nations children and young people - this report will outline how Canada can make a difference for this generation of First Nations children whilst respecting its obligations under the Convention on the Rights of the Child.

Fischler, R. S. (1980). Protecting American Indian Children. *Social Work*, 5-341.

Abstract: The ICWA is seen as a major victory for the cause of American sovereignty, although it subordinates children's rights to the rights of parents and tribes. In this article Fischler examined the Act in light of the history of child advocacy and the probable effect it will have on American Indian children.

Fleras, A. (1996). The Politics of Jurisdiction: Indigenizing Aboriginal-State Relations. In D.A. Long and O.P. Dickason (Eds.) (Ed.), *Visions of the Heart: Canadian Aboriginal Issues* (pp. 147-177). Toronto: Harcourt Brace & Company.

George, L. J. (1997). Why the Need for the Indian Child Welfare Act? *Journal of Multicultural Social Work*, 5, 165-176.

Abstract: This article explores two historical periods that preceded the development of the U.S. Indian Child Welfare Act of 1978. It also looks at the boarding and mission school era between the 1800s and 1950s, the Indian adoption era (1950s-1970s), the factors of continued commitment to assimilation and child removal and assimilationist welfare policy. The assimilationist social welfare policy of those two eras led to the eventual need for special legislation that protects tribal self-determination, heritage, and family preservation (Journal Abstract).

Giesbrecht, B. D. (1992). *The Fatality Inquiries Act Respecting the Death of Lester Norman Dejarlais*. Winnipeg, Manitoba: Office of the Chief Medical Examiner.

Abstract: This report is based on the death of Lester Dejarlais, an Ojibway boy in the care of a First Nations child welfare agency called Dakota Ojibway Child & Family Services. It documents the circumstances that led to the death of Lester Dejarlais as well as the missing files and current policies and security measures pertaining to the care of files by the Dakota Ojibway Child and Family services agency The report contains questions from the Ombudsman concerning the action taken by the Dakota Ojibway Child and Family Services agencies to investigate allegations of sexual abuse and whether the recommendations that Lester receive therapy for sexual abuse was acted upon. It also looks at related problems that surfaced at the inquest.

Goldsmith, D. J. (1990). Individual vs. Collective Rights: The Indian Child Welfare Act. *Harvard Women's Law Journal*, 13, 1-12.

Goodluck, C. (1 A.D.). Social Services with Native Americans: Current Status of the Indian Child Welfare Act. In H.P. McAdoo (Ed.), *Family Ethnicity: Strength in Diversity* (pp. 217-226). Thousand Oaks, CA: Sage Publications, Inc.

Graff, J. (1987). *Strength within the Circle. Journal of Child Care, Special Issue*. Calgary, AB: Peigan Band Child Welfare Study.

Abstract: The authors of this book are the Peigan people. Through the publication of this document, the Peigan Nation hopes to give support and encouragement to other bands wishing to assume responsibility for child welfare and to impart to non-native people an understanding of the reason and manner in which such steps are undertaken. The desire to assume responsibility for children does not necessarily indicate a desire to assume the existing system. Through the creation of community-based, community-directed child welfare, the

Peigan people will be able to advance their community as a whole. There is much to learn. The approach to all facets of human services, from community development, to child care practices, to mental health that are implemented on the Peigan Reserve may afford the opportunity for all professionals to redefine the manner in which care is given to children and families.

Gray, D. (2005). Decentralized Social Services and Self-Government: Challenges for First Nations. In J.Pulkington and G.Ternowetsky (Eds.), *Child and Family Policies: Strategies, Struggles and Options*. Halifax, NS: Fernwood Publishing.

Hollinger, J. H. (1988). Beyond the Best Interests of the Tribes: The Indian Child Welfare Act and the Adoption of Indian Children. *University of Detroit Law Review*, 66.

Hudson, P. & Taylor-Henley, S. (1987). *Agreement and Disagreement: An Evaluation of the Canada-Manitoba Northern Indian Child Welfare Agreement*. Thompson, MB: Manitoba Keewatinowi Okimakanak.

Hudson, P. & McKenzie, B. (2003). Extending Aboriginal Control over Child Welfare Services: The Manitoba Child Welfare Initiative. *Canadian Review of Social Policy*, Spring/Summer, 49-66.

Abstract: Among the recommendations of the 1991 Aboriginal Justice Inquiry in Manitoba were two that called for the expansion of authority for First Nations Child and Family Service agencies to enable them to provide child welfare services off-reserve and the establishment of a province-wide mandated Métis Child Welfare agency. No action was taken on these recommendations until the election of the NDP government in 1999; shortly after this, a process was initiated to act on these recommendations. This article outlines the policy context leading to the initiative, summarizes the policy development process, including key elements of the new policy, and identifies a number of issues that may affect both policy implementation and service delivery.

Hudson, P. & Taylor-Henley, S. (1992). *Interactions between Social and Political Development in First Nations Communities*. Winnipeg: University of Manitoba, Faculty of Social Work.

Hylton, J. H. (1997). The Case for Aboriginal Self-Government: A Social Policy Perspective. In J.H.Hylton (Ed.) (Ed.), *Aboriginal Self-Government in Canada: Current Trends and Issues* (pp. 34-48). Saskatoon: Purich Publishing.

Abstract: The author's article examined briefly the substantial body of literature and historical research that now exists on traditional Aboriginal approaches to dealing with the many social issues and social problems that plague the Aboriginal population within Canada. He discusses the failure of social programs developed by individuals outside of the culture, race and community and speaks to the creation of successful parallel social programs run by Aboriginal peoples and communities. The author believes that there is no need to further document the social problems faced by Aboriginal peoples in Canada. Rather, solutions to the problems lie in the direction of programs run by Aboriginal peoples for themselves through self-government initiatives.

Isaac, T. J. (2000). *Legislative Jurisdiction in Regard to First Nations Child Welfare in Canada*. Vancouver, BC.

Abstract: The subject of this paper focuses on the legislative authority to enact First Nation Child Welfare legislation in Canada. The body of this paper focused exclusively on sources for legislative jurisdiction in the area of First Nation Child welfare. This includes an analysis of the current structures in place with provide authority as well as a discussion on some other potential sources for First Nations to assert jurisdiction to either enact child welfare legislation or have current customary laws recognized.

Isnana, M. (1983). *Indian Control of Indian Child Welfare*. Regina: Federation of Saskatchewan Indian Nations, Health and Social Development Commission.

James, D. R. (1987). Legal Structures for Organizing Indian Child Welfare Resources. *Canadian Native Law Review*, 1987.

Janovicek, N. (2003). Assisting our own": Urban Migration, Self-Governance, and Native Women's Organizing in Thunder Bay, Ontario, 1972-1989. *The American Indian Quarterly*, 27, 548-565.

Abstract: This article discusses how Native women in Thunder Bay, Ontario, organized services and programs to help women adapt to urban life in the 1970s and 1980s. It investigates the founding of Beendigen, an emergency hostel for Native women and their children.

Johnson, B. B. (1981). The Indian Child Welfare Act of 1978: Implications for Practice. *Child Welfare*, 60, 435-446.

Johnson, T. R. (1999). The State and the American Indian. *Wicazo Sa Review*, 14, 197-215.

Abstract: This article focuses on the context of the Indian Child Welfare Act of 1978 in the United States. Fundamentals of American Indian policy during the 1800 is reviewed along with emphasis in the ICWA on the cultural values and protection of minorities by tribal governments and the impact of the Indian educational reform on Indian children.

Johnston, P. (1981). Indian Control of Welfare a Historic Step. *Perception: Canadian Journal of Social Comment*, October

5(1), 7-9.

Johnston, P. (1981). Planting the Roots for Indian Social Services. *Perception: Canadian Journal of Social Comment*, 5, 18-33.

Jones, B. J., Gillete, J. A., Painte, D., & Paulson, S. (2000). *Indian Child Welfare Act: A Pilot Study of Compliance in North Dakota.* NICWA: Casey Family Programs, Foundations for the Future.

Abstract: The Indian Child Welfare Act passed by the United States Congress in 1978, was a significant effort to curtail the massive removal of Indian children from their homes and cultures by public child welfare agencies. The Act imposes certain procedural and substantive standards upon state courts and state child welfare agencies before an Indian child can be removed from his/her home and culture. The procedural aspects of ICWA allow tribal input into the decision-making authority of state courts by allowing Indian tribes to participate in state court proceedings involving their children and to transfer cases back to their own courts to determine the fate of an Indian child. The substantive aspects of the law require state agencies to place Indian children in accordance with certain placement preferences in order to assure that Indian children removed from their birth families would nonetheless be raised in homes that preserve their unique cultures and traditions.

Kessel, J. A. & Robbins, S. P. (1984). The Indian Child Welfare Act: Dilemmas and Needs. *Child Welfare*, 63, 225-232.

Abstract: Includes discussion on the following areas: Adoption, Child, Child Welfare/legislation & jurisprudence, Delivery of Health Care/legislation & jurisprudence, Foster Home Care/legislation & jurisprudence, Health Services Needs and Demand/ legislation & jurisprudence, Health Services Research/ legislation & jurisprudence, Humans Indians, North American, Legal Guardians and Social Work.

Kline, M. (1992). Child Welfare Law, "Best Interests of the Child" Ideology, and First Nations. *Osgoode Hall Law Journal*, 30, 375-425.

Abstract: This article explores the origins and operation of the "best interest" doctrine and illustrates how this doctrine structures and constrains judicial decisions in context of First Nations child welfare. The author questions how the law operates in the area child welfare and its application to First Nations women, peoples and communities. Not only does Kline point to child welfare as a continuing process of colonization but she points to the ideological dimensions and forms of child welfare laws from its origins to its impact on recent legislative reform effects in the area of First Nations child welfare.

Kline, M. (1990). *Child Welfare Law, Ideology, and the First Nations*. L.L.M. Dissertation, York University.

Abstract: The centrality of the best interests of the child standards in First Nations child welfare cases has been a major contributing factor to the destructive and assimilationist impact of the child welfare system on First Nations. At the same time, however, the extension of the child welfare system to First Nations represented a re-articulation and reformulation of assimilationist policies of the past. The author argues that the ideological form of the best interest standard, as it developed in the late nineteenth and twentieth centuries, incorporates the basic tenants of liberal legality. As such, it constructs the child as an abstract individual and, in the context of First Nations child welfare, has tended to constrain judicial decision-making so as to downplay, if not completely negate, the relevance and importance of maintain a child's First Nations identity and culture. As well, the abstract form of the standard has allowed for the importation into the judicial interpretive process of stereotypical and denigrating images of First Nations peoples that developed within the history of colonialism. They are referred to as ideologies of Indianness.

Kline, M. (1993). Complicating the Ideology of Motherhood: Child Welfare Law and First Nations Women. *Queen's Law Journal*, 18, 306-342.

Abstract: This article provides insight into the origins and operation of the "best interest of the child" doctrine and to illustrate how it structures and constrains judicial decision making in the context of First Nations child welfare proceedings. After illustrating the difficulty involved in transforming ideology through law reform, the article suggests that First Nations women in particular must be empowered to develop their own child welfare services outside the framework of existing jurisdictional arrangements and should be in line with the self-government aspirations of Aboriginal peoples.

Lawrence, B. (2003). Gender, Race, and the Regulation of Native Identity in Canada and the United States: An Overview. *Hypatia*, 18, 3-31.

Abstract: The regulation of Native identity has been central to the colonization process in both Canada and the United States. Systems of classification and control enable settler governments to define who is an "Indian" and control access to Native land. These regulatory systems have forcibly supplanted traditional Indigenous ways of identifying the self in relation to land and community, functioning discursively to naturalize colonial worldviews. Decolonization, then, must involve deconstructing and reshaping how we understand Indigenous identity.

Limb, G. E., Chance, T., & Brown, E. F. (2004). An Empirical Examination of the Indian Child Welfare Act and Its Impact on Cultural and Familial Preservation for American Indian Children. *Child Abuse and Neglect*, 28, 1279-1289.

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Abstract: Cultural and familial ties are crucial for the overall well-being of children. Extant research and permanency planning practices support the reunification of children with their families when possible. In 1978, the Indian Child Welfare Act (ICWA) was enacted to promote cultural and familial preservation for Indian children, but sparse empirical research has examined the implementation and outcomes associated with this landmark legislation. This article examines the relationship between compliance with ICWA in one Southwestern state and the rate of reunification of Indian children with family or tribal members following out-of-home placement. Public child protection records were reviewed for 49 ICWA-eligible children who were placed in alternate care. Data were collected on compliance with placement type, use of qualified expert witnesses, and incorporation of Indian culture and resources. Additionally, 78 state caseworkers and 16 tribal workers were surveyed regarding knowledge and attitudes about three areas of compliance. Case record reviews indicated that the majority (83%) of Indian children were placed according to preferences outlined by ICWA. Almost all cases included a court finding that active efforts were applied to prevent family breakup. While state workers reported limited understanding of many ICWA's requirements, both state and tribal workers reported a high level of state-tribal cooperation in working with Indian families and children. Results of this study point to two major patterns of findings: (1) individual case record reviews suggest compliance with ICWA; and (2) differences exist in knowledge and perceptions of ICWA by state and tribal workers. Furthermore, state child protection systems should follow the American Indian lead in further emphasizing cultural and familial ties for children. Highlighting such ties acknowledges the importance of reunification and cultural and familial preservation to enable children to have a clear sense of tradition and belonging. Evidence indicates that compliance with ICWA promotes better outcomes through reunification.

Little Bear, L. (1988). Section 88 of the Indian Act and the Application of Provincial Laws to Indians. In J.A. Long and M. Boldt (Eds.) in association with L. Little Bear (Ed.), *Governments in Conflict? Provinces and Indian Nations in Canada* (pp. 175-187). Toronto: University of Toronto Press.

Abstract: Leroy Little Bear's article is not a traditional child welfare article however it touches upon a matter that has been a source of irritation for First Nations leaders and child welfare agencies for some time. This Section of the Indian Act has effectively blocks any kind of federal responsibility over child welfare issues on reserve leaving jurisdiction over this field in the hands of provincial governments. The article addresses the inconsistencies of section 88 within subsections 91 and 92 of the Constitution Act, 1867. Section 88 extends provincial laws of general application to Indians living on reserve within the Province. Little Bear also discussed the criteria in determining what a provincial law of general application is and when and where it does apply. A review of whether Section 88 is declaratory in nature as opposed to being incorporated was also analyzed in relation to the unconstitutionality of section 88 in relation to anticipatory incorporation of future provincial laws into federal legislation.

MacDonald, J. A. (1985). Child Welfare and the Native Indians Peoples of Canada. *Windsor Yearbook of Access to Justice*, 5, 284-305.

Abstract: Professor MacDonald assessed the extent of Native child welfare programs in Canada. It is noted that there has been considerable increases in the number of children cared for voluntarily by relatives and family friends that indicated a growing effort on the part of Native families to assume greater responsibility for the care of Indian children in familiar settings. Many factors combined to contributed to the problems of Native peoples and the responses of public authorities was less than adequate as preventive services were not developed. As a result, neglected children were often placed in foster homes located considerable distances from reserves, reduced the likelihood of children being returned to their parents. MacDonald described the initiatives that Native leaders took in the mid-1970s to achieve greater self-determination and social justice. MacDonald includes a discussion on the Canadian Constitution and Section 88 of the Indian Act. Two models which give greater Native control of child welfare programs such as the Spallumcheen Band by-law and the Manitoba Tripartite Model were examined. In conclusion, MacDonald alluded to the need to successfully resolve the current lands claims that Native Indian have outstanding and feels the resolution of these claims could in time provide Native peoples with the economic base to fund Native controlled economic and social programs, including child welfare. In the absence of viable self-sustaining economic bases, child welfare services, no matter how culturally sensitive, enlightened, or sophisticated, are unlikely to resolve the dependency problems which impoverish Native life and contribute to the break-down of Native families in this country.

MacDonald, J. A. (1979). *Child Welfare Policy and the Native Indian Child in British Columbia*.

Abstract: The author of this paper is a social work professor, and the objectives of the paper are firstly to explore and document the extent of child welfare problems among Native Indian children in British Columbia; and secondly, to explore past proposals and recent initiatives in legislation, policy, and programs, designed to reduce significantly the level and severity of child welfare problems among Native families.

MacDonald, J. A. (1985). The Child Welfare Programme of the Spallumcheen Indian Band in British Columbia. In

K.L.Levitt and B.Wharf (Eds.), T*he Challenge of Child Welfare* (pp. 253-265). Vancouver: University of British Columbia.

Abstract: The article reviews the experiences of the Spallumcheen Indian Band during the 1970s prior to the enactment of their own child welfare by-law. MacDonald addresses the political action of the band and focuses on the key features of the child welfare by-law as well as its advantages and disadvantages. This agreement remains unique in Canada. It is an important development that could provide direction to other First Nations who might attempt similar projects.

MacDonald, J. A. (1983). The Spallumcheen Indian Band By-Law and Its Potential Impact on Native Indian Child Welfare Policy in British Columbia. *Canadian Journal of Family Law*, 4.

Abstract: Provincial Government Child Welfare policies have had a profound effect on Native Indian families in British Columbia. This paper outlines the social problems which led to the creation of the Spallumcheen Indian Band Child Welfare By-law and critically examines the agreement reached between the band and the Provincial Ministry of Human Resources. The author considers the significance of the by-law and its potential influence on future policy decisions (Journal Abstract).

MacDonald, K. (1997). *Literature Review: Aboriginal Child & Family Governance*. Vancouver, BC: The First Nations Family and Child Care Workers' Society Governance Project.

Abstract: This is a comprehensive review of existing legislation, service delivery models current in 1997 and situations that parallel the developments in British Columbia around the world. The Paper follows the path of child welfare from a review of the impacts of colonization including the residential school, relocations and the effects of the Indian Act, and reviews of the impact of child welfare legislation and jurisdictional issues. The paper discusses cooperative efforts between existing Aboriginal agencies and urban groups, the Ministry for Children and Families and the First Nations Directors through "partnership" efforts. The examples discussed are service delivery and administrative agreements, and remain within the delegated model.

MacDonald, K. A. (2000). *First Nations Child and Family Services: Whither Self-Governance?* LL.M. Thesis, UBC.

Abstract: This thesis is written by a First Nations woman engaged in the practice of law in the area of First Nations child and family services. Her thesis argues that despite political promises and rhetoric to the contrary, the federal and provincial governments maintain through their policies, legislation, and regulations the continued assimilation of First Nations; under the guise of supporting First Nations attempts to resume governance over child and family services. It is the assertion of the author that governments both federal, provincial and First Nations need to begin a process and transition towards self-governance in child and family services based on First Nations traditional laws and practices, in order to ensure the continued survival of the First Nations.

MacDonald, K. A. (1997). *Literature Review: Aboriginal Child and Family Governance.* North Vancouver, BC: Child and Family Governance Project and First Nations Summit.

MacEachron, A. E., Gustavsson, N. S., Cross, S., & Lewis, A. (1996). The Effectiveness of the Indian Child Welfare Act of 1978. *Social Service Review*, 70, 451-463.

Abstract: Since the 1970s, federal policy has emphasized the preservation of Indian land, culture, tribes, and families through self-determination legislation to empower and enhance culturally unique tribal communities. The 1978 Indian Child Welfare Act (ICWA) extended tribal self-determination policy to include child welfare and family preservation issues as a response to the large numbers of Indian children removed from their families and placed in non-Indian settings. This study analyzes available data to assess the effective of tribes in meeting the ICWA mandate through 1986. The results indicate tentative support for effectiveness of the Act in reducing adoption and foster care placement for Indian children (Journal Abstract).

Madrigal, L. (2001). Indian Child and Welfare Act: Partnership for Preservation. *American Behavioral Scientist*, 44, 1505-1511.

Abstract: Indian Child & Family Services (ICFS) is a nonprofit organization established in 1980 to implement the Indian Child Welfare Act of 1978. There are 33 Indian reservations in southern CA & ICFS strives to sustain these family & tribal ties to promote & preserve indigenous culture. In its 20+ years of existence, ICFS has served the Indian community as a licensed Foster Family & Adoption Agency. Luke Madrigal, Executive Director, has been with the agency since 1987. The agency has evolved in addressing intergenerational dysfunctions brought on by postcolonial oppression (egg. alcoholism, substance abuse, & domestic violence). Recent research findings demonstrate practices that can overcome these dysfunctions & lead to success for future generations.

Manitoba Keewatinowi Okimakanak (2001). *First Nations Child and Family Services in Manitoba: Framework Agreement Initiative - Child & Family Jurisdiction project and the Aboriginal Justice Inquiry - Child Welfare Initiative.* Thompson, MB: Manitoba Keewatinowi Okimakanak.

Abstract: This report briefly describes two distinct projects on child and family services in the Province of Manitoba as it relates to the First Nations of northern Manitoba. The first initiative, the Framework Agreement Initiative Child and Family Service Jurisdiction Project, has as

its main objective the "restoration" of jurisdiction over child and family services for First Nations. This means that in the future, First Nations will have the power to draft their own law(s) in this area, and create and develop their own child and family system. This is a major step towards realizing self-government for First Nations. The second initiative, the Aboriginal Justice Inquiry - Child Welfare initiative, has as its main objective the "restructuring" of the current child and family service system. One important change includes the extension and expansion of First Nation agency mandates to enable them the opportunity to provide services to First Nations children and family off-reserve. The main purpose of this report is to provide First Nations members with detailed information about the two initiatives and to point out the distinctness of both.

Mannes, M. (1995). Factors and Events Leading to the Passage of the Indian Child Welfare Act. *Child Welfare*, 74, 264-282.

Abstract: This article examines historical and contemporary forces and events, paying particular attention to the actions of key organizations and individuals, which led to the passage of the Indian Child Welfare Act.

Manyfingers, M., Jr. (1986). Determination of Indian Band Membership: An Examination of Political Will. *The Canadian Journal of Native Studies*, VI, 65-75.

Abstract: The concept of Aboriginal citizenship is examined on the basis of three general principles: self-determination, culture and racial preservation. In order for Indian Nations to decide membership to a particular society, Bands must priorize these principles and incorporate them into their own codes of membership. The author suggests that First Nation control of Band membership should be based on implied self-determination, and on blood quantum and desire to practice membership values.

Matheson, L. (1996). The Politics of the Indian Child Welfare Act. *Social Work*, 41, 232-235.

Abstract: This publication describes the history and provisions of the Indian Child Welfare Act (ICWA) in the United States. Although this Act became federal law in 1978, many people in the human services fields are still unaware of its directives for removing American Indian children from their biological homes, or for making appropriate placement. Others seem not to realize that there is such a law, nor believe that they are bound to adhere to it. The impact of this Act on professional practices is profound. The roles of Indian communities as well as state and local officials are altered dramatically. Because of the relationship between the tribes and the federal government, politics plays a significant, and perhaps necessary part in every phase of placing an American Indian child for foster care or adoption. This study presents a case composite and applies portions

of the Indian Child Welfare Act, explaining the Act's primary focus and detailing historical events leading to its enactment. In its best application, the ICWA is an excellent vehicle for mutual respect and collaboration between a variety of interests toward the resolution of conflicts in Indian child welfare case (Journal Abstract).

McGillivray, A. (1999). Better Living Through Legislation? Parens Patriae Reconsidered. In Roderick A. Macdonald, (Ed.) *Perspectives on Legislation: Essays from the 1999 Legal Dimensions Initiative*. Ottawa: The Commission, 1999, pp. 75-124

Abstract: One section of this article looks briefly at the socialization of Aboriginal children through the residential schools and the child protection systems. McGillivray makes the argument that for First Nations peoples trapped in the legislative net of the reserve, as well as the residential school and the child protection systems, those paternalistic statutory regimes will continue to both hamper colonialist humanitarianism efforts and the peoples the legislation was to have helped.

McMahon, A. & Gullerud, E. N. (1995). Native American Agencies for Native American Children: Fulfilling the Promise of the Indian Child Welfare Act. *Journal of Sociology and Social Welfare*, 22, 87-98.

Abstract: The Indian Child Welfare Act seeks to protect Indian children from family and cultural disruption. The Act mandates minimum standards for the removal of Indian children and for their placement in foster care. However, a recent national survey suggests that requirements for Indian foster homes are not being met in public agency substitute care programs. At the same time, Native American child welfare agencies have developed a range of services for Native American children. The authors show that the intent of the Act will be better served if the case management of Native American children in public agency care is transferred to Native American child welfare agencies.

Mignacco, C. (1984). *Toward Native Control of Child Welfare*. Masters of Social Work, School of Social Work, UBC.

Miller, D. L., Hoffman, F., & Turner, D. (1980). A Perspective on the Indian Child Welfare Act. *Social Casework*, 61, 468-471.

Abstract: The Indian Child Welfare Act changes the legal relationship between Indian tribes and the states in child welfare matters. It gives legal sanction to child care patterns of Native culture, particularly to the extended family and to tribal courts. With over half the Indian population now living in cities, social workers are now likely to encounter Indian child welfare cases. The whole separation of Indian children from their families has been the most tragic and destructive aspect of recent American Indian life. Social workers who are ignorant of Indian cultural values and social norms have too

often made inappropriate decisions - discovering neglect or abandonment where none exists. The context and the dynamics of the Indian family largely have been misunderstood (Author abstract, edited).

Miskimmin, S. E. (1997). *Nobody Took the Indian Blood Out of Me: An Analysis of Algonquian and Iroquoian Discourse Concerning Bill C-31*. Thesis (M.A.)--University of Western Ontario.

Abstract: This thesis examines the English discourses of Algonquian and Iroquoian people of southwestern Ontario in which they discuss the impact of Bill C-31, an amendment to the Indian Act passed in 1985 with the goal to end gender discrimination. My research focuses both on the narratives of those women who (re)gained their status following the Bill, and on the narratives of community members reacting to the attempts of reinstated women, and their families, to return to the reserve. In examining the narratives of First Nations people, I have illustrated the complexity of the issue and shown that both the women's life experiences and the reactions of community members to these women are related to key factors. The most important of these, for both Algonquian and Iroquoian peoples, is the maintenance of ties to the community; this has more relevance to people's day to day lives than does legal status conferred by the government of Canada (Author Abstract).

Mitchell, J., Absoon, K., & Armitage, A. (1996). *The Development of the Child, Family and Community Services Act: An Aboriginal Perspective*. Victoria, B.C.: Child, Family & Community Research Program, School of Social Work, University of Victoria.

Nabigon, H. (2003). Inclusivity and Diversity at the Macro Level: Aboriginal Self-Government. *Native Social Work Journal*, 5, 287-293.

Abstract: Professor Nabigon, an Anishnaabe healer and pipe-carrier, takes readers on a journey of discovery with his vision of Aboriginal self-determination through the use of the Medicine Wheel in this article. Nabigon notes that elders and Chiefs from across Canada have started promote community-based healing, using traditional ceremonies as a way for communities to start taking over their own responsibilities in the areas that each determines are important. The author believes that healing through traditional Native methods builds stronger individuals, families and communities so that the existing high social, economic, and political development can occur without federal government control. Nabigon states that by its own definition, self-government is a community-driven process whereby each community decides for itself the level of self-government it requires. The transition from colonization to nationhood will take time, Nabigon writes, but only if the spiritual foundation is strengthened and maintained can nationhood be realized in the manner

in which it was given, as a gift from the Creator.

Nazarian, D. R. (1990). Catholic Social Services Inc. v. C.A.A.: Best Interests and the Statutory Construction of the Indian Child Welfare Act. *Alaska Law Review*, 7.

Nelson, C. H. & McPherson, D. H. (1988). *The Provision of Indian Child Welfare Services in the Province of Ontario: A Missed Opportunity for the Realization of Indian Self-Government*. Detroit, Michigan: Midwest Association for Canadian Studies.

Newman-Lipscombe, M. A. E. (2005). *Caught in Contradictions: A Discussion of Same Race Adoption Law Policies and Practices in Relationship to Native Children in Ontario and the Historical Context in which they Developed*. Thesis (M.Ed.)--Queen's University.

Abstract: The adoption of Native children into White families--transracial adoption--has been and continues to be a controversial and complicated issue. The Euro-American perspective supports the practice to ensure that a child has a family with whom to grow up. Concerned about cultural genocide and the child's potential to develop a Native identity, the Indigenous perspective opposes the practice. This thesis describes the historical context in which these attitudes developed and were influenced by social, political, and economic forces in both the Euro-American and Native communities. It focuses on the evolution of Ontario child welfare law, policy, and practice, and explores the practical consequences of this evolution, elaborating on viewpoints of both extreme perspectives. In brief, Euro-American assimilation policies impoverished Native communities and led to the loss of children through the residential schools and the child welfare system. Same race laws and policies in adoption practice were eventually developed in response to increasing resistance to assimilation policies and increased Euro-American sensitivity to cultural issues.

Penner, K. (1983). *Indian Self-Government*. Ottawa: House of Commons.

Pimento, B. (1985). Native Families in Jeopardy - The Child Welfare System in Canada. In *Occasional Papers in Social Policy Analysis*. Toronto, Ontario: Department of Sociology in Education, Ontario Institute for Studies in Education.

Abstract: Until recently, the issue of Native Child Welfare in Canada has been a low or non-existent priority for most Native (and non-Native) organizations. Attitudinal, jurisdictional, political and financial roadblocks have stood in the way of progressive changes. It has now become painfully apparent that the present and future of Native children and families must be a priority in realizing their ultimate goal of self-government. Native children are "primary resources" in any resurgence of Native pride and culture. They must be cared for and educated by

their own people according to Indian traditions and values. This paper discusses the Canadian governmental basis for child welfare delivery, describes the situation as it existed in 1985 and looks at several causes and concludes with constructive measures from Ontario examples which move in a more positive direction.

Plantz, M. C. & Hubbell, R. (1989). Indian Child Welfare: A Status Report. *Children Today*, 18, 24-29.

Abstract: This article highlights findings from the first systematic national examination of the effects of the Indian Child Welfare Act (ICWA) in the United States enacted by Congress in 1978. The study examined the prevalence of Native American Indian children in substitute care in the United States and the implementation of the Indian Child Welfare Act. This article gives a general overview of the situation facing Indian tribes with implications for First Nations in Canada. It also raises some questions. Is the Indian Child Welfare Act in any way similar to the First Nations Child and Family Services Act that the First Nations Child and Family Task Force proposed in its final report? And which body in the United States regulates the transfer of authority from the public sector to the Indian tribes? The First Nations Task Force in Canada proposed that a First Nation Directorate answerable to a First Nations Intergovernmental Committee would provide the necessary structures to oversee the transfer of authority from provincial government to Indian governments (Overview and commentary taken from First Nations Self-Government of Social Services: An Annotated Bibliography by Dr. Douglas Durst, 1996: 48-49).

Poirier, D. (1986). Social Worker Enforcement of Child Welfare Legislation: An Increasing Potential for Abuse of Power. *Canadian Journal of Family Law*, 5, 215-235.

Roulet, F. (1999). *Human Rights and Indigenous Peoples: A Handbook of the UN System*. Copenhagen: International Work Group for Indigenous Affairs.

Abstract: This handbook was developed in concern with the International Work Group on Indigenous Affairs and is primarily targeted to the Indigenous experience of peoples in South America although it does have application to Indigenous peoples worldwide. The handbook outlines the UN Human Rights Treaty Body instruments and their application to Indigenous peoples.

Sams, L. (1980). Indian Children: All in Indian Homes thanks to Six Nations Band Council. *The Advocacy*, 27, 40-41.

Abstract: This article looks at the Native interest and involvement in exercising more control of social service mechanisms in general and child welfare planning in particular.

Shewell, H. (1995). The First Nations of Canada: Social Welfare and the Quest for Self-Government. In J. Dixon and R.P. Scheurell (Eds.), *Social Welfare and Indigenous Peoples* (pp. 1-53). London and New York: Routledge.

Abstract: The authors explain that the Indigenous peoples of Canada are based upon many diverse groups of people and notes the three distinct Native peoples constitutionally recognized by Canadian legislation. This article focuses on the Indian (First Nations) populations of Canada for two reasons (1) they are the only Native group defined and governed by specific legislation and (2) they have inhabited North America for the longest period. Their historical relationship with the western European cultures is especially symbolic of the intrinsic dilemmas facing all Native nations in Canada today and, in particular, is embodied in their present relationship with the federal Department of Indian Affairs and Northern Development. The article also provides some background on the principal social services provided by the department through its Social Development Program, which is comprised of three elements: Child Welfare, Individual and Family care/Adult care; and social (Income) assistance. Each of these areas is discussed in more detail under separate headings.

Stevenson, M. G. & Hickey, C. G. (1995). *Empowering Northern and Native Communities for Social, Political and Economic Control: An Annotated Bibliography of Relevant Literature*. Vancouver, BC: UBC Press.

Taylor-Henley, S. & Hudson, P. (1992). Aboriginal Self-Government and Social Services: First Nations - Provincial Relationships. *Canadian Public Policy Analyse de Politiques*, XVIII, 13-26.

Abstract: This article examines recent changes in the locus of control of social welfare services to Indian people using a case study approach; namely child and family services delivered in Northern Manitoba. The authors identify four models of control and find that ambiguity and confusion and relationships are inherent in the Manitoba model. Since this model is replicated in several other provinces this is seen as a national issue. The need for a provincial policy which endorses Indian aspirations for full control is argued, together with active assistance in implementation.

Tester, F. (1986). Still Not Home, the Indian & Native Child & Family Service, Provisions of Ontario's Bill 77. *The Social Worker*, 54, 160-163.

Abstract: Ontario's Bill 77, an Act respecting the protection and well-being of children and their families, contains a unique feature consisting of six sections dealing exclusively with Indian and Native Child and Family Services. This paper reviews the legal and constitutional context of this bill, as well as the service delivery issues and provisions in relation to Indian child welfare.

The Ad Hoc Coalition on the Rights of Aboriginal Children in Canada (2003). *A Brief to the U.N. Committee on the Rights of the Child on the Occasion of the Examination of*

the Second Report Submitted by Canada. Ottawa, ON: The Ad Hoc Coalition on the Rights of Aboriginal Children in Canada.

Abstract: The Ad Hoc Coalition acknowledges the many positive steps taken by Canada since it ratified the Convention on the Rights of the Child in 1991and since it submitted its First Report in 1995. The Ad Hoc Coalition also recognizes, however, as does Canada, that there is still much work to be done, especially in terms of implementing the inherent and treaty rights of Aboriginal children. Under Article 2 of the Convention, States must "ensure that all children within their jurisdiction enjoy their rights." This brief will show that Canada's Aboriginal policy does not uphold this basic principle, or adhere to Aboriginal inherent and treaty rights. In fact, it is the profound concern of many Aboriginal peoples that current federal policies and legislative initiatives will lead to their assimilation. This brief examines the fundamental issue of how federal legislation threatens the inherent rights of Aboriginal peoples. The brief looks specifically at the federal Comprehensive Land Claims Policy, as well as two pieces of federal legislation: Bill C-31 and Bill C-7 also known as the First Nations Governance Act. This brief also outlines concerns in the areas of service funding, child welfare and housing. Service funding and child welfare are two areas where Canada and the provinces have made great strides. The Ad Hoc Coalition recognizes the work that has been done in this area and is confident of continued improvement, as long as a "nation to nation" approach prevails. By working with First Nations, Canada will be able to address deficiencies in funding practices that are too often geared to specific symptoms, rather than to underlying fundamental causes such as poverty. Genuine partnerships with Aboriginal peoples will lead to more policies and programs that are culturally sensitive and take into account the unique history and traditions of Aboriginal peoples. With regard to housing, the Ad Hoc Coalition believes that Canada must act quickly to ensure that all Aboriginal children have safe homes in which to live (Taken from the Report's Executive Summary).

Timpson, J., Semple, D., & Shibogama First Nations Council (1997). Bringing Home Payahtakenemowin (Peace of Mind): Creating Self-Government Community Services. *Native Social Work Journal*, 1, 87-101.

Abstract: The decade from 1985 to 1995 saw raid social and economic change in the 27 remote hunting and trapping First Nation communities of Northwestern Ontario. The area also saw an eightfold increase in the suicide rate despite the introduction of a multi-million dollar system of outside helping services. By assuming control of health services, the First Nations have increased the ability to address health and social service problems locally.

Timpson, J. (1990). Indian and Native Special Status in Ontario's Child Welfare Legislation: An Overview of the Social, Legal, and Political Context. *Canadian Social Review*, 7, 49-69.

Abstract: The eighties were years of political activity for Aboriginal people within Canada resulting in some profound changes to how child welfare services would be delivered within Aboriginal communities. This article gives an overview of child welfare development in Canada with a focus on the historical roots have shaped the special provisions found in Ontario's child welfare policies. The Ontario legislation was seen as unique back in the early 90s because it not only allowed for the transfer of service delivery but attempted to address, although symbolically, the jurisdictional issues over child welfare services to First Nations peoples.

UNICEF (2002). *A World Fit for Children: Millennium Development Goals Special Session on Children Documents the Convention on the Rights of the Child*. New York, NY: United Nations Children's Fund.

Abstract: This booklet contains the Convention on the Rights of the Child as well as the related commitments made during the UN General Assembly's Special Session on Children in May 2002 which resulted in the adoption of specific commitments to ensure children's rights in a document known as the World Fit for Children. Canada has ratified this document and thus it should substantively guide government actions in the coming years with a specific goal on the implement of the Millennium Development Goals which were agreed to by all 189 United Nations Member States. It is an essential resource for Aboriginal peoples in Canada who are interested in ensuring the rights of Aboriginal children are upheld.

Union of BC Indian Chiefs (2002). *Calling Forth our Future: Options for the Exercise of Indigenous Peoples Authority in Child Welfare*. Vancouver, BC: Union of BC Indian Chiefs.

Abstract: This publication looks at ways Indigenous peoples can exercise self-government over child welfare to Indigenous peoples. It reviews the current jurisdictional arrangements between First Nations, Canada and the provinces with respect to the constitutional responsibilities of the two governments in relation to child welfare and Aboriginal peoples. Critique is aimed at the National Policy review recently conducted jointly between the Assembly of First Nations and the Department of Indian Affairs and Northern Development and the 17 recommendations contained therein that have thus far gone ignored by the federal government. It outlines additional International documents that Indigenous peoples can utilize to make the case that child welfare to First Nations peoples is a jurisdiction that rightfully belongs with First Nations. National organizations and also identified who promote the rights of Indigenous peoples and could provide a forum in which Indigenous peoples could work together to advance calls for self-government with respect to child welfare. Specific

sections of the Constitutional Act of 1982 are also highlighted that could be used to justify the inherent right of Aboriginal peoples respecting jurisdictional self-determination over child welfare.

United Nations (1997). *Manual on Human Rights Reporting Under Six Major International Human Rights Instruments*. Geneva, Switzerland: United Nations.

Abstract: This is an essential resource for anyone wanting to know more about the workings of the United Nations in the area of Human Rights. The handbook provides guidance on how to submit a human rights related report for UN consideration as well as specifics on the following human rights treaty bodies: (1) the International Covenant on Economic, Social and Cultural Rights; (2) The International Covenant on Civil and Political Rights (3) The International Convention on the Elimination of All Forms of Racial Discrimination; (4) The Convention on the Elimination of All Forms of Discrimination Against Women; (5) the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment; (6) The Convention on the Rights of the Child.

United Nations Committee on the Rights of the Child: 34th Session (2003). *Concluding Observations of the Committee on the Rights of the Child: Canada*. Geneva, Switzerland: United Nations Committee on the Rights of the Child.

Abstract: These important recommendations provide specific guidance to all governments and NGO's in Canada on actions needed to comply with the Convention on the Rights of the Child. These recommendations along with the Recommendations from the General Day of Discussion on the Rights of Indigenous Children should form the substance of the provincial/territorial and federal government's plan of action regarding Indigenous children. Specific mention is made regarding ensuring non-discrimination in public policy and service access, supporting cultural identity and preservation of families. Concerns regarding poverty are also outlined.

United Nations Committee on the Rights of the Child: 34th Session (2003). *Day of General Discussion on the Rights of the Indigenous Children: Recommendations*. Geneva: United Nations Committee on the Rights of the Child.

Abstract: These important recommendations arose from a day of discussion on the Rights of Indigenous children held in Geneva Switzerland in September of 2003. This day of discussion was attended by Indigenous peoples worldwide and there was universal concern regarding the lack of meaningful progress to ensure that Indigenous children have full benefit of the rights of outlined in the Convention on the Rights of the Child. In fact, the day of discussions was held as several UN Human Rights bodes including the Special Rapporteur on the Situation of Human Rights and Fundamental Freedoms of Indigenous Peoples, the International Labour Organization and the UN working group on the Draft Declaration on the Rights of Indigenous Peoples as well as the CRC committee had observed consistent breaches of Indigenous children's rights worldwide to a degree that was not experienced by other children. The recommendations are a significant step in providing guidance to the 189 United Nations member states, including Canada, to ensure that the rights of Indian children are upheld.

Wares, D. M. & Dobrec, A. (1992). Job Satisfaction, Practice Skills, and Supervisory Skills of Administrators of Indian Child Welfare Programs. *Child Welfare*, 71, 405-424.

Abstract: This article reports the results of a national survey, conducted 10 years after the passage of the Indian Child Welfare Act, of administrators and supervisors in 121 Indian Child welfare programs. Respondents were generally quite satisfied with their jobs and as a group rated their practice and supervisory skills moderate to high.

Warry, W. (2000). *Unfinished Dreams: Community Healing and the Reality of Aboriginal Self-Government*. Toronto, ON: University of Toronto Press.

Abstract: Most writing on Aboriginal self-determination focuses on the constitutional or structural aspects of self-government or related philosophical issues. In this book, Wayne Warry argues that self-government can be realized only when individuals are secure in their cultural identity and can contribute to the transformation of their communities.

Weaver, H. N. & White, B. J. (1999). Protecting the Future of Indigenous Children and Nations: An Examination of the Indian Child Welfare Act. *Journal of Health and Social Policy*, 10, 35-50.

Abstract: The Indian Child Welfare Act is a landmark piece of legislation, passed in response to a long history of Native American children being alienated from their families and communities. The Act has far reaching implications for social workers and human service professionals who have any involvement with Native American children or families. Still, many professionals are either unaware of the Act all together or do not know how to effectively implement its provisions in their practice. This lack of awareness and other factors such as inadequate funding have meant that the Act has never realized its full potential to reduce the number of children in out-of-home care. In order to increase awareness about the Act and to make its implementation in day to day social services more practical, this article provides background information on the factors leading to the Act, information on the law itself, and recommendations for practitioners, administrators, and students in the human services (This is one of five articles in a special issue on health and the American Indian) (Journal Abstract).

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Wharf, B. (1992). First Nation Control of Child Welfare Services. In B. Wharf (Ed.), *Communities and Social Policy in Canada* (pp. 95-123). Toronto: McClelland and Stewart, Inc.

Abstract: Wharf gives two examples of the process that First Nations groups experienced in taking control of their child welfare system, but he first places this in the context of a history of child welfare in Canada. Orphanages and foster families pioneered the child welfare field, but were both found to be inadequate because the family was believed to be the ideal development context for the child. Wharf outlines specifically two case examples of the Aboriginal involvement in child welfare; the Native Child Welfare Unit in the core area of Vancouver; the Champagne/Aishihik Band in the Yukon where the territorial government delegated child welfare services to the band in 1984.

Wharf, B. (1989). *Toward First Nations Control of Child Welfare: A Review of Emerging Developments in B.C.* Victoria, BC: University of Victoria, Faculty of Human and Social Development.

Wichlacz, C. R. & Wechsler, J. G. (1983). American Indian Law on Child Abuse and Neglect. *Child Abuse and Neglect*, 7, 347-350.

Abstract: A wide variety of American Indian tribal codes on child abuse and neglect are currently in effect. They range from anachronistic codes that were promulgated about fifty years ago and have never been revised to recently enacted codes that are innovative and incorporate the best practices in the field of protective services. The efforts, now underway, to collect and analyze Indian tribal codes on child abuse and neglect is supportive of the national interest to improve Indian child welfare services. The knowledge gained will be helpful to Indian tribes as they assess their own codes and will provide a new body of information on the laws in the U.S. on child abuse and neglect. In the past few years, increased national support in the United States has been focused on the protection of the best interest of Indian children with specific resources provided for the support of local Indian children and family programs operated by Indian tribal governments. Many Indian tribes are using these resources to develop and revise their child welfare codes, including those elements pertaining to child abuse and neglect. The momentum under way in the United States to improve Indian child welfare services can be expected to continue to include developments in Indian tribal codes on child abuse and neglect (Journal abstract).

Wuerscher, R. (1979). *Problems with the Legislative Base for Native Indian Child Welfare Services.* Ottawa: Department of Indian and Northern Affairs.

Young, D. G. (2000). *The Historical Development of Indian Welfare Policy in the Prairies, 1940-1967.* Thesis (M.S.W.)- The University of Manitoba, 2000.

Abstract: The purpose of this investigation is to trace the historical development of the Department of Indian Affair's welfare policy for the on-reserve population. Specific attention is given to the years of 1940 to 1967 when, under the auspices of Indian Affairs Branch, a separate federally funded welfare system solely for status Indians living on-reserve was initiated and implemented. It is recognized, however, that several participating factors occurred before 1940 which forced the federal government into action. Therefore, a critical component of this investigation was to examine the factors that ultimately influenced the federal government's decision to implement a separate federally funded welfare system for the reserve Indian. The findings of this investigation provide a first step toward understanding the complexities behind the department's decision to implement a separate federal welfare system for the on-reserve Indian. The results are also of interest to contemporary issues.

Zlotkin, N. K. (1993). Aboriginal Control over Child Welfare: Canadian and American Approaches. In R.Gosse, J. Youngblood Henderson, & R. Carter (Eds.), *Continuing Riel's and Poundmaker's Quest* (pp. 185-191). Saskatoon, SK: Purich Publishing Ltd.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Theme 16: Metis Related

Barkwell, L., Longclaws, L. N., & Chartrand, D. N. (1989). Status of Métis Children within the Child Welfare System. *The Canadian Journal of Native Studies*, 9, 33-45.

Abstract: This article discusses some of the changes that occurred in the child welfare system of Manitoba during the late 1980s with respect to services for Aboriginal children which saw a decrease in the number of children adopted outside of the Province. The authors note however that there are many systemic issues still facing Métis children who have been excluded from the Aboriginal category and as a result continue to suffer from a lack of participation in and control over child welfare services for their constituency.

Campbell, M. (1973). *Half-Breed*. Halifax: Formac Publishing, Goodread Biographies.

Abstract: This is an autobiography of Maria Campbell, a Métis of Indian, French and Scottish ancestry who grew up near Prince Albert National Part. Halfbreed is an acclaimed account of her early years, focusing attention on the brutal realities of poverty, pain and discrimination, as well as the joys and dreams of the Métis people.

Chartier, C. (1988). *In the Best Interests of the Métis Child*. Native Law Centre, University of Saskatchewan.

Abstract: The focus of this book is on Métis children and the initiatives undertaken by the government and the Métis people. Despite the fact that the provincial government has not created child welfare legislation that refers specifically to the Métis people, there is a growing reflecting in such legislation with respect to the need to take the cultural heritage of children into account in situations where a child may come into care of a social child welfare agency. The current constitution as it effects Métis people and more specifically child welfare is examined. Options, including community involvement, are discussed as possibilities to correct the imbalance in the child welfare system.

Holnbeck,Christy; DeJaegher,Scott; Schumacher,Fred. (2003) Developing Child Welfare Services from the Ground Up: A Multidisciplinary Approach. *Envision: The Manitoba Journal of Child Welfare*, 2(2), 17-27.

Abstract: In August 2000, as part of the Aboriginal Justice Inquiry - Child Welfare Initiative (AJI-CWI) the Manitoba Métis Federation, in partnership with the Assembly of Manitoba Chiefs, Manitoba Keewatinowin Okimakanak, and the Province of Manitoba, began working on a plan to restructure the child and family services system in Manitoba. This plan has resulted in the creation of four new child and family services Authorities, including a Métis Authority, a First Nations of Southern Manitoba Authority, a First Nations of Northern Manitoba Authority, and a General Authority. Under this new structure, Authorities will act as the driving force behind child welfare policy in Manitoba, with agencies delivering services through culturally appropriate systems. These Authorities will also work jointly to manage and operate a variety of common elements of the broader province-wide system (e.g., joint intake services). This approach represents a fundamental departure from Manitoba's child welfare system as it exists today, where a combination of governmental regional offices and non-governmental mandated agencies provide services, with a centralized directorate providing policy, program and administrative support. The following article speaks to the development of MCFS, which will deliver child and family services to Métis, Non-Status, and Inuit people in Manitoba. Specifically, this article provides a description and initial assessment of the process used to develop a comprehensive service model that will guide the work of the Métis Authority and its service delivery system. The model, which was completed in late 2002, was built using a multidisciplinary approach and draws upon the strengths and resources that exist within Métis communities. Specifically, the approach was designed to bridge the gap between service, policy, and technical involvement through the meaningful engagement of people from differing backgrounds.

Loewenborn, C. (2001). Inspiration across Cultures: Reflecting Teams among the Métis of Canada. *Australian and New Zealand Journal of Family Therapy*, 22, 25-27.

Abstract: Métis Community Services on Vancouver Island exists to serve the Métis people, one of Canada's three Aboriginal peoples. The author went there, hoping for an exchange of thoughts and ideas that could be applied to her work back home in Sweden. She was welcome to observe and participate in the work and was asked to talk about something that she wanted to share with them. The result was a workshop about how to apply the reflecting team mode of working when counselling Aboriginal families. The outcome of the exchange was a blend of the ethics and rules of behaviour among Aboriginal people and the Scandinavian reflecting team mode of working (Journal Abstract).

Manitoba Métis Federation (1999). *They are Taking our Children from us: An Inside Look at How the Manitoba Child and Family Services System Deals with Métis Children and Families: A Critical Review, Analysis and Recommendations*. Winnipeg: Manitoba Métis Federation.

Métis Association of Alberta (1984). *Alberta Métis Concerns: An Overview of Ten Métis Association Workshops*. Edmonton.

Métis National Council (1994). *Final Report: Métis Social Services Study, Sponsored by National Welfare Grants*. Unpublished paper.

Morse, B. (1984). Native Indian and Métis Children in Canada: Victims of the Child Welfare System. In *Race Relations and Cultural Differences: Educational and Interpersonal Perspectives* (pp. 259-277). New York: St. Martin's Press.

Abstract: This article discusses child and family services in detail by briefly sketching the position of Indian and Métis people within Canadian society so as to prepare a foundation upon which one can explore the present situation regarding the delivery of child welfare services to Native peoples in terms of the quantity and quality of these services. It is following by an examination of various possible explanations for why the relationship between the child welfare system and Indigenous peoples has led to disaster for the latter. Finally, several options for remedying this situation is canvassed within the paper. Morse's paper sketches the position of Indian and Métis people within Canadian society so as to prepare a foundation upon which one could explore the current situation as it appeared in the '80s regarding the delivery of child welfare services to Native peoples in terms of the quantity and quality of those services. His article examined the various possible explanations as to why the relationships between the child welfare system and Indigenous peoples have been disastrous to the latter. Options are presented for remedying the situation as well as an overview of the Spallumcheen Indian Band By-law and Section 88 of the Indian Act.

Murphy, L. E. (2003). Public Mothers: Native American and Métis Women as Creole Mediators in the Nineteenth-Century Midwest. *Journal of Women's History*, 14, 142-166.

Abstract: During the early nineteenth century, the largely Francophone, mixed-ancestry residents of the western Great Lakes region were faced with massive immigration of Anglophone whites who colonized the region, imposing a new U.S. government, economy, and legal system on the old Creole communities. Many of these immigrants from different cultural backgrounds in the eastern United States brought their prejudices and fears with them, attitudes that had the power to alienate and marginalize the old residents. This article explores the ways in which some women of color found techniques to mediate between cultural groups, using hospitality, charity, and health care to negotiate overlapping ideals of womanhood common to both Anglos and Native-descended people. In so doing, they won praise from both new and old neighbors, as they used Creole patterns of network-building to smooth community relations (Journal Abstract).

Obomsawin, A. D. (1986). *Richard Cardinal: Cry from a Métis Child* (video). Montreal, National Film Board.

Abstract: A moving tribute to Richard Cardinal, a Métis adolescent who committed suicide in 1984. He had been taken away from his home at the age of four because of family problems, and spent the reset of his seventeen short years moving in and out of twenty-eighth foster homes, group homes and shelters in Alberta. A sensitive, articulate young man, Richard Cardinal left behind a diary upon which this film is based.

Theme 17: Poverty

Anderson, J. (2003). Aboriginal Children in Poverty in Urban Communities: Social Exclusion and the Growing Racialization of Poverty in Canada. In *Notes for Presentation to Subcommittee on Children and Youth at Risk of the Standing Committee on Human Resources Development and the Status of Persons with Disabilities on Wednesday, March 19th 2003.* Ottawa, ON: Canadian Council on Social Development.

Abstract: This brief article covers population statistics for Aboriginal people and children, the continuing poverty, lone Aboriginal parents, the effects of mobility on this population as well as the need for more education and economic progress and concludes with a brief discussion of anti-poverty strategies.

Canada Mortgage and Housing Corporation (1998). Core *Housing Need Among Off-Reserve Inuit, Métis, Status and Non-Status Indians in Canada.* Ottawa, ON: Canada Mortgage and Housing Corporation.

Abstract: This report explores the housing conditions of Aboriginal peoples resident of reserve and highlights two key needs: (1) the large number of households that are overcrowded, in need of renovation and repair and lack adequate sanitation facilities - particularly in northern communities; and (2) the fact that Aboriginal peoples are more likely to fall into core housing needs than other Canadians.

Canada Mortgage and Housing Corporation (1997). Core *Housing Need Among Off-Reserve Aboriginal Lone Parents in Canada.* Ottawa, ON: Research Division, Canada Mortgage and Housing Corporation. Prepared by Ark Research Associates.

Abstract: This research looks primarily at Aboriginal lone parents and their core housing needs. Factors affecting core housing need included: education, labour force and income characteristics, regional variations, Aboriginal identity, tenure. Housing below core need standards.

Clatworthy, S. & Stevens, H. (1987). *An Overview of the Housing Conditions of Registered Indians in Canada.* Ottawa, ON: Indian and Northern Affairs Canada.

Drost, H., Crowley, B. L., & Schwindt, R. (1995). *Market Solutions for Native Poverty: Social Policy for the Third Solitude.* Ottawa: C.D. Howe Institute.

Abstract: Native peoples living in Canadian cities face much higher unemployment rates than non-Aboriginal peoples and the problem appears to be compounded if they live in cities in Western Canada, so says Drost, the author of this publication. According to his study, Aboriginal peoples face a greater likelihood of unemployment in Western cities regardless of skills or education.

Durst, D. (1992). The Road to Poverty is paved with Good Intentions: Social Interventions and Indigenous Peoples. *International Social Work*, 32, 191-202.

Abstract: The author examined the realities of the ongoing oppression of Aboriginal peoples around the globe. He then shifts the focus from the present state of affairs to the clash between culture differences. Probing the intricacies of two very diverse social interventions, child adoption and unemployment programs, he suggests that the values of agrarian based industrial societies remain in constant conflict with the hunting and gathering ethos of traditional Aboriginal cultures. Through this conceptual framework, past, present and possible social programs are analyzed. The article concludes with a series of recommendations which does not assign "blame" but instead empowers all to realize a vision of self-government. On the issue of child adoption, it is recommended that adoption procedures, as they are now delivered, must immediately stop and methods to incorporate Aboriginal traditions be implemented (Overview taken from First Nations Self-Government of Social Services: An Annotated Bibliography, by Dr. Douglas Durst, 1996: 33).

Gustavsson, N. S. & MacEachron, A. E. (1997). Poverty and Child Placement: A New/Old Idea. *Journal of Poverty*, 1, 81-93.

Abstract: One result of the Republican victories in November 1994 is the suggestion that the children of the poor should be separated from their parents. The removal of children for no other reason than poverty is an old idea. The article examines the historical precedents of child placement, reviews the experience of the poorest group of Americans (Native Americans), and analyzes child placement through the lens of poverty. In addition, the role of the federal government in protecting vulnerable children is examined by comparing two federal laws - the Indian Child Welfare Act and the Adoption Assistance and Child Welfare Act (Journal Abstract).

Hall, J. (1990). Ethnic Tensions and Economics: Indian-White Interaction in a British Columbia Ranching Community. *Canadian Journal of Anthropology*, 1(2), 179-190.

Abstract: Racist attitudes on the part of White people are suggested by some social scientists as the cause of Indian poverty and of tense relations between Indians and Whites in Canada. The thrust of this paper is that such an analysis in inadequate. In the Community of Anahim Lake, British Columbia, Indian poverty is brought about

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by impersonal economic forces which, because of legal and cultural reasons, affect Indians and Whites differently. The negative conceptions of Indianness by Whites and the resulting tense state of ethnic interaction are in turn a consequence of this poverty.

Kauppi, C. (2002). *Proposal for Research on Homelessness: Preventing Homelessness by Addressing Unique Needs and Structural Barriers For People in Key Cultural Groups.* Sudbury,ON: Social Planning Council of Sudbury and School of Social Work, Laurentian University.

Abstract: This study was undertaken in the City of Greater Sudbury. Sudbury was considered a good site for the examination of structural issues faced by particular groups such as Aboriginal people and Francophones since prior research has demonstrated that the homeless population in Sudbury includes significant numbers of people from these groups. Aboriginal people represent approximately 25% of the homeless population and Francophones represent approximately 20%. Other sub-groups are also present among the homeless population in Sudbury; these include women, adolescents, seniors, people with mental illness, and families with children. The goal of this report is to describe the results of a re-analysis of the existing database on homeless people that will provide information about the particular sub-groups of homeless people based on gender, ethnicity (Francophones, Aboriginal people, and Anglophones of European origins) and age, as well as people with mental illness. The analysis will provide a better understanding of the needs of these groups to enable the development and description of viable strategies for reducing and preventing homelessness in the future.

LaFrance, J. (2001). Does Our Path Have a Heart? Keynote Presentation to the Tri-Provincial Child and Family Services Symposium. In T*ri-Provincial Child and Family Services Symposium Saskatoon, Saskatchewan, November 16, 2001.* Saskatoon, SK: Prairie Child Welfare Consortium.

Abstract: The author's presentation focuses on one fundamental question …does our path have a heart when it comes to serving some of the poorest and most oppressed members of our society. The author explores the meaning of this question in connection with the residential school and child welfare experiences of Aboriginal people.

Lee, K. (1999). Measuring Poverty among Canada's Aboriginal People. *Perception*, 23, 9-12.

Abstract: This article provides a demographic and economic portrait of Canada's urban Aboriginal population. Findings are drawn from the Canadian Council on Social Development's Research Project "Urban Poverty in Canada." The statistics presented here state that Aboriginal lone-parent families face even greater challenges in obtaining an adequate income and that in all family categories, Aboriginal families experience

higher poverty rates than non-Aboriginal families. The author suggests that more research is needed to identify the additional factors that contribute to these disparities between Canada's Aboriginal and non-Aboriginal urban populations. Notes: Paper Prepared by the Centre for International Statistics at the Canadian Council on Social Development

Martin, M. (1985). Poverty and Child Welfare. In K.L. Levitt and B. Wharf (Eds.) (Ed.), *The Challenge of Child Welfare* (pp. 53-65). Vancouver: University of British Columbia Press.

Abstract: The author states that all available evidence from historical sources and recent studies indicates that poor families are disproportionately higher users of public child welfare services in Canada. This chapter outlines the three major rationales offered to explain this phenomenon - a psychological, a sociological, and a power-relationship analysis. Of these three, the first has been the most persistent. It postulates that the poor have a personality set with characteristics ill-adopted for success in our society. The second rationale proposes that economic and social stresses make the poor more vulnerable to personal, familial, and social breakdown. The third analysis focuses on the power relationship between the poor and the social intervention agencies, a relationship which puts the poor at a great disadvantage.

McIntyre, L., Connor, S. K., & Warren, J. (2000). Child Hunger in Canada: Results of the 1994 National Longitudinal Survey of Children and Youth. *Canadian Medical Association Journal*, 163, 961-965.

Abstract: Background: In Canada, hunger is believed to be rare. This study examined the prevalence of hunger among Canadian children and the characteristics of, and coping strategies used by, families with children experiencing hunger. Methods: The data originated from the first wave of data collection for the National Longitudinal Survey of Children and Youth, conducted in 1994, which included 13 439 randomly selected Canadian families with children aged 11 years or less. The respondents were asked about the child's experience of hunger and consequent use of coping strategies. Socio-demographic and other risk factors for families experiencing hunger, use of food assistance programs and other coping strategies were analyzed by means of multiple logistic regression analysis. Results: Hunger was experienced by 1.2% (206) of the families in the survey, representing 57 000 Canadian families. Single-parent families, families relying on social assistance and off-reserve Aboriginal families were overrepresented among those experiencing hunger. Hunger coexisted with the mother's poor health and activity limitation and poor child health. Parents offset the needs of their children by depriving themselves of food. Interpretation: Physicians may wish to use these demographic characteristics to identify and assist families with children potentially at risk for hunger.

Miko, Roselle and Thompson, Shirley (2004). Pay the Rent or Feed the Kids? *Women & Environments International Magazine*, 14991993, Spring/Summer 2004.

Abstract: If you had to choose between paying the rent or feeding the kids, what would you choose? For Louise and Charmaine, two Aboriginal women living in poverty and poor housing in Winnipeg, Manitoba, these are their daily life choices (names, locations, and personal identifying information have been removed to protect the identities of the women.). Both women ranked affordable housing as their main priority, closely followed by food for their children. For these women, everything, including access to services such as affordable food and transportation, community, and maintaining some control over their lives revolves around affordable housing. Their stories are those of many Aboriginal women throughout Canada and especially in Manitoba.

Ontario Federation of Indian Friendship Centres (2003). *Child Hunger and Food Insecurity Among Urban Aboriginal Families*. Toronto, ON: Ontario Federation of Indian Friendship Centres.

Abstract: The objectives of this study were: to determine the prevalence of food insecurity among urban Aboriginal families; to look at the physical and psychological impact of food insecurity on Aboriginal children and their parents; to examine the relationship between food security and school performance of Aboriginal children and youth; and to examine the relationship between food insecurity and child welfare intervention among Aboriginal peoples. The study employed literature, questionnaires, and key informant interviews, drawing on a total of 508 participants from twenty-three cities in Ontario. Includes recommendations for "Federal and provincial government; immediate program enhancements; "Aboriginal organizations and First Nations"; and "Co-operative Policy Responses."

Ontario Federation of Indian Friendship Centres (2000). *Urban Aboriginal Child Poverty: A Status Report on Aboriginal Children and their Families in Ontario*. Toronto, ON: Ontario Federation of Indian Friendship Centres.

Abstract: This is a study on the extent and impact of poverty on Aboriginal children and their families in urban centres in Ontario. The study is based primarily on qualitative research methods, drawing on four sources of information: literature about child poverty as it relates to Aboriginal children; key informant interviews with front-line workers and parents, staff and parent focus groups; and focus groups with senior staff of the OFIFC. Includes recommendations for "immediate program enhancements", "First Nations and other Aboriginal organizations", and "co-operative policy responses."

Pranteau, D. (2002). *Aboriginal Homelessness: Planning in the GVRD 2001*. Ottawa, ON: Human Resources Development Canada.

Abstract: The purpose of this report is to provide a summary of the community planning process that was conducted between November 2001 and January 31, 2002 concerning homelessness of urban Aboriginal people in the three identified Sub Regions of the 28 municipalities and First Nations reserves/communities in the Greater Vancouver Regional District (GVRD). The Aboriginal Homelessness Steering Committee (AHSC) with Lu'ma Native Housing Society hosting the contract commissioned this community planning process. Human Resources Development Canada (HRDC) funded the community planning consultation under the federal government of Canada's Homelessness Initiative, Supporting Community Partnerships Initiative (SCPI). This review was undertaken utilizing the principles of the nine components of the community planning process recommended by SCPI and within the context of the Greater Vancouver Regional Plan on Homelessness 2001 and the Aboriginal Homelessness Report, United Native Nations 2001. Given the complexity of homelessness in general and of Aboriginal homelessness specifically, this report was written within the context of a number of significant methodological challenges. These challenges are highlighted in section 12 of this Report. While this report offers some excellent information regarding the needs and the priorities of the Aboriginal homeless population within the GVRD, it should not be considered definitive analysis on homelessness, assessment on the gaps in services and programs; and in priority-setting of the Aboriginal homelessness issue in Greater Vancouver.

Pulkingham, J. & Ternowetsky, G. E. (1997). *Child and Family Policies: Strategies, Struggles and Options*. Fernwood Publishing.

Abstract: The papers in this collection address the changing context of child and family policies which have been ushered in by the Liberal government's social security review. The contributions analyze the implications of government policy shifts showing how they are particularly devastating for children of law income, welfare, First Nations and single parent families. They suggest policy options and some directions that advocacy groups might take in developing a politics of influence.

Richards, J. (2001). *Neighbors Matter: Poor Neighborhoods and Urban Aboriginal Policy*. Ottawa, ON: C.D. Howe Institute.

Abstract: This commentary reviews census evidence on social outcomes in the eight Canadian cities with the largest Aboriginal populations. Particularly in western Canada, Aboriginal peoples live disproportionately in the poorest of urban neighbourhoods, neighbourhoods that display characteristics associated with the ghettos of US cities. The Canadian city with the highest concentration of Aboriginal peoples in poor neighbourhoods is Winnipeg. In general, education levels and employment rates for Aboriginal people who live in

poor neighbourhoods are well below those for Aboriginal peoples in non-poor neighbourhoods, which, in general, are below those for non-Aboriginal peoples. The greatest concerns are the effects that harsh neighbourhoods have on children, whose choices in adolescence can have lifelong consequences.

Serge, L., Eberle, M., Goldberg, M., Sullivan, S., & Dudding, P. (2002). *Pilot Study: The Child Welfare System and Homelessness among Canadian Youth.* Ottawa, ON: National Homeless Initiative.

Abstract: This Canadian Pilot study was designed to contribute to a more thorough understanding of the relationship between youth who have been in the care of child welfare and youth homelessness in Canada.

Silver, J. (2000). *Solutions that Work: Fighting Poverty in Winnipeg.* Winnipeg: Canadian Centre for Policy Alternatives and Halifax: Fernwood Publishing.

Abstract: The explosive and dramatic growth of poverty in Winnipeg, and strategies for combating poverty, are the subject of this collection. Some of the chapters discuss the severity and the consequences of poverty; others describe policy solutions, with a particular emphasis on community-based solutions. Included are chapters on: the growth and incidence of poverty in Winnipeg; the impact of poverty on, and community economic development strategies being developed by, Winnipeg's Aboriginal community; community-based schooling as a response to inner city poverty; the experience with workfare in Manitoba; the importance of the minimum wage in combating poverty; and a wide range of small but innovative and exciting community development alternatives which are proving their worth in Winnipeg's inner city. While the focus is on Winnipeg, and particularly Winnipeg's inner city, where poverty levels are astonishingly high and still rising, the patterns analyzed and the policy alternatives offered are applicable to communities across Canada.

Skelton, I. (2002). Residential Mobility of Aboriginal Single Mothers in Winnipeg: An Exploratory Study of Chronic Moving. *Journal of Housing and the Built Environment*, 17, 127-144.

Abstract: The author reviews literature on residential mobility giving particular attention to the choice-constraint framework predominantly utilized, and arguing for a more inclusive approach in the study of marginalized populations. Then it reports on mobility patterns in inner city Winnipeg, Canada in order to illustrate the discussion, beginning with a description of archival mobility data from the national Census and from the local school board. Next, semi-structured and in-depth interviews with highly mobile single mothers of Aboriginal origin are presented to describe and analyze mobility experiences of this group. The interview material is interpreted to suggest that moving behaviour is underlain by rationalities related to Aboriginal identity in the city, and to a willingness and capacity for action in face of dire social circumstances, observations that might not emerge from choice-constraint analysis. Finally, some consequences for further studies and for policy are identified.

The Canadian Council on Social Development (2001). *Recreation and Children and Youth Living in Poverty: Barriers, Benefits and Success Stories.* The Canadian Parks and Recreation Association.

Abstract: The benefits of participation in recreation and physical activity are well documented. Children can learn motor skills, social skills and creativity through physical activity and play. Physical activity also improves or enhances self-esteem, academic performance, peer and family relationships and prevents/reduces disease, violence, and negative behaviors such as smoking and substance abuse. These outcomes support our belief that recreation and physical activity is a prime contributor to the healthy development of children and youth. Children and youth, especially Aboriginal children and youth, living in poverty often can not benefit from the outcomes offered through participation in recreation and physical activity. They face many barriers that restrict access to quality recreation and physical activity opportunities. Some of these barriers include lack of transportation, family support, awareness, safe places to play, childcare and inadequate or no facilities in the community. In order to advance the strategy areas, the Task Group identified the need to: (1) Examine the extent to which children and youth living in poverty participate in recreational activities, the barriers or constraints to participation that they face, and the potential benefits they might enjoy through participation; (2) Undertake a process to identify successful Canadian strategies that engage and enable participation in recreational activity by children and youth living in poverty and conduct an assessment of individuals, organizations, or groups to determine the issues they face involving children and youth living in poverty in recreational activity.

Westerfelt, A. & Yellow Bird, M. (1999). Homeless and Indigenous in Minneapolis. In H. Weaver (Ed.), *Voices of First Nations People: Human Services Considerations*. New York: The Haworth Press, Inc.

Abstract: Indigenous peoples are overrepresented in the homeless population. This paper examines the extent to which homelessness and some of its possible antecedents and consequences differ for Indigenous peoples and majority whites residing in the city of Minneapolis. We conclude that being homeless and Indigenous in Minneapolis is a significantly different experience for this group than it is for majority whites. The cultural context of Indigenous homelessness reflects higher poverty and inconsistent patterns of employment. It also reflects higher support in family and friend relationships. Higher misuse of alcohol reflects personal

disability while lower use of mental health services reflects a structural disability. Discrimination is reflected in previous childhood and out-of-home placements (Journal Abstract). This is a continuing concern for Aboriginal individuals and families in larger urban centres such as Toronto, Winnipeg, Edmonton and Vancouver in relation to the socio-economic situation of Aboriginal peoples. Co-published simultaneously in the Journal of Human Behavior in the Social Environment, 2(1-2): 145-162.

Wright, M. C. (1999). Aboriginal Housing: A Feminist Perspective. *Canadian Home Economics Journal*, 49, 84-86.

Abstract: Examines social issues that characterize the ongoing crisis in housing for Aboriginal households in Canada. The author highlights the impact of substandard housing conditions on women and children (Journal Abstract).

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Theme 18: Research and Evaluation

Absolon, K. & Willett, C. (2004). Aboriginal Research: Berry Picking and Hunting in the 21st Century. *First Peoples Child & Family Review*, 1, 5-17.

Abstract: In this article is sues around research methodology specific to Aboriginal people will be discussed. A brief historical analysis lays a foundation for the need for unique research methodologies as it pertains to Aboriginal people both as re searched and researcher. Contemporary critiques by Aboriginal writers and communities will be presented in relation to the limitations and effects of Euro-western research methods. Finally, the authors will discuss issues, possibilities and responsibilities around conducting research as Aboriginal researchers

Alcoze, T. & Mawhiney, A. (1988). *Returning Home: A Report on Community-Based Native Human Services Project.* Sudbury, Ontario: Laurentian University.

Abstract: This book describes a project to develop a Native Human Services Program at Laurentian University. It is unique in that the researchers went to the Native peoples themselves to create a new curriculum to identify the knowledge, skills, characteristics, attitudes, and experience that social workers should have tin order to work effectively in Native communities

Balla, M., Shangreaux, C., & Rausch, C. (2002). *Review of the Services to Children in Care of the Yukon Territorial Government's Department of Health and Social Services.* Ottawa, ON: Child Welfare League of Canada.

Baskin, C. (2003). "Within the Outsider": Challenges of an Indigenous Pedagogue. *Native Social Work Journal*, 5, 172-184.

Abstract: Through this article the author takes readers on a personal journey. She shares how she was always the only one who appeared to be "different" while in school; an isolated, persecuted, sad student. Yet, she learned how to read and write from this place and this became her escape from the hurt. She indicates that the more she heard that she could not possibly be university material; the more determined she was to prove these naysayers as wrong. Her story is a familiar one for many Aboriginal people. Education has more often than not, been regarded as an "enemy" and a major tool of colonialism. For the author, becoming an educator in academia is become a powerful act of resistance and anti-colonial activity.

Basnett, C. M. (1995). *What Can we Learn from the Experiences of Ministry of Social Services Social Workers who Transferred Provincial Child Welfare Responsibility to First Nations Bands on Vancouver Island?* M.S.W. Dissertation, University of Victoria.

Abstract: The question asked in this thesis is "what can we learn from the experiences of Ministry of Social Services social workers who transferred provincial child welfare responsibility to First Nations Bands on Vancouver Island?" A qualitative design was chosen to gain insight into the experiences of the social workers who transferred responsibility to the Nuu-Chah-Nulth Tribal Council, and to discover, interpret and analyze those experiences. The research was guided in the use of this method by Sharan Merriam's A Qualitative Case Study."" Two lenses, colonialism and racism, were used to examine the workers' experience of transfer. The analysis of transfer is grounded in the literature on policy implementation. The findings suggest that transfer was successful and that the social workers' experience, commitment and knowledge of First Nations issues substantially mitigated the pervasive effects of racism and colonialism. For social workers who lack these characteristics, special provisions such as antiracist training is recommended.

Bennett, M. & Brown, I. (2005). Research Challenges for First Nations Child Welfare Agencies. *Canada's Children*, Winter, 38-39.

Abstract: A brief overview of some of the challenges faced by First Nations Child and Family Service agencies in Canada is discussed.

Bennett, M. (2004). Editorial: Learning the Process of Publishing "Voices and Perspectives" on Indigenous Knowledge in the Child Welfare Field. *First Peoples Child & Family Review*, 1, 2-4.

Abstract: Provides an overview of how the First Peoples Child & Family Review came about as well as a brief overview of the 10 articles contained within it.

Bennett, M. & Blackstock, C. (2002). *A Literature Review and Annotated Bibliography Focusing on Aspects of Aboriginal Child Welfare in Canada*. Winnipeg, MB: First Nations Child & Family Caring Society of Canada and the Center of Excellence for Child Welfare.

Abstract: This report provides a comprehensive overview of historical and contemporary issues in relation to Aboriginal child welfare issues in Canada. This is a multidisciplinary review of the child welfare field and includes a list of annotated resources that focus entirely on Aboriginal peoples and child welfare and social and socio-economic issues. This comprehensive and user friendly literature review and annotated bibliography has been prepared at the request of the First Nations Child & Family Caring Society of Canada as part of the research activities undertaken by the First Nations Research Site as noted in its 2002 Work Plan to the Centre of Excellence for Child Welfare. It was designed

to incorporate research and articles from all disciplines relevant to Aboriginal children, youth, and the well being of the Aboriginal family. This literature review includes many unpublished papers, program descriptions and reports produced by, or for, Aboriginal Child Welfare agencies, as well as resources from many provincial, state, and federal governments in Canada and the United States. In addition, this review includes a consideration of some of the research conducted and produced by Masters and Doctoral students within Canada in relation to matters that touch on child welfare and/or social related issues benefiting or impacting on all aspects and well-being of Aboriginal children, families and communities (Authors' Introduction). This literature review provides an extensive overview of Aboriginal ways of knowing and being prior to colonization as well as the processes, impacts of colonization, and efforts by Aboriginal communities to restore peace and harmony to their children, youth, and families.

Blackstock, C. & Bennett, M. (2003). *Policy Paper on Aboriginal Children*. Ottawa, ON: National Children's Alliance.

Abstract: This paper includes a contextual review of the history of Aboriginal children's experience in Canada with an overview of key issues for Aboriginal children and families. It also provides recommendations for improving the health and development of Aboriginal children, based on the framework provided in the United Nations' Convention on the Rights of the Child.

Blackstock, C. (2001). Restoring Peace and Harmony in First Nations Communities. In K. Kufeldt and B. McKenzie (Eds.), *Child Welfare: Connecting Research Policy and Practice*. Waterloo, ON: Wilfrid Laurier University Press.

Abstract: An overview of First Nations Child and Family Service research, policy and practice with an emphasis on the research and knowledge agenda emerging from the National Policy Review on First Nations Child and Family Services as well as from best practices of First Nations child welfare providers. Future directions for First Nations child and family service research, policy and practice are discussed.

Blackstock, C. & (In Press). Same Country: Same Lands; 78 Countries Away: An exploration of the nature and extent of collaboration between the Voluntary Sector and First Nations Child and Family Service Agencies in British Columbia. *First Peoples Child & Family Review*, 2.

Abstract: This paper looks at the voluntary sector which provides a myriad of important social supports to Canadians off reserve. The author of this research project sought to determine how accessible voluntary sector resources were for First Nations children, youth and families resident on reserve in British Columbia. Results of a provincial survey of First Nations child and family service agencies and child, youth and family

voluntary sector organizations indicate very limited access to voluntary sector services. Possible rationales for this social exclusion are examined and recommendations for improvement are discussed.

Bolaria, B. S. & Li, P. (1988). *Racial Oppression in Canada*. (2nd Edition ed.) Toronto: Garamond Press.

Boyko, J. (1995). *Last Steps to Freedom: The Evolution of Canadian Racism*. Winnipeg: Watson & Dwyer Publishing.

Bracken, D., Frankel, S., Hudson, P., & Taylor-Henley, S. (1998). *Culturally Appropriate Needs Assessment and Program Planning for Ojibway Adolescents.* Child and Family Services Research Group, University of Manitoba.

Brown, J. (2004). First Nations Children in the Elementary School Classroom as Socio-cultural Context for Normative Development: A Review of Research and Suggested Interventions for the School-Based Child and Youth Care Practitioner. *Journal of Child and Youth Care*, 10, 23-32.

Browning, R. & Van de Sande, A. (1999). Long-term Evaluation of Health-Transfer Initiatives: Major Findings. *Native Social Work Journal*, 2, 153-162.

Budgell, R. (2003). Evaluating Miracles: Challenges in Evaluating the Aboriginal Head Start Program. In K. Kufeldt & B. McKenzie (Eds.), *Child Welfare: Connecting Research, Policy, and Practice* (pp. 123-132). Waterloo, ON: Wilfrid Laurier University Press.

Abstract: This chapter focused on the evaluability difficulties in designing the impact phase of the Aboriginal Head Start evaluation. Aboriginal Head Start (AHS) is a community-managed preschool program for First Nations, Inuit and Métis children and their parents living in urban centres and northern communities. The author indicates that designing and delivering national process and outcome evaluations for this program proved to be challenging, but has taught that devising an appropriate evaluation requires a serious question of how to evaluate government programs for Aboriginal people.

Caldwell, B. (1967). *A Research Study of the Child Care Program at Nine Residential Schools in Saskatchewan*. Ottawa, ON: Report prepared for the Department of Indian Affairs by Canadian Welfare Council of Canada.

Canadian Association of Social Workers (1994). The Social Work Profession and the Aboriginal Peoples: CASW Presentation to the Royal Commission on Aboriginal Peoples. *The Social Worker*, 158.

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DiGangi & Jones (1988). *Social Development and First Nation Jurisdiction: Comprehensive Research Report.* Prepared for the Assembly of First Nations Aboriginal Strategic Initiative. Ottawa, ON: Assembly of First Nations.

Drakul, M. (1999). *Evaluation of the Anishinaabewin Project: A Service Coordination Agreement between West Region Child and Family Services and Winnipeg Child and Family Services Central Area (Manitoba).* M.S.W. Dissertation, University of Manitoba.

Abstract: The author of this dissertation notes that coordination has been a topic of interest to practitioners for several decades, and regardless of their specific motives or interests, most administrators, clients and legislators agree that increased coordination of public service is necessary. Having recognized the need for coordinated services on behalf of the First Nation children and families from the West Region Child and Family Services and Winnipeg Child and Family Services, Central Area signed a Service Coordination Agreement in November 1996. The Agreement was signed with the purpose of establishing principles and processes for coordinating the delivery of services between these two agencies to this specific target population. It was hoped that this would address some of the barriers related to the implementation of the Native Child Placement protocols. The purpose of this practicum was to evaluate the Service Coordination Agreement, with a view to exploring coordination as a process and develop skills in the application of program evaluation. The objectives of the practicum were to investigate a model of coordination established between WRCFS and WCFS Central to contribute to the knowledge base of the use of coordination and collaboration in the field of child welfare. The practicum involved designing an evaluation f the interagency coordination between WRCFS and WCFS Central, which included a review of the development of the Service Coordination Agreement. Particular attention was paid to the assessment of the development and maintenance of inter-organizational relationships using Van de Ven's framework. The study results provided insight into the development and the model of coordination that evolved between the two agencies.

First Call and Youth Coalition (1996). *An Overview of Child and Youth Issues in British Columbia.* Vancouver BC: First Call.

Fong, R. & Furuto, S. B. C. L. (2001). *Culturally Competent Practice: Skills, Interventions, and Evaluations.* Allyn & Bacon.

Abstract: This comprehensive text discusses how to work with clients of four major ethnic backgrounds: African-American; Latino/Hispanic-American; First Nations People; and Asians and Pacific Islanders. The text shows students how to approach helping by first understanding the world view of each of these groups. Each chapter includes indigenous strategies and/or a bi-culturalization approach to assessments, interventions, and evaluations. Levels of practice include individuals, families, organizations, and communities. Each chapter includes case vignettes that illustrate the helping strategies.

Fontaine, P. (1998). *Modern Racism in Canada.* Kingston, ON: School of Policy Studies, Queen's University.

Abstract: In Modern racism in Canada, the author puts racism in perspective. He defines racism and discusses both overt and covert forms. He describes what racism looks like from the Aboriginal point of view and the impact it has on Aboriginal lives. Barriers to solutions are identified. This short, ten page booklet provides the non-Aboriginal reader with a new point of view in regards to racism in Canada and the claim that it does not exist. The ways in which racism permeate the lives of Canadians is explored. This is a great introduction and primer.

Ford, S. (2000). *Women Who Drink: A Critical Consideration of Press Coverage, 1978-1998.* Thesis (M.S.W.)--Carleton University.

Abstract: Articles about women and drinking that appear in the daily press often focus more attention on their socially-constructed role of mother than on their physical or medical needs. This research involves statistical and content analyses of 149 newspaper articles about women and drinking that appeared in seven Canadian daily newspapers at various intervals between 1978 and 1998. The research explores the effect on the tone of the article of a number of variables, including: the sex of the journalist, the sex, race, employment and socio-economic status of the drinker, and the sources. Articles in the 1990s are generally sensationalized, as opposed to the more compassionate coverage of the 1970s. Articles are more likely to be negative than positive, and when the drinker is an Aboriginal woman the article is often patronizing and laden with moral judgment (Author Abstract).

Gilchrist, L. (1997). Aboriginal Communities and Social Science Research: Voyeurism in Transition. *Native Social Work Journal*, 1, 69-85.

Abstract: This paper examines the relationship of research to Aboriginal peoples and reveals a curious paradox. Volumes of research have been produced and generated about Aboriginal peoples but very little research has been produced by Aboriginal peoples about themselves. This paper reviews concerns about social science research with Aboriginal communities in Canada. It briefly examines two different paradigms of research, using quantitative scientific method and qualitative participatory research as examples. This is followed by an examination of two contrasting approaches within the same paradigm research, using the example of conventional ethnography and critical ethnography. This is done to show that ethnography, the study of cultures, can be done in a manner which empowers, and that ethnography can

also be used in a critical manner to emancipate and to actively work for social change. This paper illustrates how critical science can be more appropriate to the needs of Aboriginal communities in their movement toward self-government. The paper concludes with a discussion of some of the issues that must be considered in conducting research in Aboriginal communities.

Hanselmann, C. (2003). *Shared Responsibility: Final Report and Recommendations of the Urban Aboriginal Initiative.* Canada West Foundation.

Abstract: One of the issues identified in the Western Cities Project was the lack of research in public policy as it relates to urban Aboriginal people in major western Canadian cities. The Urban Aboriginal Initiative was developed as a result. The Urban Aboriginal Initiative identified key policy areas, explored policy options and alternatives, highlighted practice ideas, and promoted dialogue about urban Aboriginal issues. This report shares the major findings of the initiative and contributes recommendations regarding public policy and urban Aboriginal peoples. The report concludes that a public policy is in dire need, but such a policy should engage the urban Aboriginal community if it is to be successful. The report also highlights the lack of governmental responsibility for the urban Aboriginal policy and population. Such a policy will need to be intergovernmental; a shared responsibility of coordination and cooperation is needed.

Hansen, S. & Van Fleet, J. (2003). *Traditional Knowledge and Intellectual Property: A Handbook on Issues and Options for Traditional Knowledge Holders in Protecting their Intellectual Property and Maintaining Biological Diversity.* New York, NY: Centre for Science and Environment.

Abstract: This handbook explores the important issue of protecting Indigenous knowledge and provides practical guidance to holders of traditional knowledge on how to protect it.

Hudson, P. & McKenzie, B. (1984). *Evaluation of Dakota Ojibway Child and Family Services: Final Report.* Prepared for Dakota Ojibway Child and Family Services & Evaluation Branch, Corporate Policy Department of Indian Affairs and Northern Development. Winnipeg, MB: University of Manitoba, Faculty of Social Work.

Hudson, P. & McKenzie, B. (1984). *Evaluation of Dakota Ojibway Child & Family Services.* The Evaluation Branch, Department of Northern and Indian Affairs.

Hudson, P. & Taylor-Henley, S. (1995). First Nations Child and Family Services, 1982-1992. *Canadian Social Work Review*, 12, 72-84.

Abstract: The authors explore the rapid expansion and progress of Native child and family service agencies from

the early to the 1980s to the current period which the authors term as "stagnant." The authors note that very few agreements have been concluded since Indian affairs conducted a review of the costs of the services provided by these agencies. They note that general inattention on the part of key stakeholders to the many issues involved in the implementation of these services has been a major factor inhibiting the ability of the new systems to move smoothly and continuously forward. The degree of difficulty faced by Aboriginal agencies in the social arena as well as First Nation and federal reluctance to confront the difficulties associated with moving out of the current period of stagnation is alluded to. Many of the difficulties faced in moving forward acknowledge that there are severe social and economic damage and widespread pathologies arising from the colonized and marginalized status of Aboriginal people within Canada, the preoccupation with pathology of non-Aboriginal peoples regarding the statistics on Aboriginal peoples and the classification of Aboriginal peoples as "social problems." Such preoccupation leads one from seeking new ways to build on strength and resources. Federal reluctance to moving ahead was identified as relating to the Section 88 of the Indian Act debate along with federal offloading of responsibility and funding to the provinces. Cost containment and narrowing the mandate of Aboriginal child and family services (as a last resource measure to protect the health and safety of a child judged as at risk) was also seen by the authors as contributing to the federal reluctance to move ahead.

Hudson, P. (1997). First Nations Child & Family Services: Breaking the Silence. *Canadian Ethnic Studies*, 29, 161-173.

Abstract: This paper looks at the changes brought about during the seventies and eighties regarding various Tripartite Agreements signed by many First Nations Child and Family Service agencies (FNCFS) in Canada. In many respects these agreements and their implementation represented a dramatic breakthrough in self-determination and control over a vitally important service. On the other hand, the new FNCFS agencies faced the formidable task of providing services to a population base which has experienced social disruptions to the social fabric of its communities arising out of the history of colonialism and dispossession. This paper observes that the full potential of many of these agencies cannot be realized because there is too much reluctance on the part of communities and leaders to acknowledge the real degree of difficulty faced by the agencies in providing services to its colonized constituents. This is further compounded by the fact that FNCFS agencies have limited control over their destinies, as well as complicity by the non-Aboriginal signatories in denying the enormous struggles confronting these new agencies. The basis for this paper was conducted for the Royal Commission on Aboriginal peoples in tracing the governance and structure of First Nations Child and Family Services. In addition, the paper draws on several prior pieces of evaluation research and subsequent

reflections upon the findings.

Hudson, P. & Taylor-Henley, S. (1987). I*ndian Provincial Relationships in Social Welfare: Northern Issues and Future Options*. Winnipeg, MB: Faculty of Social Work, University of Manitoba.

Abstract: This paper is the precursor to the journal article published by the School of Social Work in Canadian Public Policy in 1992. This paper essentially reports on the findings of an evaluation that was based on the tripartite child welfare agreements between Canada, Manitoba and northern First Nations communities. The authors presented three models of Aboriginal self-government that are characterized by varying degrees of control. It suggests that First Nations governments have sovereign powers over laws, policies, procedures, and standards of their services and that the provincial government has no jurisdiction over First Nations child welfare. This is an informative piece of literature that gives the reader an idea of the developments in Manitoba and the issues regarding self-government over social child welfare. The writers provide a framework of definitions for varying degrees of self-government which is helpful for understanding further reading on the subject of self-government in relation to child welfare.

Hudson, P. (1994). *Politics and Program: A Case Study of a First Nations Child and Family Service Agency.* Ottawa: Royal Commission on Aboriginal Peoples.

Abstract: This study was commissioned at the request of the Royal Commission on Aboriginal Peoples. It focuses only on issues of governance and structures in relation to Southeast Child and Family Services agency in Manitoba. It is separated into three areas: (1) internal governance of the agency itself; (2) structural relationships between the agency and the province; and (3) structural relationships between the agency and the federal government. A number of recommendations were aimed at the agency and the provincial and federal governments.

Hudson, P. & McKenzie, B. (1980). *Report on the Prevention Services Project of the Family and Children's Services of the District of Rainy River.*

Hudson, P. (1998). First Nations Child and Family Services: Healing the Silence. *Canadian Ethnic Studies*, 29, 61-73.

Hunsberger, B. (1976). Racial Awareness and Preference of White and Native Children. *Canadian Journal of Behavioral Sciences*, 10, 176-179.

Isitt, J. & Roberts, B. (1987). *An Assessment of Services Delivered Under the Canada-Manitoba-Indian Child Welfare Agreement.* Winnipeg, MB: Prepared for Coopers & Lybrand.

James N.Docherty and Associates (1992). *A Comprehensive Review of Payukotayno: James and Hudson Bay Family Services.* Unpublished Paper.

Jull, P. (1985). The Aboriginal Option: A Radical Critique of European Values. *Northern Perspectives*, 13, 10-12.

Kanuha, V. K. (2000). "Being" Native Versus "Going Native": Conducting Social Work Research as an Insider. *Social Work*, 45, 439-447.

Abstract: The increasing cultural diversity among professional social workers has resulted in the need to examine critically some of the earlier notions about the epistemology, ontology, and methodology of social work research and practice. One outcome of these analyses about how and by whom research projects are carried out is the emergence of "native," "indigenous," or "insider" research in which scholars conduct studies with populations and communities and identity groups of which they are also members. This article reports the work of a native social work researcher who conducted an ethnographic study with her social identity group. The complex and inherent challenges of being both an insider with intimate knowledge of one's study population and an outsider as researcher are explored. Implications for social work research and practice with regard to native social work perspectives and methods also are discussed.

Kastes, W. G. (1993). *The Future of Aboriginal Urbanization in Prairie Cities: Selected Annotated Bibliography and Literature Review on Urban Aboriginal Issues in the Prairie Provinces*. Winnipeg, MB: Institute for Urban Studies.

Abstract: This report examines the available literature on urban Aboriginal issues in Canada as at 1993. It contains annotations for 121 publications dealing with many of the social, economic, political and historical issues surrounding the urbanization of Aboriginal peoples. It also contains an assessment of the literature including a summary of consistent themes, important findings of past researchers and an examination of data sources and research methodologies.

Kelly, D. L. (2000). *A Phenomenological Study of the Lived Experience of Culturally Sensitive Care in a First Nation Community.* Thesis (M.N.) -- University of Victoria.

Abstract: In this study effort is made to examine the lived experience and perceptions of four Aboriginal women who accessed a health care service (Tsewultun Health Centre of the Cowichan Tribes in British Columbia) designed for a native population. The study examines five main themes that are relevant to all four women. These include: identity as an Aboriginal woman, experiences of racism, perceptions of culture, societal systems and relationships of Tsewultun Health Centre. The thesis concludes that because Aboriginal culture is in an ongoing state of evolution, services and ways of caring must be culturally sensitive to effectively deal with the transitional nature of Aboriginal culture.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Koster, A., Morrissette, V., & Roulette, R. (2000). *Aboriginal Child Welfare Review Comprehensive Report.* Distribution Version. Ontario: Ministry of Community and Social Services.

Krane, J. (1997). The Gove Report and First Nations Child Welfare. In J.Pulkington & G. Ternowetsky (Eds.), *Child and Family Policies: Strategies, Struggles and Options.* Halifax, ON: Fernwood Publishing.

Lam and Associates (1997). *Healthy Families Arizona: Evaluation Report, 1992-96.* Prepared for the Arizona Department of Economic Security, Arizona.

MacDonald, F. (2004). *Restructuring Rights: Exploring the Implications of Privatization for Minority-Rights Based Initiatives.* Paper presented at the Annual Meeting of the Canadian Political Science Association, June, 2004.

Abstract: This paper explores some of these 'actual effects' by critically examining the case of First Nations groups in Canada and their 'right' to autonomous child welfare services.

MacDonald, K. (2000). *First Nations Summit Action Committee for First Nations Children and Families: Discussion Paper, Phase Two, Options to Address Issues Identified in Phase One.* North Vancouver, BC: First Nations Summitt.

Maidman, F. (1996). *Mooka'am Children's Circle Program: An Evaluation.* Unpublished Report.

Maidman, F. (1998). *The Aboriginal Prenatal Program: An Evaluation.* Unpublished Report.

Maidman, F. & Conchelos, G. (1991). *Towards a Valued Life-Style: A Needs Assessment and Planning Paper for Native People in Simcoe County and York Region.* Unpublished Report.

Maidman, F. (1996). *Working Towards Community Well-Being at Gabriel Dumont: An Evaluation of the Community Watch Program.* Unpublished Report.

Mandamin, A. (2003). Being a Native Researcher in Your Own Community. *Native Social Work Journal*, 5, 294-298.

Abstract: Demonstrating from personal experience, the author states that obtaining community permission and ensuring that the research being undertaken in the community is truly participatory. She indicates that what needs to be addressed from the outset may include western ethics of "doing" research but not to the neglect of community and culture-specific ways of "finding out things." An effective and culture-based approach to research ought to be grounded in a holistic methodology. Personal attributes of the researcher also ought to be taken into consideration. Allocation of time and place is another important aspect of consideration when it comes time to conduct interviews. Mandamin's paper is designed to encourage people to think carefully about what they are doing when engaging Aboriginal communities in research.

McKenzie, B., Seidl, E., & Bone, N. (1995). Child and Family Service Standards in First Nations: An Action Research Project. *Child Welfare League of America*, LXXIV, 633-653.

Abstract: This collaboratively written article by Professor McKenzie, the late Ester Seidl, former Child and Family Services Advisor for West Region Child & Family Services (WRCFS) and WRCFS Worker, Norman Bone, maintain that decentralized, community-based child and family services have been provided by First Nations agencies since the mid-1980s. Attention focused on the development of culturally specific standards or practice that can become the basis for culturally appropriate services and First Nation legislation in child welfare. The authors' article summarizes the findings from a participatory research process conducted in 8 Manitoba First Nation communities. The results of this research support important differences concerning the causality of child welfare problems, the definition of key child welfare concepts, and the place of cultural values and practices in intervention. It is also significant that many of the views about good child welfare practice as similar to those in mainstream society.

McKenzie, B. (1999). Connecting Policy and Practice in First Nations Child and Family Services: A Manitoba Case Study. In Jane Pulkingham and Gordon Ternowetsky (eds.) (Ed.), *Child and Family Policies: Strategies, Struggles and Options.* Halifax, NS: Fernwood Publishing.

McKenzie, B. (1991). Decentralization in Winnipeg: Assessing the Effects of Community-Based Child Welfare Services. *Canadian Review of Social Policy,* 27, 57-66.

McKenzie, B. (1997). Developing First Nations Child Welfare Standards: Using Evaluation Research within a Participatory Framework. *Canadian Journal of Program Evaluation*, 12, 133-148.

Abstract: Program evaluation in aboriginal communities requires a participatory approach that recognizes the importance of culture and promotes mutual learning. Despite the articulation of principles and models that support this approach, the implementation of evaluation studies often reflects a more conventional model stressing the role of the expert and a deductive approach to knowledge development. The evaluation research project summarized in this article was designed and implemented to develop culturally appropriate child and family service standards in First Nations communities using a community-based participatory research model. Process and outcome benefits were achieved by utilizing multiple focus group interviews in the first phase and adapting

these strategies in a combined feedback and consultation phase following preliminary data analysis.

McKenzie, B. (1994). *Evaluation of the Pilot Project in Block Funding for Child Maintenance*. Winnipeg: West Region Child and Family Services.

Abstract: Growing awareness of the child welfare system's colonizing effects in First Nations communities in the late 1970s and early 1980s led to the signing of a Master Agreement by Manitoba First Nations, the government of Manitoba, and the government of Canada in 1982. This Agreement paved the way for the transfer of administrative control of child welfare services to tribal council authorities in the province, and in 1985 West Region Child and Family Services, serving nine First Nations reserves, became a fully mandated child and family service agency. This agency paid special attention to assessing the impact of the conventional child welfare system on family and community life, and impact represented by the loss of hundreds of children from their families and communities, and by the presence of powerlessness within many of these families and communities. This led to the adoption of four key philosophical principles which are used as guidelines for policy development with this new agency. These principles, which may be expressed as value criteria, are Aboriginal control, cultural relevancy, community-based services, and a comprehensive team-oriented approach to service delivery. Thus, a service model has been adopted that relies on local staff working with local child and family service committees who has considerable authority. Specialized service teams have also been developed to provide support and back-up services to local staff. In addition, the agency adopts a broach approach to child and family services by undertaking initiatives in day care, family violence intervention and community development. Cultural relevancy shapes policy development through such things as an emphasis on hiring Aboriginal staff, providing culturally relevant staff training, and incorporating the wisdom of Elders. Furthermore, the agency has played a leadership role in developing culturally appropriate foster homes, including the widespread use of extended family care. The agency is managed by a Board of Chiefs, but there are also extensive efforts to incorporate a broader level of community participation in policy development. For example, an Operational Planning Workshop is held every two years in which representatives from each community engage with agency staff in identifying new service needs and priorities. Today, very few children require care outside their community or their culture, and an external evaluation has demonstrated that the agency provides both a high standard of service quality and a supportive, sustaining work environment for its staff.

McKenzie, B. (1999). *Evaluation of the Pilot Project on Block Funding for Child Maintenance in West Region Child and Family Services: A Second Look (Final Report)*. Winnipeg,

MB: Child and Family Services Research Group, University of Manitoba.

McPherson, D. H. & Rabb, J. D. (1 A.D.). *Indian from the Inside: A Study in Ethno-metaphysics.* Thunder Bay: Lakehead University, Centres for Northern Studies, Occasional Paper #14.

McShane, K. E. & Hastings, P. D. (2004). Culturally Sensitive Approaches to Research on Child Development and Family Practices in First Peoples Communities. *First Peoples Child & Family Review*, 1, 33-48.

Abstract: This paper focuses on highlighting some of the concerns that need to be addressed in conducting psychological research with First Peoples children and families. The extensive literature on healthy child development and family practices in Caucasian families is contrasted with the limited perspective on First Peoples families. We suggest that this is, in part, due to an unnecessary focus on problem behaviours of children from First Peoples communities. We contend that it is imperative for developmental psychologists to adopt a new perspective, by acknowledging the strengths and competencies of First Peoples families, and using more culturally-sensitive approaches to working with First Peoples.

Mid-Canada Television. (1991). *Indian Children and the Welfare System* (Video).

Abstract: Documents the suffering of Native children (& their parents) resulting from the welfare system policy of removing First Nations children from family and community to be placed in non-aboriginal foster homes. Pt. 1 features interviews with survivors of such assimilation tactics. Pt. 2 profiles the following: the Native Child & Family Services organization, a social service agency run by aboriginals for aboriginal children; and a white couple who are determined to safeguard the family/community/cultural ties of the two Native children they have adopted (video, 50 minutes)

Miskelly, M. (1999). *Teen Pregnancy and Low Birth weight Infants: An Analysis of Three Regions in Northern British Columbia.* Thesis (M.Sc.)--University of Northern British Columbia.

Abstract: Teen age women are expected to be at higher risk of bearing both premature and low birth weight infants. Within the North West Health Region of British Columbia an unexpectedly low number of low birth weight infants are born to teen mothers. Factors that influence the risk of both premature and low birth weight infants to teen women were reviewed and a study was conducted to examine whether the observation of reduced numbers of low birth weight infants is statistically reliable. British Columbia provincial data from the Ministry of Health and Ministry Responsible for Seniors from 1987 to 1996 for both live births to teens (10-19 years) and

low birth weight infants (<2500 grams) were analyzed to determine if a significant difference exists within the North West Health Region of British Columbia. The Upper Island/Central Coast Health Region and Northern Interior Health Region were used for comparison due to their similar profile of being rural communities with forestry as a prime economic base. The North WestHealth Region of British Columbia had significantly fewer low birth weight infants born to teen mothers as determined by chi square and odds ratio analyses. These results indicate that a unique situation exists within the North West Health Region which cannot be attributed to chance alone. No specific measures have been identified as pivotal in mitigating low birth weight of infants born to teen mothers. Many potential possibilities exist which require further investigation.

Moffat, T. (1994). Infant Mortality and Cultural Concepts of Infancy: A Case Study from an Early Twentieth Century Aboriginal Community. *Journal of Prenatal and Prenatal Psychology and Health*, 8, 259-273.

Abstract: Explores the impact of infant death on cultural perceptions of infancy, using data from a study of infant mortality in a Canadian Aboriginal Cree-Ojibwa community, 1910-1939. A very high overall rate of 249 infant deaths per 1,000 live births was recorded for this period. The competing cultural constructs of infancy among the Aboriginal community members and the Euro-Canadian government bureaucrats are examined from an anthropological perspective. It is suggested that high infant mortality contributed to a delay in the point at which personhood was conferred on the infant. Differing cultural perceptions surrounding infant death provided the Canadian government with rationale to contest Aboriginal autonomy over child welfare. (PsycINFO Database Record (c) 2004 APA, all rights reserved)

Montreal Lake Cree Nation Child and Family Agency Inc. & Saskatchewan Community Resources and Employment (2003). *The "Baby Andy" Report: Examination of Services Provided to Baby Andy and his Family.* Regina, SK: Saskatchewan Community Resources and Employment.

Abstract: This report is a summary of a review of a case where a 20 month old child experienced life threatening injury as a result of child maltreatment. The child known as "Baby Andy" and his family had received services from the Saskatchewan provincial child welfare system and the Montreal Lake Cree Nation Child and Family Services Agency. Recommendations resulting from the review are consistent with the findings of the Joint National Policy Review on First Nations Child and Family Services completed by the Assembly of First Nations and the Department of Indian and Northern Affairs in June of 2000. The recommendations are organized under six theme areas: (1) communications and information sharing; (2) staff-turnover, training and supervision; (3) accountability; (4) case management and practice; (5) coordination of services; and (6) government support.

Nabigon, H. & Waterfall, B. (1995). An Assessment Tool for First Nations Individuals and Families. In F. Turner (Ed.), *Social Work Treatment: Inter-Locking Theoretical Approaches*, 4th Edition Ed. New York, NY: Free Press.

Nadjiwan, S. & Blackstock, C. (2003). *Caring Across the Boundaries: Promoting Access to Voluntary Sector Resources for First Nations Children and Families.* Ottawa, ON: First Nations Child & Family Caring Society of Canada.

Abstract: First Nations child and family service agencies (FNCFSA) in Canada have expressed concern about the lack of culturally based quality of life and prevention services available to children, youth, and families resident on reserve to redress the significant impacts of colonization. As the voluntary sector (VS) provides a myriad of valuable support services to children and families in Canada, this national survey study explored the nature and extent of access to voluntary sector services by First Nations children, youth, and families' resident on reserve. Research findings indicate that, although FNCFSA and the child, youth, and family serving voluntary sector organizations (VSO) share an interest in ensuring on reserve residents have access to these vital community supports, there is currently very little evidence that voluntary sector organizations are providing services to on reserve residents. Furthermore, voluntary sector funding provided to on reserve culturally based voluntary organizations is minimal. Recommendations to promote collaboration between FNCFSA and the voluntary sector, and for the development of culturally based voluntary organizations on reserve are discussed.

Native Counselling Services of Alberta (2001). *A Cost-Benefit Analysis of Hollow Water's Community Holistic Circle Healing Process.* Ottawa, ON: Aboriginal Corrections Policy Unit, Solicitor General of Canada.

Abstract: Clearly, Aboriginal culture, value-system and process differ significantly from the dominant society. In order to perform research that is ethical, careful and thorough, comparable linkages between Justice and Aboriginal criteria must be explored in different ways. The real value of CHCH work can only be identified by the community members impacted by the healing process; typically, however, the benefits of this process have not been acknowledged nor measured by the dominant society. Yet, the benefits of the CHCH activity have touched all aspects of life in Hollow Water, many of which cannot be given a specific dollar value. It is very difficult, if not impossible, to adequately place a dollar value on the depth, quality, commitment and sustainability of the substantial healing work achieved in Hollow Water, and the impressive track record CHCH holds. To overcome what appears to be a significant obstacle, the research team collaborated with the

community to develop a common understanding of the CHCH research & healing process with community members and to express the core elements/dynamics/process of CHCH healing activity. This collaboration resulted in a clear comparison of some aspects of the CHCH process with mainstream judicial, victim and family services available in Manitoba. In addition, it provided an indication of many value-added benefits of the CHCH program, which are difficult to measure, unique and have far-reaching community healing implications.

Nelson, P. (1989). *Evaluation of McLeod Lake Child Welfare Project.* Vancouver: Social Planning & Research Council of B.C.

O'Neil, J. (1987). *The Inuit Childbirth Study.* Unpublished Work

Abstract: This report discusses a study to evaluate the impact of obstetric evacuation policy on Inuit women and their families in the Keewatin.

Obomsawin-Carisse Trainers and Consultants (1998). *Overall Review of Kunuwanimano Child and Family Services Family Support Worker Programs.* Unpublished Report.

Obomsawin-Irwin Consulting (1997). *Findings Report for an Evaluation of Ontario's Off-Reserve Community Action Program for Children, and the Canadian Pre-Natal Nutrition Program.* Unpublished Report.

Ontario Federation of Indian Friendship Centres. (1986). *Provincial Evaluation of the L'il Beavers Program. Ontario.* Unpublished Report.

Organization and Systems Development Inc. (1996). *Nog-Da-Win-Da-Min Family and Community Services: Organizational Review.* Unpublished Report.

Paulette, L. (2005). *A Family Centered Maternity Care Project. N.W.T.: Native Women's Association.* Unpublished Report.

Abstract: Objective: Phase 1 - to provide to the membership of the Native Women's Association an overview of the current status of maternity care in the N.W.T., including a preliminary needs assessment based on interviews with native women elders and various health care providers. Areas for further research will be identified as well as proposals for subsequent initiatives to promote maternal and infant health and family centered maternity care options.

Power, S. (2003). *"A Problem from Hell" America and the Age of Genocide.* New York, NY: Perrenial.

Abstract: Although this book does not specifically review the relationship of genocide and Indigenous peoples it nonetheless is a powerful call to action for citizens to actively engage in the prevention and response to genocide. Power explores the role of civic engagement and how this has influenced US government policy and action in the face of genocides that have occurred in the past one hundred years ranging from the Armenian genocide to the Holocaust and the genocides in Cambodia and Rwanda.

Prairie Research Associates (PRA) Inc. (1988). *Evaluation of the Anishinaabe Child & Family Services Training Program.* Ottawa: Indian and Northern Affairs Canada.

Red Horse, J. G. (2000). *Family Preservation: Concepts in American Indian Communities.* NICWA: Case Family Programs, Foundations for the Future.

Abstract: This study examines American Indian family preservation. It traces American Indian concepts of family preservation and compares these with mainstream theories that guide services to Indian communities. The study provides a literature review of American Indian perspectives and mainstream family policy. The gathering of data followed a reality based research model that gives primacy to knowledge gained through American Indian experience and oral tradition. The methodology included surveys, talking circles, and a community review process. Major conclusions are (a) Indian family preservation is fundamentally linked to tribal sovereignty; (b) mainstream social services systems are outgrowths of Euro-American concepts of the nuclear family; and (c) American Indian history and tradition are crucial inputs to the further development of contemporary family preservation models.

Routhier, G. M. (2002). Family Group Decision Making: Does the Model Work for Families? *Envision: The Manitoba Journal of Child Welfare,* 1(2), 85-93.

Abstract: This article examines the development of the Dauphin Friendship Centre's Family Group Decision Making project and describes the outcomes of its evaluation. The Dauphin Friendship Centre's Family Group Decision Making model was established as a pilot project for the Manitoba Department of Child and Family Services and Housing in September of 1997. Family Group Decision Making (FGDM) is a way of assisting families to plan for their children who may be in the care, or at risk of entering the care, of the child welfare system. The model encourages the involvement of extended family and community to address the family's issues toward enhancing the safety and well-being of children. This is accomplished by facilitating a meeting of the family in a structured process to develop a plan that will meet the needs of the children. The Manitoba Department of Family Services and Housing conducted a review of its child welfare service delivery system in 1996 and determined that many changes were needed. The child welfare system was facing an increase in costs for children in care. Additionally, it became evident that many of the children in care were Aboriginal and represented in the child welfare population at a significantly higher rate than other ethnic groups. Initial

discussions with community members in Dauphin, as well as within the surrounding communities concerning the development of this type of project and its potential benefit to families in the region, highlighted a need for child welfare solutions to include the Aboriginal communities. The Dauphin Friendship Centre was designated the sponsoring agency, to ensure that the FGDM project was community-based and apart from the existing child welfare service delivery system. Additionally, the Dauphin Friendship Centre FGDM project has been instrumental in providing training to the coordinators of the other projects, as well as other projects outside of the Province of Manitoba. The projects in Brandon, Dauphin, and in Winnipeg are still in operation but each project has been adapted to meet the needs of the communities that they service and are no longer identical in their structure.

Rundle, D., Hudson, P., Taylor-Henley, S., Bracken, D., & Frankel, S. (1998). *Culturally Appropriate Needs Assessment of Ojibway Adolescents*. Winnipeg: Southeast Child and Family Services.

Abstract: This project grew out of discussions held between members of the Child & Family Research Group, the Faculty of Social Work, University of Manitoba, and the Southeast Resource Development Council. The Council is the Tribal Council organization with serves nine First Nation communities located in the south eastern part of Manitoba and northwards, bordering the Eastern shore of Lake Winnipeg. The intent of the research was to engage in a series of community consultations about community members' understanding of the concept of adolescence in the contemporary culture. Research was also to determine if more response could be made to address the special difficulties of this age group through formal service delivery agencies. The methodology aimed to capture the views of five different groups of people from each of the reserve communities: adolescents, parents, foster parents, Elders and paid service providers. The communities were able to use the process to identify what was and was not a health adolescent. As well, the process provided a method to identity the signs of a young person who was not "leading a good normal life." Equally obvious was the struggle to define an approach which was both consistent with traditional ways of handling problems, yet able to address the kinds of problems facing young people today - problems which traditionally were not widespread such as child abuse and drug/alcohol abuse.

Schmidt, G. (1997). The Gove Report and First Nations Child Welfare. In Jane Pulkingham and Gordon Ternowetsky (Eds.), *Child and Family Policies: Strategies, Struggles and Options*. Halifax, NS: Fernwood Publishing.

Sealy, J., Kreuger, M., & Knight, T. (1998). *Battleford Tribal Council Indian Child and Family Services Program - Three Year Evaluation, Final Report*. Saskatchewan.

Sinclair, R. (2003). Indigenous Research in Social Work: The Challenge of Operationalizing Worldview. *Native Social Work Journal*, 5(1), 117-139.

Sinclair, R. P. (2002). *Indigenous Research Applications in Social Work: Annotated Bibliography with Comments*.

Abstract: This report provides a compilation of research related to social work with Indigenous peoples.

Slaughter, E. L. (1976). *Indian Child Welfare: A Review of the Literature*. Denver: Centre for Social Research and Development, University of Denver.

Stalwick, H. (1986). *What was Said? Study Guide One. Demonstration of Strategies for Change: A Review of Indian and Native Social Work Education in Canada*. Social Administration Research Unit, Faculty of Social Work, University of Regina.

Stanbury, W. T. (1974). *The Social and Economic Conditions of Indian Families in British Columbia*. Vancouver, BC: Report prepared for the BC Royal Commission on Family and Children's law.

Stevens, H. (2003). *Indicators and Correlates of Social Exclusion Among Manitoba's Aboriginal Working Age (15-64) Population*. Winnipeg, MB.

Abstract: The author highlights two objectives with respect to this paper - those of describing what Census data can tell us about the degree and correlates of social exclusion among Manitoba's working age aboriginal populations and of identifying the questions which this profile raises for further research. The data are from special tabulations of the 1996 Census and describe the population 15 to 64 years of age living in private households in the province, both on and off reserve. The author points out that the rates of involvement with the child welfare system are much higher for aboriginals than non-aboriginals. In the analyses of the National Longitudinal Survey of Children and Youth (NLSCY), that the quality of parenting has a very strong impact on a child's readiness to learn and their success in the school system. Putting these two pieces of evidence together indicates that part of reason for the lower educational attainment of aboriginal children may well rest with the higher incidence of inadequate parenting among Aboriginal families, including racism within schools and society at large.

Stuart, N. (1978). *Study of Child Welfare Services Provided to Indian People in the Sudbury and Manitoulin Districts*. Unpublished manuscript (Available from Ministry of Community and Social Services).

Taking Control Project (1986). *Demonstration of Strategies for Change: A Review of Indian and Native Social Work Education in Canada*. University of Regina, Social

Administration Research Unit. Faculty of Social Work,
Regina, SK.

Technical Assistance and Planning Associates (1979). *A Starving Man Doesn't Argue: A Review of Community Social Services to Indians in Ontario.* Toronto: TAP Associates Ltd.

The ARA Consulting Group (1993). *Ojibway Tribal Family Services Operational Review.* Ontario: Unpublished Report.

Van de Sande, A. & Menzies, P. (2003). Native and Mainstream Parenting: A Comparative Study. *Native Social Work Journal*, 4, 126-139.

Abstract: Given the impact and influence of mainstream culture on the parenting practices of the Aboriginal parents, the authors sought to understand whether there are still differences in the way that Native people parent. They indicate that through a review of the literature on the evaluation of parenting programs for Aboriginal parents, there continues to be significant and measurable differences in views about raising children and those assimilation policies continue to have an impact on parenting and that Native parents need assistance. The article focused on two primary questions: (1) are there significant differences between Native and non-Native parenting? (2) in what areas do Aboriginal parents need support?

Warry, W. (1988). *Native Children at Risk: Research Strategies for the 1990s.* Paper prepared for the Public Inquiry into the Administration of Justice and Aboriginal People Library Collection.

Weaver, H. (1998). Voices of First Nations People: Human Services Considerations. *Journal of Human Behavior in the Social Environment*, 2, 1-3.

Abstract: This edition of the Journal of Human Behavior in the Social Environment looks at contemporary issues regarding American Indian People to the attention of helping professions to provide direct services, administer programs, develop policy, and conduct research. The articles included here are at the forefront of social work and social work research with Native people. They seek to expand the knowledge base of the helping professions by providing contemporary, empirically based information. Two of the articles explore the often talked about but still controversial issue of American Indian drinking. These two articles offer perspectives on prevention and recovery, two areas which are of substantial importance which help round out the understanding of drinking behaviour. Another two articles each look at cutting edge topics that are beginning to receive more attention: homelessness and youth gambling. Their study examines differences between the Indigenous and non-Indigenous homeless population in one urban area and look at its impact on American Indian Youth. Another article focuses on the human service workers who began to take steps to address the monumental issue of Indian children who were being alienated from their families through foster care and adoption into non-Indian families. This type of alienation and psychological implications of this separation are reviewed with respect to one particular First Nation community. Three articles examine some aspects of cultural identity. One of these articles examines theories related to cultural identity and another provides empirical explorations of two factors which may influence the cultural identity of First Nations people: exposure to other cultures and historical trauma. Additional articles within this book explore the challenges of measuring the cultural identity of First Nations people and note that less has been written about First Nations people and identity. Another two articles look at how cultural strengths and traditions can be used to address social problems. Weaver explores health issues of Indigenous youth and her work suggests that cultural strengths and culturally based interventions may be helpful in preventing health problems with this population. Historical trauma is the focus of another article which looks at how it has had a detrimental effect on the parenting skills of Lakota parents. Her article discusses how cultural strengths can be called upon to rebuild these important skills. The works in this special volume are seen as contributing to a variety of contemporary issues in Aboriginal communities and is viewed as an important addition to the knowledge base of social work.

Weaver, H. N. (1997). The Challenges of Research in Native American Communities: Incorporating Principles of Cultural Competence. *Journal of Social Service Research*, 23, 1-15.

Abstract: Gaining access to Native American communities is a major challenge for social work researchers says Weaver. Weaver discusses some of the reasons as to why access may be difficult and how researchers can begin to address these challenges. The principles of conducting culturally competent research in Native American communities are demonstrated by the use of case examples. The examples illustrate technique for soliciting and maintaining the cooperation of reservation and urban Native American communities for research projects. The challenges of conducting a large scale needs assessment with off-reservation Native American population in urban areas are also addressed.

Webb, L. & Arnott, J. (2001). *Needs Assessment: Child Welfare Services for Off-reserve Aboriginal Families and Older Youth in the Cariboo, 2001.* Research Report prepared for the Child Welfare Research Centre, University of Northern British Columbia, Prince George, BC.

Weechi-It-Te-Win Family Services Inc.and Ministry of Community and Social Services (1995). *Building Healthier Communities: A Report of the Operational Review of Weechi-It-Te-Win Family Services.* Ontario: Unpublished

paper prepared by the Operational Team.

Wilkinson, P. F. (1982). A Social Science Viewpoint of Research in the Boreal Region. In R. Riewe and I.R. Methven (Eds.), *Resources and Dynamics of the Boreal Zone: Proceedings of a conference held at Thunder Bay, Ontario, August 1982*.

Abstract: Social problems, such as few material benefits, high unemployment, high cost of living, higher than average rates of addiction to drugs and alcohol and greater feelings of powerlessness in the face of government and business are not unique to the small boreal forest communities and not necessarily unique to Native peoples. Racism, prejudice, double standards and patronizing viewpoints are part of the realities to be faced by scientists who wish to act out their social responsibility.

Williams, E., Radin, N., & Coggins, K. (1996). Paternal Involvement in Childbearing and the School Performance of Ojibwa Children: An Exploratory Study. *Merrill-Palmer Quarterly*, 42-44, 578-595.

Theme 19: Resilience

Angell, G. B. (2000). Cultural Resilience in North American First Nations: The Story of Little Turtle. *Critical Social Work*, 1(2).

Abstract: Protective factors, needed for personal resilience, are known to vary from culture to culture. As such, social workers are faced with having to increase their knowledge and competence when working cross- culturally. In a bid to advance this understanding, this paper takes a culturally sensitive look at resilience in North American Indian First Nations. Founded on an interview with a colleague, this inquiry considers the interplay of self-concept, family, and culture in the development of protective factors in resilience. Implications for practice employing an understanding of cultural resilience are discussed.

Attneave, C. (1977). The Wasted Strength of Indian Families. In S. Unger (Ed.), *The Destruction of American Indian Families*. New York : Association on American Indian Affairs.

Blackstock, C. & Trocme, N. (2004). Community Based Child Welfare for Aboriginal Children: Supporting Resilience through Structural Change. In M. Ungard (Ed.), *Pathways to Resilience: A Handbook of Theory, Methods and Interventions*. Thousand Oaks, CA: Sage Publications.

Abstract: The authors indicate that the reasons for the disproportionate removal of Aboriginal children from their community families are poorly understood. Furthermore, much of the existing resiliency literature places the child as the primary locus of analysis versus exploring the implications of cultural, community and family resiliency as central factors. This chapter draws from a number of sources to examine some of these mechanisms. We begin by making the point that diverse Aboriginal Nations have demonstrated resiliency for thousands of years prior to the arrival of colonial powers and certainly by surviving through the myriad of traumas brought on by colonization. The authors further discuss how residential schools, out of community foster, and adoptive placements have historically shaped Aboriginal communities' experience of, and relationship with, child welfare services. A profile of the contemporary experience of Aboriginal children and families who come into contact with the child welfare system through an analysis of data from the Canadian Incidence Study on Reported Child Abuse and Neglect is also presented. The authors' arguments are structured to demonstrate that the risks posed to Aboriginal children were often the result of structural decisions made by those outside of their communities. In the process, generations of children suffered severe and long-lasting threats to their well-being, both psychologically and physically. Consistent with Aboriginal holistic approaches and structural social work theory, we believe that child, family and community resiliency are interdependent and thus culturally based family interventions must be coupled with culturally based community development approaches to redress structural challenges to the safety of Aboriginal children. Finally they discuss how culturally based community development frameworks could better address some of the current structural barriers including inequitable service access and the implications of systemic causal factors on child maltreatment assessment and response.

Brant Castellano, M. (2002). A*boriginal Family Trends: Extended Families, Nuclear Families, Families of the Heart*. Ottawa, ON: The Vanier Institute of the Family.

Abstract: This paper emphasizes the resilience of Aboriginal families which continue to survive in various traditional multi-generational and extended forms. It speaks of the different trends occurring with Aboriginal families as they knit together connections in urban environments, with Aboriginal people who come from diverse nations and creating "families of the heart". The life stories that the author shares represent some of the trends she has witnessed in Aboriginal family life in Canada. The paper discusses additional details on the traditions that continue to animate Aboriginal families, the historical legacy that they wrestle with, and the pivotal role that family plays in their vision of healthy communities and vibrant citizenship. The last part of the paper looks primarily at healing issues for Aboriginal families.

Cross, T. L. (1986). Drawing on Cultural Tradition in Indian Child Welfare Practice. Social Casework: The *Journal of Contemporary Social Work*, 67, 283-289.

Abstract: The development of child welfare services for American Indians in the Northwest has been influenced by the growing effort to draw on the traditional strengths of American Indian culture. In traditional society, elements such as the extended family, natural helpers, child-rearing practices, spiritual beliefs, and the oral tradition made a child welfare system unnecessary. The impact of non-Native domination was to interrupt ways of life, to displace child-rearing mechanisms, to separate some people from their traditional helping networks,

and, ultimately, to diminish the role of the natural system in child protection. In 1978, the passage of the Indian Child Welfare Act was prompted by the inappropriate removal of American Indian children from their families. Since the passage of the Act, child welfare programs have been established by several tribes, which have sought to blend traditional cultural strengths with formal helping methods. Increasingly, child welfare for American Indians is filling a dual role - providing services and maintaining cultural integrity (Author Abstract, edited).

Cross, T. L. (1998). Understanding Family Resiliency from a Relational World View. In H.I.McCubbin,E. A.Thompson and J.E.Fromer (Eds.), *Resiliency in Native American and Immigrant Families* (pp. 143-157). Thousand Oaks,CA: Sage Publications.

Hanson, I. & Hampton, M. R. (2000). Being Indian: Strengths Sustaining First Nations Peoples in Saskatchewan Residential Schools. *Canadian Journal of Community Mental Health*, 19, 127-142.

Abstract: This qualitative study asked the question: what were the strengths that contributed to the survival of First Nations peoples during their stay in residential schools? Six elders who are survivors of residential schools in southern Saskatchewan were asked to respond in narrative form to this research question. Analysis of interviews revealed that, drawing on community building skills of First Nations cultures, they created their own community with each other within the confines of this oppressive environment. The strengths they identified are consistent with sense of community identified in community psychological literature, yet are also unique to First Nation cultures. These strengths are: autonomy of will and spirit, sharing, respect, acceptance, a strong sense of spirituality, humour, compassion, and cultural pride. It is suggested that community based mental health initiatives which identify traditional sources of strengths within First Nations communities will be most effective in promoting healing from residential school trauma (Journal Abstract).

Lewis, M. (1998). Facing Facts: The Recovery of First Nations Self-Reliance Requires Building Local Organizational Capacity. In *Community-Based Resource Development and Stewardship* (pp. 2-8). Center for Community Enterprise.

Abstract: This article looks at the preferred approach to economic development in Aboriginal communities. The author suggests that successful community economic development organizations have six organizational features that work to build capacity: (1) competent staff; (2) effective community relations; (3) stable core funding; (4) effective use of technical assistance; (5) development strategy; and (6) an active, balanced board.

Long, C. R. & Nelson, K. (1999). Honoring Diversity: The Reliability, Validity, and Utility of a Scale to Measure Native American Resiliency. In H. Weaver (Ed.), *Voices of First Nations People: Human Services Considerations*. New York: The Haworth Press, Inc.

Abstract: A history of oppression and deficit orientation by the majority culture has resulted in pervasive negative stereotypes of Native Americans and has led to an undervaluing of the positive aspects of Native American culture. In looking forward to an increasingly multicultural society, it is crucial that social workers develop a greater awareness and appreciation of cultural factors that contribute to resiliency among oppressed minorities. This article discusses the "Ethnic, Culture, Religion/Spirituality" (ECR) scale designed to measure the levels of identification and involvement with Native American culture based on a relational rather than a linear world view and sources of strength and resiliency rather than problems or risk factors (Journal Abstract). While this article focuses on the resiliency of Native American Indians it can be adapted to measuring the resiliency outcomes of Aboriginal peoples within Canada. Co-published simultaneously in the Journal of Human Behavior in the Social Environment, 2(1-2) 91-107

Martin Hill, D. (2000). *Indigenous Knowledge as a Tool for Self-Determination and Liberation.* Paper presented at the National Association of Native American Studies Section in Houston, TX, February 21-26, 2000. Available online: http://tinyurl.com/5lgaj.

Abstract: This paper explores aspects of Indigenous knowledge on several levels and examines the role of Indigenous knowledge in Indigenous empowerment as the number and influence of Native people in academia increases. Indigenous peoples worldwide have a common set of assumptions that forms a context or paradigm--a collective core of interrelated assertions about Indigenous reality. Indigenous knowledge is spiritually based and spiritually derived. To remove the spiritual foundation of Indigenous knowledge is to destroy its very soul--a fact not lost on colonialist regimes. Colonial governments and institutions deprecated Indigenous knowledge and cultures and thereby justified denying Indigenous peoples a meaningful political role. The first order of Indigenous self-determination is the task of revealing the Indigenous experience, long written out of official histories. Historically, Indigenous peoples have been dependent on non-Natives to assist in developing the necessary dialogue to resist domination and exploitation.

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The outcome has been a history of research by the dominant culture, within the dominant discourse. This discourse devalues Indigenous knowledge and is one strategy by which the West legitimizes its own knowledge. Indigenous peoples must have an intellectual space in which to develop their own frameworks and methodologies regarding intellectual self-determination. These frameworks would then require the institutional support of the Academy and would engage "others'" discourse in a constructive manner. Instances of discourse between Indigenous Africans and Native Americans are described (Abstract take from www.indianeduresearch.net/ed454012.htm).

McCubbin, H. I., Thompson, E. A., Thompson, A. I., & Fromer, J. E. (1998). Resiliency in Native American Families. Thousand Oakes, CA: Sage Publications, Inc.

Abstract: In this book, the editors seek to identify and appreciate the strengths and capabilities of families from Hawaiian, Native American, Asian American and Latino/Hispanic American cultures in an effort to share knowledge that will result in ethnically and culturally sensitive family services and treatment programs. Part I addresses theoretical issue related to multiple ethnic groups. Part II focuses on issues of resiliency in a range of life situations facing families of Native American descent. Part III is about the resilient factors specific to racial and ethnic immigrant families, including Asian Americans and Latino/Hispanic Americans.

Murphy-Stewart, K. R. (2000). This paper is prepared as a response to "Cultural Resilience in North American Indian First Nations: The Story of Little Turtle" by G. Brent Angell, Ph.D. published in issue one of the Critical Social Work. Critical Social Work, 1(2).

Abstract: The paper is an attempt to generate discussion on first-nations issues and concerns between non-first-nations writers and thinkers. It is also an attempt to present a Aotearoa/New Zealand perspective on these issues and the nature of these issues in the context of Aotearoa/New Zealand.

Nichol, R. A. (2000). Factors Contributing to Resilience in Aboriginal Persons Who Attended Residential Schools. Thesis (M.S.W.)--University of Manitoba, Fall 2000.

Abstract: Thesis examines factors that promoted resilience in Aboriginal people who attended residential schools. A small sample of four women and two men from First Nations groups in Alberta and Saskatchewan were studied. The research identifies factors that helped these people endure the residential school experience such as: long-term marriages, a lifelong interest in education, high intelligence, and cooperative coping strategies. A happy and nurturing childhood and a strong belief in their traditional Aboriginal religion are also pointed out as resiliency factors.

Quest for Vision Training, I. (2005). Kindred Spirits (video).

Abstract: This program captures the wit and wisdom of two contemporary native families doing an excellent job of raising their children. It presents parenting concepts through an unpretentious, conversational format (video, 51 minutes).

Waller, M. A. & Patterson, S. (2002). Natural Helping and Resilience in a Diné (Navajo) Community. Families in Society: The Journal of Contemporary Human Services, 81, 73-84.

Abstract: This article presents findings of a pilot on natural helping conducted in the southwestern region of the Diné (commonly referred to as Navajo) Nation in Arizona. The sample included 25 individuals identified by community members as natural helpers. Researchers used the same procedures and interview instrument utilized in previous studies of large samples of European American natural helpers in the Northeast and Midwest. Overall, findings support earlier results with respect to how help was initiated, problem type, and helping style. Helpers generally offered help before it was requested and gave instrumental help with environmental problems. Diné natural helping differed from natural helping in other population studies in the extent to which helping one's relations emerged as a central aspect of individual and community identity. Relationships between helpers and recipients were long-standing, as in earlier studies, but were characterized by a greater degree of closeness and a stronger sense of commonality and reciprocity. Accordingly, there was little sense of social distance between helpers and recipients. Recipients were also more likely to ask for help than recipients in earlier studies. Another difference between Diné respondents and those in earlier studies was the extent to which problems and their solutions were perceived in spiritual terms. Overall, findings suggest the importance of professional helpers recognizing community strengths, particularly informal helping, as a vital resource in Native American communities. Findings further suggest the advisability of collaboration between professional and natural helpers. Detailed implications for research and practice are provided (Journal Abstract).

Waller, M. A. & Yellow Bird, M. (2001). Strengths of First Nations Peoples. In D. Ed Saleebey (Ed.), The Strengths Perspective in Social Work Practice. New York, NY: Longman.

Abstract: Historically, the strengths of First Nations Peoples have often been viewed as deficits and used against them. For example, although sharing and generosity have been regarded as core values and economic strengths of First Nations Peoples, these virtues have been regarded as cultural deficits by whites. This chapter highlights some of the strengths that have made it possible for Indigenous Peoples to survive and adapt despite centuries of oppression.

Weaver, H. N. & White, B. J. (1997). The Native American Family Circle: Roots of Resiliency. *Journal of Family Social Work*, 2, 67-79.

Abstract: The authors draw on previous research to examine the structure, values and identity of Native American families. The history and the context of Native Americans are review and specific practice principles and interventions for enhancing social work with Native peoples is offered.

Theme 20: Statistics

Aboriginal Task Force, U. W. o. W. (2004). *Eagle's Eye View: An Environmental Scan of the Aboriginal Community in Winnipeg*. Winnipeg: United Way of Winnipeg.

Abstract: This publication was prepared by the members of the Aboriginal Task Group of the United Way of Winnipeg and covers an environmental scan or "eagle's eye view" of the Aboriginal community in Winnipeg. The scan provides a holistic, comprehensive, and integrated body of information on the urban Aboriginal community. It includes information from a number of existing resources, from interviews and focus groups, and presents this information without analysis using a culturally grounded framework called the "Aboriginal Life Promotion Framework."

Beavon, D., and Cooke, M. 2003. "An Application of the United Nations HumanDevelopment Index to Registered Indians in Canada." In J. White, D. Beavon, and P. Maxim (Eds.), *Aboriginal Conditions*. Vancouver: UBC Press.

Abstract: The authors' applied the United Nations' International Human Development Index to Registered Indians on reserve. The HDI has become the one of the most commonly used indices of well-being. Canada has scored very high, including a first place finish, making Canada one of the best countries to live in. High life expectancy, per capita gross product, and level of education have helped boost Canada's HDI profile. This high level of human development is not shared by all of Canada. Beavon and Cooke, using the same variables as the HDI, have calculated that Registered Indians on Reserve rank 78th out of the 174 countries on the list. This placement alongside Peru and Brazil is a telling one. Off reserve Registered Indians placed a little better at approximately the 34th position alongside Chile and Kuwait, with Registered Indians on and off reserve, averaging 48th position along side Mexico.

Canada (1991). Statistical Profile on Native Mental Health. Ottawa: Steering Committee on Native Mental Health. Statistical Data Technical Working Group.

Abstract: This document looks at demographic trends including the age structure of the population; educational achievement; socio-economic conditions; single parent families, crowded dwellings, water supply and sewage, disposal, social assistance, children in care, and labour force activity; morbidity; psychiatric disorders, incarceration and homicide suspects, and children; the impact of alcohol and substance abuse; family violence and child sexual abuse; and accidents and violence.

Elias, B. & Dumas, D. (2001). A Profile of Manitoba First Nations People with a Disability. Winnipeg: Centre of Aboriginal Health Research, University of Manitoba and Assembly of Manitoba Chiefs.

Abstract: This is a report commissioned by the Assembly of Manitoba Chiefs and the Manitoba First Nation Employment and Training Centres conducted in order to provide information on Manitoba First Nations peoples with a disability. The results are to be used for planning purposes under the Aboriginal Human Resources Development Strategy. The survey examines the topics of disability and related causes, socioeconomic issues, job training issues, health services issues, housing issues, and transportation issues. The findings include the need for community-based organizations which support independent living. The survey calls for more research into the subject, support through funding and agencies, development of preventative programs, and enhanced independent living services.

Cooke, M., Beavon, D. & McHardy, M. (2004). *Measuring the Well-Being of Aboriginal People: An Application of the United Nations' Human Development Index to Registered Indians in Canada, 1981–2001*. Ottawa, ON: Strategic Research and Analysis Directorate, Indian and Northern Affairs Canada. Available online: http://www.nationbase.ca/upload/documents/measuring_well_being_of_aboriginal_people.pdf.

Abstract: A modification of the United Nations' Human Development Index (HDI) is used to compare the educational attainment, average annual income, and life expectancy of Registered Indians and other Canadians using 1981–2001 Census data. Although the gap in overall HDI scores between these two populations declined somewhat during the period, large disparities remain. The gap in real average annual income widened during the period, and this was particularly the case for Registered Indian males. Although HDI scores for men and women in the general Canadian population became more similar between 1981 and 2001, gender disparities in the Registered Indian population widened, with Registered Indian women having considerably higher educational attainment and life expectancy than their male counterparts. Differences in well-being between those living on and off reserve decreased slightly during the period, but considerable differences remained in 2001.

Fox, K. A. (2003). Collecting Data on the Abuse and Neglect of American Indian Children. *Child Welfare*, 82, 707-726.

Abstract: A survey of 10% of federally recognized American Indian tribes and the states in which they are located indicates national data systems receive reports of approximately 61% of data on the abuse or neglect of American Indian children, 42% by states and 19%

by counties. The author recommends that American Indians develop culturally sound definitions of abuse and neglect and that the government provide the resources and assistance necessary to develop data tracking and reporting systems on the abuse and neglect of American Indian children.

Goodluck, C. T. & Willetta, A. A. (2001). *Native American Kids 2001: Indian Children's Well-Being Indicators Data Book.* NICWA: Casey Family Programs, Foundations for the Future. Available online: http://www.nicwa.org/policy/research/2000/NAK_2000.pdf.

Abstract: This report presents a literature review of 10 well-being indicators for American Indian and Alaska Native children. Various governmental data sets are discussed. Using the KIDS COUNT Data Book (Arnie E. Casey Foundation, 2001) as the model, a gap in the well-being literature is identified. This report produces the actual national percentages and rates for well-being indicators for American Indian and Alaska Native children and youth. The well-being indicators are: Low birth weight babies; infant mortality; teen birth rates; teens who are high school dropouts (ages 17-19); teens who are not attending school and not working (ages 16-19); children in poverty; child death; teen deaths by accident, homicide, and suicide; children living with parents who do not have full-time, year-round employment; and families with children headed by a single parent. The report indicates that Native American children and youth are not doing very well in 9 out of 10 indicators. This report documents that hard-to-find information on American Indian and Alaskan Native children and youth can be ferreted out of many resources and made explicit to interested parties given enough support, patience, determination, and resources. The report concludes with future recommendations for practice, policy and research on Native American children's well-being indicators.

Guimond, E. (2003). Fuzzy Definitions and Population Explosion: Changing Identities of Aboriginal Groups in Canada. In D. Newhouse & E. Peters (Eds.), *Not Strangers in these Parts: Urban Aboriginal Peoples* (pp.35-49). Ottawa, ON: Policy Research Initiative. Available online: http://policyresearch.gc.ca/doclib/AboriginalBook_e.pdf.

Abstract: The author looks at why it is so difficult to define Aboriginal populations in Canada. The answer to this question he alludes is critical because of its implications for the enumeration of Aboriginal populations, the monitoring of their socio-economic characteristics, and the development of policy and programs to improve the quality of life. The purpose of this article is to discuss and provide an answer to this fundamental question strictly from a demographic perspective.

Hagey, N. J., Larocque, G., & McBride, C. (1989). *Highlights of Aboriginal Conditions 1981-2001*. Ottawa, ON: Indian Affairs and Northern Development Canada.

Abstract: This working paper is composed of three parts. Part one highlights the demographic trends in the Aboriginal population. A marked increase in population across all of Canada's Status Indian and Inuit populations is observed. Part two outlines the social conditions experiences by Canada's First Nations and Inuit peoples. These include health, family, living conditions, and social assistance subcategories. Part three examines the economic conditions of Status Indians and Inuit in Canada. Education, employment and income are explored separately. These statistics paint a picture of what life is like for many First Nations families and juxtaposes it against that of the rest of Canada.

Hallet, B., Nemeth, M., Stevens, H., & Stewart, D. (2000). *Aboriginal People in Manitoba 2000*. Winnipeg: Aboriginal Single Window, Human Resources Development Canada.

Hanselmann, C. (2001). *Urban Aboriginal People in Western Canada*. Calgary, AB: Canada West Foundation. Available online: http://www.cwf.ca/abcalcwf/doc.nsf/(Publications)/06DBA2DDD5FD59F787256BD500625504/$file/200109.pdf.

Abstract: This report generated for the Canada West Foundation examines the realities and policy landscapes for urban Aboriginal people in six major western Canadian cities: Calgary, Edmonton, Region, Saskatoon, Vancouver, and Winnipeg. It focuses on public government policy in these six western cities but does not include urban policies of Aboriginal governments.

Indian and Northern Affairs Canada (2001). *Basic Departmental Data 2001*. Ottawa: Minister of Public Works and Government Services Canada. Available online: http://www.ainc-inac.gc.ca/pr/sts/bdb01/bdd01_e.pdf.

Indian and Northern Affairs Canada (2004). *First Nation Community Profiles: Manitoba Region - 2004-05*. Ottawa, ON: Indian and Northern Affairs Canada.

Abstract: This resource provides profiles on the 62 First Nation communities in Manitoba for the fiscal year 2004-05. The resource combines information from a number of databases at the Department of Indian Affairs and Northern Development (DIAND). Profiles include information of general interest about the First Nation, the First Nation's government, Tribal Councils, Representative First Nation and reserves. This resource also contains description of the First Nations agencies within the province that provide child and family services to community members on reserve.

Indian and Northern Affairs Canada (2003). *Registered Indian Population by Sex and Residence 2003*. Indian and Northern Affairs Canada. Available online: *h*ttp://www. ainc-inac.gc.ca/pr/sts/rip/rip03_e.pdf.

Indian and Northern Affairs Canada (2004). *Registered Indian Population Projections for Canada and Regions: 2000-2021*. Indian and Northern Affairs Canada. Available online: http://www.ainc-inac.gc.ca/pr/sts/ipp_e.pdf.

Indian Association of Alberta (1987). *Child Welfare Needs: Assessment and Recommendations*. Edmonton: Indian Association of Alberta.

Abstract: A report reviewing Aboriginal child welfare needs in Alberta. Alberta government statistics indicated that Aboriginal children are more likely to come into contact with child protection services than any other children; at a frequency six and one-half times greater. This report examines quantitative data on Aboriginal behaviour, looks at "accepted" western scientific paradigms, discusses the limitations of western science with respect to the study of Aboriginal behaviour, presents the process through which Aboriginal peoples come to knowledge, and provides specification recommendations. The report includes a critical review of existing literature on Aboriginal child welfare programs.

Jarvis, G. & Boldt, M. (1982). Death Styles among Canada's Indians. *Social Science and Medicine*, 16, 1345-1352.

Abstract: Data are examined from a prospective study of Native mortality on 35 reserves and colonies in the province of Alberta, Canada. Native Indian deaths tend to occur at a younger age than others, to be multiple events and to occur in non-hospital settings with others present. In almost half the cases death resulted from accident, suicide or homicide. Though circumstances of weather and physical isolation, as well as human negligence and carelessness resulted in some deaths, the majority of violent deaths were associated with the heavy use of alcohol.

Jolly, S. (1983). *Our Children are Hurting: Fact Sheet on the Disproportionate Involvement of Indian Young People in the Juvenile and Child Welfare Systems of Ontario 1981-82*. Toronto: Ontario Native Council on Justice.

Lemchuk-Favel, L. (1996). *Trends in First Nations Mortality: 1979-1993*. Ottawa, ON: Health Canada.

Abstract: This report is a wake-up call to those not knowledgeable about the state of First Nations health and mortality rates. These statistics outline the challenges reserves must face and where help is needed most. Infant mortality rates, socioeconomic conditions, issues of clean water, are all accounted for. Many non-Aboriginal readers are ignorant of the state of affairs of on reserve life. The daily, taken for granted luxuries expected by many Canadians as part of Canadian life are not the lived experience of many First Nations families and communities. The harsh reality is stark in contrast with those of middle Canada. Basic issues of heating and indoor plumbing are what many children and families face. By educating the ignorant reader of the basic needs of every Canadian, needs not being met on many reserves, the hope is that a better understanding of the need for services and support programs is achieved.

Levesque, C. (2003). The Presence of Aboriginal Peoples in Quebec's Cities: Multiple Movements, Diverse Issues. In D. Newhouse & E. Peters (Eds.), *Not Strangers in these Parts: Urban Aboriginal Peoples* (pp.23-34). Ottawa, ON: Policy Research Initiative. Available online: http://policyresearch.gc.ca/doclib/AboriginalBook_e.pdf.

Abstract: The author looks at the movement of Aboriginal people into several Quebec cities although notes that this phenomenon is more recent in comparison to the mobility of Aboriginal people observed in the western provinces where it dates back to the 1950s. The author covers the many reasons that are driving this contemporary movement. New forms of organization, production and communication are emerging and their impact is already visible. These new realities reflect the modernity that characteries contemporary Aboriginal socities. This article looks at three aspects of this new relationship that Quebec's Aboriginal people have now with cities: (1) current forms of movement between Aboriginal communities and the city; (2) the Aboriginal process of institutionalization now occurring in the Montreal area and in other Quebec cities; and (3) the city's new role as an Aboriginal public space.

Luo, Z.-C., Kierans, W. J., Wilkins, R., Liston, R. M., Uh, S.-H., & Kramer, M. S. (2004). Infant Mortality Among First Nations Versus Non-First Nations in British Columbia: Temporal Tends in Rural Versus Urban Areas, 1981-2000. *International Journal of Epidemiology*, 33, 1252-1259.

Abstract: Increasingly more First Nations (FN) people have moved from rural to urban areas. It is unknown how disparities in infant mortality among FN versus non-FN women have changed over time in urban versus rural areas. We conducted a birth cohort-based study of all 877 925 live births (56 771 FN and 821 154 non-FN) registered in British Columbia, 1981-2000. Main outcomes included rates, risk differences, and relative risks of neonatal, post-neonatal, and overall infant death. Both neonatal and post-neonatal mortality rates for FN infants showed a steady decline in rural areas but a rise-and-fall pattern in urban areas. Relative risks for overall infant death among FN versus non-FN infants declined steadily from 2.75 (95% CI: 2.04, 3.72) to 1.87 (95% CI: 1.24, 2.81) in rural areas from 1981-1984 to 1997-2000, but rose from 1.59 (95% CI: 1.27, 1.99) (1981-1984) to 2.80 (2.33-3.37) (1989-92) and then fell to 1.89 (1.44-2.49) (1997-2000) in urban areas. Risk

differences for neonatal death among FN versus non-FN infants declined substantially over time in rural but not urban areas. The disparities in neonatal death among FN versus non-FN were largely explained by differences in preterm birth, while the disparities in post-neonatal death were not explained by observed maternal and pregnancy characteristics. Reductions in disparities in infant mortality among FN versus non-FN women have been less substantial and consistent over time in urban versus rural areas of British Columbia, suggesting the need for greater attention to FN maternal and infant health in urban areas.

Manitoba Bureau of Statistics. (1997). *Manitoba's Aboriginal Populations Projected 1991-2016*. Winnipeg, MB: Government of Manitoba. Available online: *http://www. gov.mb.ca/ana/pdf/population_projections.pdf*.

Abstract: This report contains a set of projections for Manitoba's Aboriginal populations. Registered Indians and Inuit have been grouped together as Status Indians for the projections in this report, due to the relatively low number of Inuit persons in Manitoba. In the 1991 Census, 900 persons identified themselves as Inuit (either single or multiple ethnic origin). Projections of Canada's Aboriginal persons were done by Statistics Canada's Employment Equity Data Program by Province and Territory for the period 1991-2016. The base population for these projections was the 1991 Census, adjusted for net Census undercoverage and unemumerated Indian Reserves. The Appendix contains the age distributions of the three Aboriginal groups over the 25 year projection periods for Manitoba, on Reserve, Winnipeg and other off Reserve.

Manitoba Government (1995). Profile of Manitoba's Aboriginal Population. Winnipeg: Native Affairs Secretariat, Manitoba Northern Affairs.

Abstract: This publication outlines the demographic, social, and economic conditions affecting Aboriginal (status and non-status Indians, Métis and Inuit) peoples in Manitoba. Wherever possible, trends are highlighted to illustrate changes in conditions over recent years. Sections of the publication cover population trends, including total population, geographic distribution, population by Aboriginal group, age distribution, birth rates, and numbers living on reserve and in cities; health status; educational attainment; crime and incarceration rates; labour force and income information; and data on various social issues, such as those related to lone-parent families, child care, children and youth.

Misutka, D. (1985). *A Statistical Report on Child Welfare Services to Natives in the Edmonton Region*. Unpublished Report, Alberta Social Services and Community Health.

Morrison, H. I., Semeciew, R. M., Mao, Y., & Wigle, D. T. (1986). Infant Mortality on Canadian Indian Reserves 1976-1982. *Canadian Journal of Public Health*, 77, 263-268.

Abstract: Infant mortality on Indian reserves in five Canadian provinces was investigated between 1976 and 1983. Indian reserve neonatal mortality was over one third higher than that experienced by the comparable non-reserve population, while post-neonatal mortality was almost four times higher. Significantly elevated post-neonatal causes of death included infective and parasitic diseases, pneumonia, Sudden Infant Death Syndrome and fires. A much higher proportion of births on Indian reserves were to "high risk" women (unmarried, age less than 20 or "multipara" status). Notwithstanding, the incidence of low birth weight on Indian reserves was comparable to the non-reserve population (Stokes and Ternowetsky, 1997).

Maxim, P.S., Keane, C. & White, J. (2003). Urban Residential Patterns of Aboriginal People in Canada. In D. Newhouse & E. Peters (Eds.), *Not Strangers in these Parts: Urban Aboriginal Peoples* (pp. 79-91). Ottawa, ON: Policy Research Initiative. Available online: http://policyresearch. gc.ca/doclib/AboriginalBook_e.pdf.

Abstract: This article focuses on the settlement dynamics of First Nations people in urban areas as this trend has also seen both a revitalization of reserves and an apparent increase in the movement to urban centres.

Norris, M. & Clatworthy, S. (2003). Aboriginal Mobility and Migration within Urban Canada: Outcomes, Factors and Implications. In D. Newhouse & E. Peters (Eds.), *Not Strangers in these Parts: Urban Aboriginal Peoples* (pp. 51-78). Ottawa, ON: Policy Research Initiative. Available online: http://policyresearch.gc.ca/doclib/ AboriginalBook_e.pdf.

Abstract: This article uses data from the 1996 Census and the 1991 Aboriginal Peoples Survey (APS) in examining the role of migration in relation to the considerable growth of Aboriginal populations since the 1960s, especially in urban areas.

Rockwell, F. S. (2002). *Infant Mortality among Status Indians on Vancouver Island, British Columbia: Evidence of Variability within the Status Indian Population*. Canadian journal of public health, 92, 453-456.

Abstract: Following reports of high infant mortality in Central Vancouver Island, total and cause-specific infant death rates (IDR) for Status Indians and for Other Residents of Vancouver Island (VI) were compared to those for their counterparts in the rest of the province (RoP). Data for 1991-97, in which Status Indians had been identified through record linkage, were obtained from BC Vital Statistics. The IDR was higher on VI than in RoP for Status Indians (IR = 1.84: 95% CI; 1.43, 3.37), but not for Other Residents (IR = 0.91: 95% CI; 0.79, 1.05). SIDS and perinatal conditions

were responsible for most of the increase, with SIDS accounting for about half. This study demonstrates that, in addition to the well-recognized difference in infant mortality between Status Indians and Other Residents, important regional differences exist within the Status Indian population itself. As these differences are relevant to effective health planning and evaluation, health information systems should enable calculation of separate rates for Status Indians.

Rodrigues, S., Robinson, E. J., Kramer, M. S., & Gray-Donald, K. (2000). High Rates of Infant Macrosomia: A Comparison of a Canadian Native and a Non-Native Population. *Journal of Nutrition*, 130, 806-812.

Abstract: The Cree of James Bay have the highest ever reported mean birth weight and a high prevalence of infant macrosomia. This study was designed to examine independent risk factors for infant macrosomia among the Cree, to compare these to risk factors among non-Native Canadians and to determine if ethnic differences persist after adjusting for differences in the distribution of other risk factors. Macrosomia was defined as birth weight >90th percentile for gestational age of a reference population. Independent determinants of macrosomia were examined in 385 Cree and 5644 non-Native women. The potential effect of ethnicity (Cree vs. non-Native) was determined after statistically adjusting for age, parity, pregravid weight, height, net rate of weight gain, gestational diabetes mellitus (GDM) and smoking status. The prevalence of macrosomia among the Cree was 34.3% vs. 11.1% among non-Natives. Although GDM significantly increased the risk for macrosomia among the Cree (odds ratio: 4.46, 95% CI: 2.24-9.26), it was not a significant risk factor among non-Natives (odds ratio: 1.15, 95% CI: 0.79-1.65). The risk for infant macrosomia remained elevated among the Cree compared with non-Natives after adjusting for other risk factors (odds ratio: 3.64, 95% CI: 2.69-4.90). In conclusion, the Cree have a high prevalence of macrosomia despite controlling for important differences in pregravid weight and GDM. Some of this variation may be due to genetic differences in fetal growth. The differential impact of GDM on macrosomia in the two ethnic groups may be due to differences in treatment strategies for GDM (Journal Abstract).

Siggner, A.J. (2003). Urban Aboriginal Populations: An Update Using the 2001 Census Results. In D. Newhouse & E. Peters (Eds.), *Not Strangers in these Parts: Urban Aboriginal Peoples* (pp.15-21). Ottawa, ON: Policy Research Initiative. Available online: http://policyresearch.gc.ca/doclib/AboriginalBook_e.pdf.

Abstract: This article disseminations 2001 census data and more recent demographic data on urban Aboriginal populations.

Siggner, A.J. (2003). The Challenge of Measuring the Demographic and Socio-Economic Conditions of the Urban Aboriginal Population. In D. Newhouse & E. Peters (Eds.), *Not Strangers in these Parts: Urban Aboriginal Peoples* (pp.119-130). Ottawa, ON: Policy Research Initiative. Available online: http://policyresearch.gc.ca/doclib/AboriginalBook_e.pdf.

Abstract: This article focuses on the Aboriginal population living in urban areas using a series of demographic and socio-economic characteristics of the Aboriginal and non-Aboriginal populations. One of the factors that has been contributing to the growing demographic size and growth of Aboriginal populations is a phenomenon which has been dubbed as the "ethnic mobility" factor of growth. Ethnic mobility is described by the author as people changing their ethnic or cultural affiliations on the census form, from one census to the next. The phenomenon of the ethnic mobility factor has actually been measured by Statistics Canada through the census for at least two decades. The Aboriginal population has been growing so fast that the usual demographic growth factors, namely fertility, mortality, and net migration cannot explain the rapid growth in this population. It is assumed that this rapid growth in urban populations is coming from "ethnic mobility."

Southern Alberta Child & Youth Health Network & Aboriginal Health program of the Calgary Health Region (2005). *Report on the Health Status and Health Needs of Aboriginal Children and Youth.* Calgary, AB.

Abstract: The goal of this research was to understand the complexities of the issues facing the health of Aboriginal children and youth and to identify short and long term recommendations and actions. Aboriginal youth, parents and agencies were consulted regarding the definition of health, components of health, major health concerns, barriers to health, and ways to improve health for Aboriginal children and youth. Their responses reflect both personal and professional experiences and together these paint a comprehensive picture of the critical factors affecting the health of Aboriginal children and youth health in southern Alberta. The literature review and focus group comments also support the concept that there is hope for improving the health of Aboriginal children and youth across southern Alberta, particular if effect is made to incorporate both traditional Aboriginal and western perspectives into service delivery approaches. The Elders Advisory Group also reinforced the notion of looking not just at concerns or issues but also at current strengths and opportunities.

Statistics Canada (2004). *2001 Aboriginal Peoples Survey - Community Profiles: Child Highlights and Themes for Winnipeg, Manitoba. 2001 Aboriginal Peoples Survey.* Available online: http://www12.statcan.ca/english/profil01aps/print.cfm?component=2&community=CMA_004&lang=E.

Abstract: These profiles contain free information on

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adult and child Aboriginal identity population for selected communities in Canada where the Aboriginal identity population is 200 or more according to the 2001 Census. These communities include First Nations, Métis settlements, Inuit communities, urban centres and rural areas. Data for Nisga'a communities are aggregated to the Nisga'a Nation level as are data for communities that are part of the Grand Council of the Crees. Not all First Nations communities could be included in the sample due to operational constraints. As well, some communities chose not to participate.

Statistics Canada (2003). *Aboriginal Peoples of Canada: A Demographic Profile.* Ottawa: Statistics Canada. Available online: http://www12.statcan.ca/english/census01/Products/Analytic/companion/abor/pdf/96F0030XIE2001007.pdf.

Statistics Canada (2004). *Aboriginal Peoples Survey 2001 - Initial Findings: Well-Being of the Non-Reserve Aboriginal Population.* (Statistics Canada Catalogue No. 89-589-XIE). Ottawa: Statistics Canada. Available online: http://www.statcan.ca/english/freepub/89-589-XIE/pdf/89-589-XIE03001.pdf.

Abstract: The 2001 Aboriginal Peoples Survey (APS) is a post-censal survey of adults and children who reported Aboriginal ancestry, Aboriginal identity, Registered Indian status and/or Band membership on the 2001 Census. Approximately 76,000 adults and 41,000 children living in private households in the provinces and territories were selected to participate in the survey. The data were collected between September 2001 and January 2002. The purpose of this article is to present the initial findings from the 2001 Aboriginal Peoples Survey. Information on health, housing, education, residential schools and language are highlighted for Aboriginal people living off-reserve. While most of the focus is on adults, there is also information provided on children. Data showing change over time are provided as are some comparisons with the non-Aboriginal population.

Turcotte, M. & Zhoa, J. (2004). *A Portrait of Aboriginal Children Living in Non-Reserve Areas: Results from the 2001 Aboriginal Peoples Survey.* (Catalogue No. 89-597-XIE). Ottawa: Statistics Canada.

Abstract: This report examines data from the 2001 Aboriginal Peoples Survey that covers children and young people aged 14 and under who were identified as Aboriginal by a parent and who live in non-reserve areas. This report selects certain indicators to enable readers to grasp the general situation of Aboriginal children living in non-reserve areas. It describes the current well-being of these children, as well as the various facets of their lives that will play significant roles in their long-term well-being.

Turcotte, M. & Zhoa, J. (2004). Well-being of Off-reserve Aboriginal Children. *Canadian Social Trends*, Winter, 22-27.

Abstract: This article describes the well-being of off-reserve Aboriginal children aged 14 and under at the beginning of the 21st century. This article uses data from the 2001 Aboriginal Peoples Survey (APS) to focus on off-reserve Aboriginal children in regards to three areas: (1) health and well-being; (2) education and learning; and (3) use of Aboriginal languages. This article is adapted from another article entitled A Portrait of Aboriginal Children Living in Non-Reserve Areas: Results from the 2001 Aboriginal Peoples Survey (Statistics Canada Catalogue No. 89-597).

Willeto, A. (2002). *Native American Kids 2002: Indian Children's Well-Being Indicators Data Book for 13 States.* Seattle, WA: Seattle Casey Family Programs and the Native Indian Child Welfare Association. Available online: http://www.nicwa.org/policy/research/2002/NAK_2002.pdf.

Abstract: This report reviews the status of 13 states in upholding ten child well-being indicators for Native American children in an effort to document and address gaps in well-being. The indicators are grouped in five major theme areas: (1) births; (2) mortality; (3) education and employment; (4) poverty; and (5) family structure. The report confirms that nationally, Native American children are significantly worse off than their non-Aboriginal counterparts on 9 out of the 10 well-being indicators. The report concludes by providing empirically based recommendations for redressing the disadvantages experienced by Native American children and youth.

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Theme 21: Suicide

Angell, G. B., Kurz, B. J., & Gottfried, G. M. (1997). Suicide and North American Indians: A Social Constructivist Perspective. *Journal of Multicultural Social Work*, 6, 1-26.

Abstract: This study looks as suicide among a particular tribal group of Native American Indians - the Ojibway. Through an exploration of the erosion and loss of the central cultura lvalue of pimadaziwin (health, well-being, and longevity for self and family), an understanding of self-destructive thoughts and behaviors, culminating in suicide or nissitise, is presented. Implications for cross-cultural social work practice founded on intervention as social construction are offered.

Assembly of First Nations (1993). *Special Consultations on Suicide in First Nations Communities: Summary.* Chateau Cartier Sheraton, Aylmer, Quebec, April 15-15, 1993: Assembly of Fist Nations: Royal Commission on Aboriginal Peoples

Bagley, C. & Khuman, H. (1990). Suicide and Careless Death in Young Males: Ecological Study of an Aboriginal Population in Canada. *Canadian Journal of Community Mental Health*, 9, 127-142.

Abstract: Despite the lack of literature on Native suicide in North America, this article indicates that there is evidence that suicide rates are much higher in Aboriginal groups. The authors found that Aboriginal reserves in Alberta experienced much higher rates of suicide and careless death in comparison to adjacent rural areas. Modernization and increased economic opportunities among Aboriginal communities were found by the authors to contribute to significant rates of decreased suicide and alcohol related deaths.

Brant, C. (1993). Suicide in Canadian Aboriginal Peoples: Causes and Prevention. In T*he Path to Healing: Report of the National Round Table on Aboriginal Health and Social Issues.* Ottawa: Royal Commission on Aboriginal peoples.

Chandler, M. (2005). *Stabilizing Cultural Identity as a Hedge against Suicide in Canada's First Nations.* Paper presented at the Aboriginal Research and Policy Conference November 2002, Ottawa, Canada.

Abstract: Dr. Chandler's maintains that First Nations communities are able to take care of their own, if given the chance to do so. His paper brings forward evidence to suggest that those First Nations communities which have taken steps towards self-determination and self-continuity are those communities where dramatically lower youth suicide rates exist. He concludes that a strong sense of cultural heritage is a protective factor in terms of youth suicide rates. Concerned and concentrated efforts on the part of First Nations communities to preserve and rehabilitate their own cultures is, as Chandler claims, one of the deciding factors in decreased suicide rates.

Chandler, M. J. & Lalonde, C. (998). Cultural Continuity as a Hedge against Suicide in Canada's First Nations. *Transcultural Psychiatry,* 35, 191-219.

Abstract: This research report examines self-continuity and its role as a protective factor against suicide. First, we review the notions of personal and cultural continuity and their relevance to understanding suicide among First Nations youth. The central theoretical idea developed here is that, because it is constitutive of what it means to have or be a self to somehow count oneself as continuous in time, anyone whose identity is undermined by radical personal and cultural change is put at special risk to suicide for the reason that they lose those future commitments that are necessary to guarantee appropriate care and concern for their own well-being. It is for just such reasons that adolescents and young adults-who are living through moments of especially dramatic change-constitute such a high risk group. This generalized period of increased risk during adolescence can be made even more acute within communities that lack a concomitant sense of cultural continuity that might otherwise support the efforts of young persons to develop more adequate self-continuity warranting practices. Next, we present data to demonstrate that, while certain indigenous or First Nations groups do in fact suffer dramatically elevated suicide rates, such rates vary widely across British Columbia's nearly 200 aboriginal groups: some communities show rates 800 times the national average, while in others suicide is essentially unknown. Finally, we demonstrate that these variable incidence rates are strongly associated with the degree to which BC's 196 bands are engaged in community practices that are employed as markers of a collective effort to rehabilitate and vouchsafe the cultural continuity of these groups. Communities that have taken active steps to preserve and rehabilitate their own cultures are shown to be those in which youth suicide rates are dramatically lower.

Cooper, M., Karlberg, A. M., & Pelletier Adams, L. P. (1991). *Aboriginal Suicide in British Columbia.* Burnaby, British Columbia: BC Institute on Family Violence Society.

Abstract: This study examined coroner files on all Aboriginal suicides that occurred in British Columbia between the years of 1984 - 1989 and simultaneously was compared with a geographically matched sample of non-Aboriginal suicides. The report examines the reliability of Aboriginal suicide statistics and prevalence by age, gender and residence. Ecological analyses are described as well as the circumstances leading to the suicides. The views and recommendations of 35 Aboriginals knowledgeable about suicide are included. The report concludes that Aboriginal suicide rates are underestimated, and that suicide rates for

on reserve Aboriginal peoples is particularly high among males aged 15-24. A history of alcohol abuse, suicide and/or childhood sexual or physical abuse was a more likely determinant of suicide in Aboriginal peoples.

Cooper, M., Corrado, R., Karlberg, A. M., & Pelletier Adams, L. P. (1992). Aboriginal Suicide in British Columbia: An Overview. *Canada's Mental Health*, 40, 19-23.

Abstract: This is a summary of a major project undertaken in response to the perceived high rate of suicide among Aboriginal people in B.C. The main purpose was to determine the magnitude of the problem, both on and off-reserve. The other main thrust was to identify factors which may help to reduce rates. Findings from the project provide a framework within which various approaches for reducing suicide rates can be planned.

Cotterill, E. & and Associates (1990). *Coming Together Because We Care: A Grassroots Forum on the Prevention of Suicide.* Yellowknife, NWT: Department of Social Services, Government of the Northwest Territories.

Abstract: Because suicide has become such a concern in the North, the Department of Social Services of Yellowknife, NWT, collaborated with the Canadian Mental Health Association to conduct a Grass Roots Forum on Suicide Prevention in Ranklin Inlet from March 30th to April 2nd, 1990. The results of that forum are contained in this document.

Cuthand, D. D. (1999). *Patrick's Story* (video). National Film Board of Canada, Independent Moving Productions Inc. (IMPinc.).

Abstract: Patrick Bird was a "causality of colonialism," having walked a dark boyhood journey of sexual abuse, neglect, foster homes, detention centres, loss, abandonment, drugs, alcohol and self-mutilation. Through no fault of his own, Patrick was disconnected from his family, his childhood and his Cree culture and left with few resources to cope with the pain and powerlessness. Patrick's Story explores what brought a young man to attempt suicide and what turned his life around. With the help of friends and his living adoptive mother, Patrick begins the search for his identity and spirituality as a Cree man, while discovering his talents in music and acting. This story offers us all a message of inspiration and hope.

Denov, M. & Campbell, K. (2002). Casualties of Aboriginal Displacement in Canada: Children at Risk among the Innu of Labrador. *Refuge*, 20, 21-33.

Abstract: The concept of displacement has long been associated with individuals within poor and developing nations, living under conditions of conflict and civil unrest. Conversely, little research attention has been paid to displacement among Aboriginal peoples within the context of wealthy and developed nations such as Canada. Internal displacement for the Innu Nation of Labrador is the primary focus of this paper. In particular, the authors examine how Innu children have become at risk of gasoline sniffing and suicide. The paper concludes by accessing the extent to which the United Nations Convention on the Rights of the Child and Canada's Indian Act have been affective in protecting the rights of Innu children. The responses to date indicate that more effective strategies need to be found in order to protect the rights of Innu children.

Farand, L., Chagnon, F., Renaud, J., & Rivard, M. (2004). Completed Suicides Among Quebec Adolescents Involved with Juvenile Justice and Child Welfare Services. *Suicide & Life-Threatening Behavior*, 34, 24.

Abstract: In the Province of Quebec (Canada), adolescents involved with the child welfare and juvenile justice systems committed at least one third of all completed suicides in their age group in 1995 and 1996. Their risk of suicide, standardized for age and sex, was five times that of the general adolescent population, and female juvenile delinquents had the highest relative risk of suicide (36.1). Cumulated risk factors may explain those results. Since 40% of those suicides did occur when subjects were still actively involved with the child welfare and juvenile justice systems, those agencies should revise their suicide prevention strategies.

Fiddler, S. (1986). *Suicides, Violent and Accidental Deaths among Treaty Indians in Saskatchewan: Analysis and Recommendations for Change.* Regina: Federation of Saskatchewan Indian Nations.

Abstract: In this publication, Fiddler states many children and youth who graduated from residential school and those abducted by the child welfare system find themselves in a paradox, which becomes more acute during the adolescence and young adult stages of life. This situation is faced when they do not fully know their own heritage and culture (languages, laws, customs, beliefs, religions, and so on) yet on the other hand, they are neither accepted by and/or find it difficult to relate to the dominant Western culture. A white education and lifestyle along with being taught the attitudes and feelings of superiority may create new conflicts and problems for them in trying to relate to their families of origin. This applies to most Aboriginal youth whether they were adopted out or not. Contemporary Aboriginal people have been socialized to perceive their own Aboriginal background to be backward, uncivilized, "in the past" and tend to "look down" on Indian poverty, low socio-economic lifestyles, powerlessness and view the social problems of their peoples as part of the Aboriginal lifestyle. They think they know better because they have had a better and higher standard of education. Being caught in between two cultures and lacking the knowledge, opportunity and skills to survive or balance either systems often force Aboriginal youth to turn elsewhere (i.e. their own inner psyche or perceived subculture, which may serve to compound the problem

because it sometimes reinforces the negative self image from which alcohol/drug/solvent abuse validates and/or provides an escape or copying mechanism to the stress.

Fox, J., Manitowabi, & Ward J.A. (1984). An Indian Community with a High Suicide Rate - 5 Years After. *Canadian Journal of Psychiatry*, 29, 425-427.

Abstract: This report was based on a five year follow up after a suicide epidemic within a First Nations community on Manitoulin Island, Ontario. The average age among the victims was 22 years of age and most lived in a small rural community. In the years after this epidemic, the suicide rate dropped to a tenth of the level of the epidemic and has reached the levels for the rest of the Island including the White and Native population. There has been a corresponding drop in the rate of violent death and the number of suicide attempts. It is suggested that the multi-dimensional prevention and intervention measures reported in the paper have contributed to a significant improvement in present conditions.

Gosek, G. M. (2001). T*owards an Understanding of Suicide Among Aboriginal People.* M.S.W. Thesis, University of Manitoba.

Abstract: This thesis was written by an Aboriginal scholar at the University of Manitoba. The objectives of her research focuses on developing an overview of suicide in Aboriginal communities from an Aboriginal perspective and to explore the use of the Medicine Wheel as a culturally appropriate approach to understanding and working with suicide with Aboriginal people. The process included a literature review of Durkheim's theory on suicide which is a theory commonly drawn upon to interpret the incidence of suicide in Aboriginal populations.

Kirmayer, L. J., Hayton, B. C., Malus, M., Jimenz, V., Dufour, R., Quesney, C. et al. (1993). S*uicide in Canadian Aboriginal Populations: Emerging Trends in Research and Intervention.* Ottawa: Draft research study prepared for the Royal Commission on Aboriginal Peoples.

Kirmayer, L. J., Boothroyd, L. J., Laliberte, A., & Simpson, B. L. (2000). *Suicide Prevention and Mental Health Promotion in First Nations and Inuit Communities.* Montreal, QC: Culture & Mental Health Research Unit, Institute of Community & Family Psychiatry.

Abstract: In this report, the authors set out a rationale and plan of action for suicide prevention and mental health promotion in the First Nations and Inuit communities of Québec. The recommendations are based on the best available information and evaluations of existing programs. This report draws from earlier reviews prepared by the authors for the Royal Commission on Aboriginal Peoples. In response to requests for program materials on suicide prevention from the public health department of Nunavik and social services of the Atikamekw Nation, the authors have attempted to review the available literature and distill practical guidelines that take into account the specific needs and constraints of remote rural Native communities in Québec and across Canada.

Lafromboise, T. D. & Bigfoot, D. S. (1988). Cultural and Cognitive Considerations in the Prevention of American Indian Adolescent Suicide. *Journal of Adolescence*, 11, 139-153.

Abstract: A description of cultural considerations associated with American Indian adolescent coping is presented within a transactional, cognitive-phenomenological framework. Select cultural values and cultural beliefs of American Indians associated with death are discussed in terms of person variables and situational demand characteristics that interplay in the transactional coping process. Three situational demand characteristics (ambiguity of identity, frequency of loss, and pervasiveness of hardships) are then presented to illustrate the reciprocal relationship between environmental contingencies and American Indian individual and community efforts at coping. The dynamic interdependence between person and environmental variables is emphasized and considered essential for inclusion in the design of interventions to prevent suicide. Existing intervention efforts with American Indian adolescent suicide attempters are reviewed and a school-wide cognitive behavioural approach based on the transactional model of coping with suicide is described. It is suggested that on-going cognitive restructuring, social skills training, and peer counselling training activities be culturally adapted and integrated into relevant areas of the school curricula in order that coping be enhanced and suicide ameliorated.

Leenaars, A. A. (2000). Suicide Prevention in Canada: A History of Community Approach. *Canadian Journal of Community Mental Health*, 19, 57-73.

Abstract: Suicide is a major mental health and public health problem in Canada. Canada's suicide rate ranks above average in comparison to countries around the world. The prevention of suicide predates the European presence in Canada and much can be learned from these endeavours. Current efforts grew largely from the grass roots, with little government support or initiative (with a few provincial/territorial exceptions). Canada's community efforts have been diverse and inclusive. Among such efforts have been: (1) traditional approaches among Native peoples, (2) the establishment of the first crisis centre in Sudbury in the 1960s, (3) the development of a comprehensive model in Alberta, (4) the beginning of a survivor movement in the 1980s, and (5) the national prevention efforts of the Canadian Association for Suicide Prevention. There are, however, striking lacks most notable among them the paucity of support for research in Canada. Future efforts will call for even greater community response to prevent suicide and to promote wellness.

Minore, B., Boone, M., Katt, M., & Kinch, P. (1991). Looking In, Looking Out: Coping with Adolescent Suicide in the Cree and Ojibway Communities of Northern Ontario. *The Canadian Journal of Native Studies*, 11, 1-24.

Abstract: The Nishnawbe-Aski Nation undertook a broad consultation with their community on the causes of, and community responses, to adolescent suicide. This article analyzes the results, applying a locus of control model which identifies internal factors over which a community perceives it has control and those which are believed to be rooted in external, hence less controllable, sources. It also examines elements which either limit or encourage the development of preventative and coping strategies within the community (Stokes and Ternowetsky, 1997).

Pharris, M. D., Resnick, M. D., & Blum, R. W. (1997). Protecting Against Hopelessness and Suicidality in Sexually Abused American Indian Adolescents. *Journal of Adolescent Health*, 21, 400-406.

Abstract: The purpose of this study was to identify factors protective against the adverse health correlates of sexual abuse in reservation-based American Indian and Alaskan Native adolescents. Data were taken from the National American Indian Adolescent Health Survey administered in 1988-1990 to 13,923 youths. Included in this analysis were 991 females and 166 males who reported a history of sexual abuse. Chi-square analysis was used to identify significant protective factors in sexually abused youths who did not report suicidality or hopelessness. Discriminant function analysis was used to determine which factors distinguished this group from those who experienced adverse health correlates. Separate multivariate analyses for boys and girls demonstrated that for girls, family attention, positive feelings toward school, parental expectations, and caring exhibited by family, adults, and tribal leaders were associated with absence of suicidality and hopelessness. For suicidality in boys, significant protective factors were enjoyment of school, involvement in traditional activities, strong academic performance, and caring exhibited by family, adults, school people, and tribal leaders. No significant protective factors against hopelessness were identified for boys. To minimize hopelessness and suicidal involvement among youth who have been sexually abused, strategies should be planned, implemented, and evaluated that support family caring and connectedness, strengthen school attachment and performance, and improve tribal connectedness.

Royal Commission on Aboriginal Peoples (1994). *Choosing Life: Special Report on Suicide Among Aboriginal People*. Ottawa, Canada: Minister of Supply and Services Canada.

Abstract: Because suicide was identified as one of the most urgent problems affecting Aboriginal peoples in Canada, the Royal Commission on Aboriginal Peoples chose to prepare a special report. In the report, the Commission develops the rationale and recommends the means for a Canada-wide response to the facts of suicide among Aboriginal peoples encompassing: the establishment of crisis centers; resources for community development; and support for self-determination. The report examines the following topics: how suicide among Aboriginal people is similar to suicide among all people and how it is different; who is at most risk and why; programs in effect and other initiatives that might help; key elements in strategies that work; and recommendations for immediate and long-term reduction of the problem.

University of New Mexico Center for Indian Youth Program Development (Video). (1990). *What Happened to Mike? American Indian Youth and Suicide*. University of New Mexico Center for Indian Youth Program Development.

Abstract: This video tracks a day in the life of a high school senior who attempts suicide. He is pressured to win a track scholarship, feels alienated from his family and friends, and is unable to cope with his problems.

Warry, W. (1993). *Unfinished Dreams: Suicide, Self-Determination and Healing in Aboriginal Communities*. Ottawa, ON: Draft research study prepared for the Royal Commission on Aboriginal Peoples.

Abstract: This book examines the problems and obstacles that confront Aboriginal people as they attempt to seize control of their institutions from the governments. The author seeks to dispel myths and stereotypes that confuse and confound attempts to understand Aboriginal peoples. The arguments made concern Aboriginal rights, the evils of colonialism or the nature of Aboriginal culture and spirituality are often simplistic and sometimes irrelevant when measured against the actual complexities of Aboriginal community life. There are two recurring themes throughout this book. One looks at the meaning of "cultural revitalization" a process that is central to community healing and the other theme the author considers as more elusive. It concerns the lessons that Canadian can learn from Aboriginal approaches to healing. The author believes that Aboriginal approaches to family and community health, mental health, and justice can provide Canadians with important insights into the nature of mainstream institutions and organizations. Central to these Aboriginal approaches, the author states, is the need for holistic solutions to complex social problems. An entire chapter is devoted to mental health issues and the failure of government practice to provide mental health services, prevention and solutions to assist in the healing.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Theme 23: Theory and Practice

Alberta & Working Committee on Native Child Welfare. (1987). I*n the Interest of Native Child Welfare Services: Recommendations*. Edmonton, AB: Alberta Social Services.

Anderson, M. & Gobeil, S. (2002). *Recruitment and Retention in Child Welfare Services: A Survey of Child Welfare League of Canada Member Agencies*. Ottawa, ON: Centre of Excellence for Child Welfare.

Abstract: A shortage of trained, competent child welfare workers is hampering the ability of organizations and governments to build the organizational capacity needed to deliver high quality services. Canadian child welfare organizations are aware of these systemic issues and are beginning to adopt proactive measures. The planning and preparation of workforce strategies is an essential step to ensuring that agencies have the capacity to develop a workforce with the skills and knowledge needed in the increasingly complex, demanding climate in which today's child welfare services are being evaluated. The Child Welfare League of Canada collaborated with the McConnell Foundation to commission this research with the intentions of providing: (1) a snapshot of the scope and nature of factors contributing to the current and anticipated shortage among child welfare workers being faced by CWLC member agencies; (2) to identify areas of congruence between the findings in the literature and the experiences of a selection of child welfare agencies across the country; (3) to identify some of the strategies being implemented within agencies to address the shortage; (4) to assist CWLC in determining appropriate actions to be taken in response to what agencies are now experiencing as well as what support/strategies they perceive they will need in the future; and (5) to allow for sharing of information within CWLC (Adapted from Overview/ Context, p.2).

Anderson, R. (In Press). The Deconstruction of the Western "Professional" Social Work Approach to Practice with Aboriginal People. *First Peoples Child & Family Review*, 2(1).

Abstract: Including narratives from both the author's life and work experiences, in addition to a review of the literature, the author examines Western professionalism to show how aspects of the child welfare profession can be unhelpful, even damaging in encounters with people of color. The author's focus is on the professional stance/ persona because this aspect is perceived to be one of the ways in which the colonizing process is maintained in work relations with Aboriginal people, particularly in child welfare.

Angmarlik Pauloosie & et al. (1999). In P. Kulchyski, D. McCaskill & D. Newhouse, *In the Words of Elders: Aboriginal Cultures in Transition*. Toronto: University of Toronto Press.

Abstract: In the Words of Elders: Aboriginal Cultures in Transition is a collection of interviews with 16 Elders and traditional teachers. The Native Studies Department at Trent University responded to the need for a text that provided an overview of First Nations teachings from the perspective of the Elders. Traditional teachers representing a variety of traditions and culture areas of Canada were selected and interviewed. The result is a compelling collection of first person narratives that address a range of topics. The text contains a wealth of knowledge from a generation of respected Elders and traditional teachers. While each life story and experience is different, the collection allows the reader to glimpse and compare the world-view and traditions of the Passmoquady, Micmac, Seneca, Mohawk, Odawa, Ojibwe, Innu, Mushkegowuk Cree, Inuit, Dakota Sioux, Saulteau, Slavey, Dogrib, Shayshas, and Musqueam. The interviewer spent several days during 1995-1995 interviewing each Elder at home. Topics covered include: life history, creation stories, important aspects of Native culture, using traditions today, traditional dwellings, Elders, humour, work, grieving, ceremonies, time, relation between language and culture, traditional medicines and foods, education, life on the land, traditional justice, attaining balance, relations with non-natives, dreams and prophecies. This exceptional collection proves that collaboration between academics and Elders is possible and the result can benefit all people.

Aquilina, A. P. (1993). In the Best Interests of Aboriginal People: The Responsive Social Service System. *Ontario Association of Professional Social Workers Newsmagazine*, 20, 7-8.

Armitage, A. (1993). Family and Child Welfare in First Nations Communities. In B.Wharf (Ed.) (Ed.), *Rethinking Child Welfare* (pp. 131-171). Toronto, ON: McClelland & Stewart.

Abstract: First Nations communities are taking control of their own child welfare programs to ensure that the next generation of Indian children are raised in their own communities and cultures. This chapter examines the principal phases of this history with a particular focus on the reasons for the past and present policy and the extent of the impact of these policies on First Nations peoples.

Avolas, C., Arger, L., Levesque, E., & Pike, R. (1997). Mooka'Am (A New Dawn). *Native Social Work Journal*, 1, 11-24.

Abstract: This article was co-written by the four staff members of the Mooka'Am (A New Dawn) Program on how the program was developed, their philosophy, goals and objectives as well as the various types of modalities

they used in facilitating healing and health. It outlines how the staff weaved contemporary therapeutic strategies with traditional healing techniques to form a culturally based approach to survivors of sexual abuse and other forms of family violence in Aboriginal communities.

Ballard, K., Cromwell, J., & Cromwell, C. (1985). Challenges for Social Work Education North of 60. *Canadian Social Work Review*, 5, 249-264.

Banks, J. W. (2004). Ka'nistenhsera. Teiakotihsnie's. A Native Community Rekindles the Tradition of Breastfeeding. *AWHONN Lifelines*, 7, 340-347.

Bastien, B. (2004). *Blackfoot Ways of Knowing: The Worldview of the Siksikaitsitapi.* Calgary, AB: University of Calgary Press.

Abstract: The author examines the interconnected relationship of identity and knowledge among Blackfoot speaking peoples.

Beck, E. C. (no date). *Organizational Review of Kunuwanimano Child & Family Services*. Unpublished Report.

Bee Kasakoff, A. (1992). Who Cared for Those Who Couldn't care for themselves in Traditional Northwest Coast Societies? *The Canadian Journal of Native Studies*, XII, 289-307.

Abstract: The author reviews the possible ways in which Aboriginal people of the northern Northwest Coast ensured the maintenance of dependents. She examined how people who could not fully look after themselves could survive.

Belone, C., Gonzales-Santin, E., Gustavsson, N., MacEachron, A. E., & Parry, T. (2002). Social Services: The Navajo Way. *Child Welfare*, LXXXI, 773-790.

Abstract: The development of child welfare services in Indian Country followed enactment of the 1975 Indian Education and Self-Determination Act and the 1978 Indian Child Welfare Act. These acts allow tribal contracting with the Bureau of Indian Affairs (BIA) to provide social services. Because the BIA model has not fit well with Navajo needs, the Navajo Division of Social Services is creating a more holistic case management paradigm for child and family services, which is more congruent with its culture and its rural, sparsely populated land (Journal Abstract).

Bennett, M., Shangreaux, C., Estelle Simard, et al (In Press). Applying Maslow's Hierarchy Theory to the Research Needs of FNCFS Agencies Participating in Cycle II of the Canadian Incident Study of Reported Child Abuse and Neglect. *First Peoples Child & Family Review*, 2(1).

Abstract: This paper is the result of a feedback meeting held between the principle researchers of Cycle II of the Canadian Incidence Study of Reported Child Abuse and Neglect (CIS), the Public Health Agency of Canada and a number of representatives of the First Nations Child and Family Service Agencies (FNCFS Agencies) which participated in Cycle II of the CIS and numerous Research Assistants tasked with collecting this information from the FNCFS Agencies. The authors present a profile of the historical and contemporary experience of Aboriginal children and families who come into contact with the child welfare system and include a discussion on some of the findings from two analyses that have been conducted on the data from the 1998 Canadian Incident Study on Reported Child Abuse and Neglect (CIS-1998). An overview of the challenges as well as the positive aspects of the study from the perspectives of the FNCFS Agencies and the Research Assistants is included along with an examination as to why research may not figure highly among the service priorities of FNCFS Agencies. The strengths of challenges of participating in CIS provide rich insight into the perspectives of the Research Assistants and FNCFS Agencies who participated in this national study. The paper concludes with recommendations by the FNCFS Agencies and the Research Assistants on how to improve the data collection process with FNCFS Agencies for future cycles of the Canadian Incident Study of Reported Child Abuse and Neglect.

Bishop, A. (2002). *Becoming an Ally: Breaking the Cycle of Oppression (2nd Edition)*. Halifax, NS: Fernwood Publishing.

Abstract: This book looks at where oppression comes from and what can be done to change it. The role of individual healing and the struggle for social justice as well as what role this might have to do with individual healing is examined. It asks questions about why members of oppressed groups fight each other and why those who experience oppression develop a life-long commitment to fighting oppression, while others turn around and suppress others. This book attempts to help answer these questions in addition on how to become an ally, understanding oppression and how it is held in place as well as understanding that the personal is the political and that there are different forms of oppression and how to work toward consciousness and healing and becoming a worker in liberating oneself and others from different forms of oppression.

Blackstock, C. (2003). First Nations Child and Family Services: Restoring Peace and Harmony in First Nations Communities. In K. Kufeldt & B. McKenzie (Eds.), *Child Welfare: Connecting Research, Policy, and Practice* (pp. 331-342). Waterloo, ON: Wilfrid Laurier University Press.

Abstract: This chapter is the beginning of a conversation designed to provide insight for future social work practice that will benefit First Nations children, families and communities. The author reviews the history as well as explores the philosophical worldview that guided First

Nations' values, beliefs and approaches to caring for children. The research agenda the author states, must be oriented to building best practices in First Nations child and family services.

Blackstock, C. (2003). *Same Country: Same Lands; 78 Countries Away.* Masters Thesis, McGill University.

Abstract: Blackstock explored the nature and extent of collaboration between First Nations child and family service agencies and the voluntary sector in British Columbia. Blackstock's research uncovered a dismal amount of collaboration between the two. The lack of response to on reserve conditions by the voluntary sector is shocking; however, their voiced interest in working in collaboration with First Nations is reason to be encouraged. Blackstock sees reconciliation and engagement by the voluntary sector and relationship building by the First Nations communities as the means of enhancing the quality of life for First Nations children, youth and families. She argues that respectful collaboration must reflect history and culture in order to be effective. This research project is the basis of our current project. In an attempt to uncover the extent of non-collaboration and the reasons why the voluntary sector makes no inroad to on reserve communities, the scope of the research project has been expanded to take on a national perspective.

Boelscher Ignace, M. (1991). Haida Public Discourse and its Social Context. *The Canadian Journal of Native Studies*, XI, 113-135.

Abstract: Since the European's first interaction wit the Haida and other Northwest Coast Native people, the fondness for oratory and eloquent discourse has been noted. In this paper, the author focuses on the message underlying public speeches in a social and political context, asking what are the rhetorical devices used, what the structure of speeches is and how the spoken word is interpreted by the audience.

Boone, M., Minore, B., Katt, M., & Kinch, P. (1997). Strength through Sharing: Interdisciplinary Teamwork in Providing Health and Social Services to Northern Native Communities. *Canadian Journal of Mental Health*, 16, 15-28.

Abstract: The delivery of health and social services in Canada's northern First Nations is undermined by the fact that professionals from outside and para-professionals from the communities often fail to respect one another's capabilities or to understand one another's roles and, consequently, do not work well together. This paper explores the personal, professional, and situational causes, using examples of mental health care in the Sioux Lookout Zone of northwestern Ontario. Arguing that an interdisciplinary team approach is the ideal and, perhaps, the only real way in which essential services can be delivered, the authors suggest ways to achieve more effective collaboration.

Borg, D., Brownlee, K., & Delaney, R. (1995). Postmodern Social Work Practice with Aboriginal People. In R.Delaney and K.Brownlee (Eds.) (Ed.), *Northern Social Work Practice* (pp. 116-135). Thunder Bay: Lakehead University Centre for Northern Studies.

Brant, C. C. (1990). Native Ethics and Rules of Behaviour. *Canadian Journal of Psychiatry*, 35, 534-539.

Abstract: By placing words around this experience and sharing them in the Canadian Journal of Psychiatry, Dr. Brant continued his quest of moving the Native mental health agenda to the forefront. Dr. Brant was Canada's first Aboriginal psychiatrist and this very important article introduced new concepts and provided an understanding of issues pertinent to working with peoples of Aboriginal descent. Brant looked at specific ethics that are widely accepted principles of behaviour in Aboriginal peoples, such as the ethic of non-interference; the use of modeling in Native families as a way of teaching; the Native concept of time; and protocols in Native societies to name a few.

Brown, L., Haddock, L., & Kovach, M. (2002). Community Control of Child Welfare - Two Case Studies of Child Welfare in First Nations Communities. In B. Wharf (Ed.) (Ed.), *Community Work Approaches to Child Welfare.* Peterborough, ON: Broadview Press.

Abstract: In this article, the authors note that there is no word in Hul'qumi'num, the language of the Cowichan people for the removal of children or child protection. Lalum'utul'Smun'een means "watching over, caring for our children, caring for our families and extended families." This name was chosen for the child and family services agency of the Cowichan tribes in British Columbia. It represents an important aspect of the agency's approach to the delivery of child and family services that staff says is the moral of the development story - start with the community, start with the language of the community, and stay with the community.

Browne, A. J. (1995). The Meaning of Respect: A First Nations Perspective. *Canadian Journal of Nursing Research*, 27, 95-109.

Abstract: The author undertook a qualitative study to explore the meaning of respect from the perspective of five Cree-Ojibway individuals. Data was obtained from in-depth interviews conducted in First Nations communities in northern Manitoba. Interviews focused on the individuals' understanding of the meaning of respect, and their experiences of being treated with or without respect during clinical interactions. The qualitative analysis identified characteristics of respect and lack of respect that reflected the individuals' experiences as First Nations persons interacting with Western health care providers. The features of respect reflected ethical values related to equality, inherent worth, and the uniqueness and dignity

of the individuals. Findings highlighted the need for nurses to be cognizant of the socio-political context of interactions with First Nations patients. The preliminary descriptions of respect identified in this study provide a foundation for further analysis of the concept in other disciplines.

Bruyere, G. (1999). The Decolonization Wheel: An Aboriginal perspective on Social Work Practice with Aboriginal Peoples. In R.B.K.a.S.M.e.Delaney (Ed.), *Social Work with Rural & Northern Communities* (Lakehead University, Centre for Northern Studies.

Cameron, G., Freymond, N., Cornfield, D., & Palmer, S. (2001). *Positive Possibilities for Child & Family Welfare: Options for Expanding the Anglo-American Child Protection Paradigm*. Waterloo, ON: Wilfrid Laurier University, Faculty of Social Work.

Abstract: This publication looks at the positive systems of child welfare. This is some focus on the differences displayed in First Nations systems of child welfare coupled with notions of interdependence.

Caring for First Nations Children Society (2002). *Aboriginal Social Worker Training Program Curriculum CORE-15*. West Vancouver, BC: Caring for First Nations Children Society.

Abstract: An eight week training program developed by the Caring for First Nations Children Society in partnership with First Nations Child and Family Service Agencies in British Columbia, the Ministry of Child and Family Development and the Department of Indian and Northern Affairs. This competency based training program is based on the holistic model incorporating Aboriginal culture, best practice and legislative requirements. The training curriculum is delivered in four modules: CORE, Level 12, Level 13 and Level 15 in order to meeting the needs of Aboriginal child and family service agencies operating at various levels of delegated authority. Further information about the Aboriginal Social Worker Training Program is available on line at www.cfncs.com .

Carroll, M. (1986). The Carrier Role of Social Work: Learning from Alaskan Native Americans. *Social Casework*, 67.

Castellano, M. B., Stalwick, H., & Wien, F. (1986). Native Social Work in Canada: Issues and Adaptations. *Canadian Social Work Review*, 167-184.

Chaffey, J. (19978). Guidelines for Intervention: Working with the Native Population. In A*busive Partners: Guidelines for Intervention.* Halifax, NS: Nova Scotia Maritime School of Social Work.

Charlie, J. & Taylor, G. (1989). Traditional values in Respect to Life. In *Conference Proceedings: Protecting Our Children*

7th Annual National American Indian Conference on Child Abuse and Neglect. Portland, Oregon.

Abstract: This paper describes how the West Coast Aboriginal people on Vancouver Island augment the lack of available Native Child Welfare services to their people. This paper documents the community's use of the hereditary system in reducing the pain and suffering resulting from court proceedings respecting child custody decisions.

Charter, G. A., Persaud, D., Poonwassie, A., William, S., & Zinger, D. (1994). *Career Counselling for Aboriginal Youth: The Journey Inward, The Journey Outward (Facilitator's and Participant's Manuals)*. Toronto: OISE.

Abstract: This publication was designed to provide participants with the knowledge and skills required to assist Aboriginal youth in exploring their career choices. The program was developed using a participatory research and planning approach. The program development team consulted Aboriginal professionals, teachers, counselors, leaders, elders and youth in Manitoba First Nations' communities, Tribal Councils and agencies. The results f comprehensive forma and informal surveys, interviews, feedback, consultations and an extensive literature review were incorporated into the program content. Four Manitoba First Nations communities were involved in the program research and development. Representatives from these communities advised the program development team on an on-going basis and participated in two pilot sessions. Careful consideration was given to the implementation and integration of Aboriginal values and used the vision quest as a vehicle for this purpose. Includes a summary of survey findings; resources materials (daily journals and evaluations); program activities; personal planning guide; and how to make consensus decisions including a number of worksheets on how to accomplish this.

Chupik-Hall, J. (2001). *Good Families do not Just Happen: Indigenous People and Child Welfare Services in Canada, 1950-1965.* Thesis (M.A.) --Trent University.

Abstract: A disproportionate number of Indigenous children in Canada were removed from their families into the child welfare system beginning in the 1960s, a total consistently higher than that of the non-Aboriginal child population. The reason behind these numerous removals has been attributed previously to jurisdictional disputes between the federal and provincial governments, cultural misunderstandings, and colonialism. This thesis explores the impact of the early child welfare services provided by the Indian Affairs Branch from 1950 to 1965 upon the subsequent extension of provincial child welfare services to Aboriginal communities. The Branch provided only minimal preventive child welfare services and used an equality rhetoric which justified the removal of children. The Branch in essence instructed and encouraged mainstream providers to treat everyone the same. This

thesis demonstrates that these were the two key factors which influenced a policy that encouraged the removal of a disproportionate number of Aboriginal children.

Clarkson, L., Morrisette, V., & Regallet, G. (1992). *Our Responsibility to the Seventh Generation: Indigenous Peoples and Sustainable Development.* Winnipeg: International Institute for Sustainable Development.

Coleman, H., Unrau, Y., & Manyfingers, B. (2001). Revamping Family Prevention Services for Native Families. *Journal of Ethnic and Cultural Diversity in Social Work*, 49-68.

Abstract: This article discusses how family preservation services (FPS) programs can be adapted to fit Native American culture and needs. Four key concepts related to FPS and native cultures are family, child rearing, spirituality, and time. FPS programs must change how they are structured in order to provide workers with the necessary support and training needed to better serve Native families. FPS can be reconfigured to become more culturally responsive to Native families, while maintaining many fundamental philosophical principles. This effort, however, requires sensitivity and cultural awareness if programs expect to be of service to Native families and their communities. Though philosophies will at times be in conflict, such conflict can be minimized through flexibility and cultural adjustment. Workers need to broaden beyond their personal concepts of family and parenting.

Collier, K. (1993). *Social Work with Rural People: Theory & Practice (2nd Ed.)*. Vancouver, BC: New Star Books.

Abstract: This book is aimed at people working in human service organizations in rural and remote areas. Collier uses a Marxist analysis to examine the distinct conditions which exist in rural and remote societies in Canada. In Collier's opinion this approach provides the analytical tools for understanding social relations, which no other theoretical base provides. The book reviews the growth of social work in industrial society, the objective or rural social work, generalist social work, and social work in remote and rural agricultural societies.

Coochie, C. & Nabigon, H. (1997). A Path Towards Reclaiming Nishnawbe Birth Culture: Can the Midwifery Exemption Clause for Aboriginal Midwives Make a Difference? In F. Shroff (Ed.), *The New Midwifery: Reflections on Renaissance and Regulation*. Toronto, ON: Women's Press.

Abstract: The impact of colonialism felt by Aboriginal midwives who practiced birthing in their own communities is discussed in this chapter. The authors explore traditional Aboriginal midwifery and connect the healing and strengthening of contemporary Aboriginal communities to midwifery care.

Copet, W. (1992). An Approach to Community Planning in Aboriginal Settlements. *The Canadian Journal of Native Studies*, XII, 37-50.

Abstract: This paper summarizes an approach to planning for Aboriginal communities. The approach draws on linkages between Aboriginal and modern planning thought to form the basis of a philosophical model for planning in Aboriginal communities. The framework endeavours to be sensitive to local needs and communities' natural environments and is directed to both planning consultants external to communities and to individual communities themselves.

Cosh, Colby (1997). *Another Step Toward Apartheid*. Alberta Report, 24, 10-12.

Abstract: Colby discusses changes being made by the Alberta Department of Family and Social Services that will make it more difficult for native Canadian children to be adopted by non-native parents.

Cross, T. (1986). Drawing on Cultural Tradition in Indian Child Welfare Practice. *Social Casework: The Journal of Contemporary Social Work*, 67, 283-289.

Cross, T. L. (2005). *Cultural Competence Continuum*. Available: http://www.nysccc.org/T-Rarts/CultCompCont.html.

Abstract: Cultural competence is a set of congruent behaviors, attitudes and policies that come together in a system, agency or professional and enable that system, agency or professional to work effectively in cross-cultural situations. The word culture is used because it implies the integrated pattern of human behavior that includes thought, communication, actions, customs, beliefs, values and institutions of a racial, ethnic, religious or social group. The word competence is used because it implies having the capacity to function effectively. A culturally competent system of care acknowledges and incorporates--at all levels--the importance of culture, the assessment of cross-cultural relations, vigilance towards the dynamics that result from cultural differences, the expansion of cultural knowledge and the adaptation of services to meet culturally unique needs. This article originally appeared in the fall 1988 issue of "Focal Point", the bulletin of The Research and Training Center on Family Support and Children's Mental Health, Portland State University.

Cross, T. L., Earle, K., Echo-Hawk Solie, H., & Manness, K. (2000). Cultural Strengths and Challenges in Implementing a System of Care Model in American Indian Communities. In *Systems of Care: Promising Practices in Children's Mental Health, 2000 Series, Volume 1.* Washington, DC: American Institutes for Research, Centre for Effective Collaboration and Practice.

Abstract: Five American Indian child mental health projects are described in this chapter. These projects integrate American Indian helping and healing methods

with a care model that emphasizes partnerships of agencies. Each project is rooted in cultural standards of their community and builds on the strength of families. This report presents the strenghts and challenges of community-based service designs that draw on culture as a primary resource and raises issues around staffing, supervision, training, burnout and boundaries, which need to be addressed in the cultural context of American Indian communities (Mussell, Cardiff & White, 2004, p. 22).

Dakota Ojibway Child & Family Services (1984). *Evaluation of the Dakota Ojibway Child and Family Services.* Evaluation Branch, Corporate Policy Department of Indian Affairs and Northern Development.

Darou, W. (1987). Counselling and the Northern Native. *Canadian Journal of Counselling*, 21, 33-41.

Delaney, R., Brownlee, K., Sellick, M., & Tranter, D. (1997). Ethical Problems Facing Northern Social Workers. *The Social Worker*, 65, 55-65.

Delaney, R. (1995). Northern Social Work Practice: An Ecological Perspective. *Northern Social Work Practice, Northern Regional Studies Series*, 4, 1-34.

Dixon, J. Ed. (1995). *Social Welfare with Indigenous Peoples.* London: Routledge.

Abstract: This publication sought to answer questions such as "what are the social services that Indigenous peoples receive? And are these services appropriate to their needs? The authors of the article in this publication found that there were many similarities in how the Indigenous populations have been treated and in their current situations. The editor and contributors of this publication examine the treatment of many Indigenous populations from five continental areas: Africa (Sierra Leone, Zimbabwe); Australasia (Australia, New Zealand); Central and South America (Mexico, Brazil); Europe (Nordic countries, Spain) and North America (Canada and the United States). This treatment is examined from many perspectives - political subjugation; negligence; shifting focus of social policy; social and legal discrimination; provision of social services; and ethnic, cultural and political rejuvenation - to provide a complete picture of the treatment of Indigenous peoples in comparison with other population. This publication would appeal to undergraduates, researchers and lecturers in social anthropology, social policy and social administration.

Dodd, P. & Gutierrez, L. (1990). Preparing Students for the Future: A Power Perspective on Community Practice. *Administration in Social Work*, 14, 63-78.

Abstract: This article helps students understand the inner workings of a community's power structure and what to expect in general as social service workers. The intricacies of community politics and structure are important for any social service worker. This article provides one way of looking at and organizing the information. When presenting these concepts to students or support workers, this type of document can provide a model for how to approach the subject.

DuBray, W. H. (1985). American Indian Values: Critical Factor in Casework. *Social Casework: The Journal of Contemporary Social Work*, 66, 30-37.

Dufrene, P. M. & Coleman, V. D. (1992). Counselling Native Americans: Guidelines for Group Process. *The Journal for Specialists in Group Work*, 17, 229-234.

Dumka, L. E., Garza, C. A., Roosa, M. W., & Stoerzinger, H. D. (1997). Recruitment and Retention of High-Risk Families into a Preventive Parent Training Intervention. *The Journal of Primary Prevention*, 18, 25-39.

Abstract: This article describes the process of developing, implementing, and evaluating recruitment and retention strategies for an eight session preventive parenting program designed for high-risk minority parents from low-income inner-city communities. The program was offered in both Spanish and English to a sample of 142 one- and two-parent families (78% Mexican immigrant or Mexican American, 15% African American, and 9% Anglo, Native American, and other). Recruitment and retention strategies resulted in a 70% participation rate with 48% of the families attending 5-8 sessions and 22% attending 1-4 sessions. Attendance rates were higher for married and cohabiting mothers than for single mothers and for Spanish speaking mothers compared to English-speaking Latino mothers. New categories are presented to improve future reporting of recruitment and retention data.

Dumont, R. T. (1988). Culturally Selective Perceptions in Child Welfare Decisions. *The Social Worker*, 56, 149-152.

Abstract: Dumont summed up the results of a controlled research project in Alberta that involved the hiring of three social workers with relatively the same amount of working experience. The workers were labeled A, B and C and each were assigned responsibility for providing services to equal numbers of band members. Some of the findings indicated that the Caucasian worker perceived two times more Indian children in need of care than did his/her Aboriginal counterparts. Dumont noted that it is generally accepted that dominant white society placed strong value on education, legal and other institutions. The Caucasian worker, who was a member of mainstream society, appeared to be dominated by these values when viewing the lives of Indian families. The Native workers on the other hand, whose traditional culture valued the extended family and interrelationships, perceived that the problems to be within the interactions of the family members. Much of the data presented in this study pointed to the observations of many social workers and

to the observations and criticisms of many community Chiefs and Indian members. This criticism is that one of the factors which led to the disproportionate number of Indian children in care as being the result of the "cultural tunnel vision" of non-Indian social workers. Dumont concluded that there is a need for bands to research and develop their own contemporary and traditional methods of caring for Indian children.

Durst, D. (2000). *It's Not What, But How! Social Services Issues Affecting Aboriginal Peoples: A Review of Projects*. Human Resources Development Canada.

Abstract: Human Resources Development Canada (HRDC) funded nine research and conference projects pertaining to social service issues affecting Aboriginal peoples. Durst states that the purpose of these nine projects was to identity culturally appropriate social services of First Nations communities. The main purpose of this review was to identify common themes between the nine projects and synthesize their findings into a summary document. The document was prepared for wide distribution among interested parties, including First Nations leaders, federal and provincial authorities and social service professionals. A summary of each of the nine projects is presented however only four projects produced reports that provided findings useful in developing culturally appropriate social services and draws heavily on those core studies and much of the conclusions are based on their findings. A chapter is dedicated to the Medicine Wheel in the explanation of how the healing process operates in First Nations communities. The four projects outlined in this report are: (1) The Kahnawake Experience, Kahnawake; (2) Naadmaadidaa Project: Defining Culturally Appropriate Services; (3) Culturally Appropriate Needs Assessment and Program Planning for Ojibway Adolescents; and (4) Social Services and Self-Government; Finding the Path to Empowerment.

Dyck, N. ed. (1985). *Indigenous Peoples and the Nation State: Fourth World Politics in Canada, Australia and Norway.* St. John's, NFLD: Memorial University Press.

Abstract: This volume provides the reader with both the theoretical overview and sufficient case material to develop an understanding of the political issues facing the peoples of the Fourth World. It would be particularly valuable as a text or supplemental reading in courses on international indigenous issues, a growing area of study.

Earle Fox, K. (2004). Are They Really Neglected? A Look at Worker Perceptions of Neglect Through the Eyes of a National Data System. *First Peoples Child & Family Review*, 1(1), 73-82. Available online: http://www.fncfcs. com/pubs/vol1num1/Fox_pp73-82.pdf.

Abstract: A follow up to a two-year study of abuse and neglect of American Indian children looks at differences in perceptions of neglect of American Indian children found in the National Child Abuse and Neglect Data System (NCANDS). Findings from an analysis of 17,000 cases of neglect of white or American Indian children were that the neglect of American Indian children, compared to Caucasian children, was more often associated with foster care placement, juvenile court petition, alcohol abuse of child or caretaker, violence in the family, and family receipt of public assistance. The neglect of Caucasian children, when compared to American Indian children, was more often associated with family preservation services, child or adult mental or physical problem, and inadequate housing. These data, from the 1995-1999 NCANDS, appear to confirm stereotypical assignations of neglect to American Indian families. This study supports the need for the direct participation of sovereign Indian nations in child protective investigation, treatment, and data collection, in order to create a more complete data system that will provide accurate numbers and characteristics of abused and neglected American Indian children.

Epp, D., Emdad Haque, C., & Peers, B. (1998). *Emergency Preparedness and First Nation Communities in Manitoba.* Ottawa, ON: Emergency Preparedness Canada.

Abstract: The primary purpose of this report is to review, within the context of Manitoba, the past and current preparedness of three First Nations which have experienced an emergency. These communities shared their views through focus groups and key informant interviews. As well, information was gathered from various organizations such as Emergency Preparedness Canada (EPC), Indian and Northern Affairs Canada (INAC), the Manitoba Association of Native Fire Fighters (MANFF) and the Manitoba Emergency Management Organization (MEMO). The information gathered was then synthesized to provide case scenarios: The Sioux Valley flood of 1995, the Rouseau River flood of 1997 and the Pukatawagan evacuation due to forest fire (1989 & 1995). The roles of the federal, provincial and local authority in relation to emergency preparedness will be briefly explored to set the context prior to and within the case scenarios. Self-government negotiations for First Nations are ongoing within Manitoba and within the discussions; emergency preparedness has been described as being "fast-tracked". This will be briefly explored at the conclusion of the document.

First Nations Child and Family Task Force (1993). *Children First, Our Responsibility.* Winnipeg: Queen's Printer.

Abstract: This publication stemmed from the First Nation's Child and Family Task Force. Six members of this task force were appointed by the Assembly of Manitoba Chiefs and the federal and provincial governments. The task force was guided by a jointly drafted terms of reference, a steering committee, a panel of resource members and consultations with the First Nations community. This publication explored the Child and Family Services provided to First Nations children and identified the strengths and weaknesses of

the current system. The task force developed a plan of action for addressing immediate services and operational issues in First Nations agencies as well as a strategy for longer-term structural changes. This report is one of the only documents which attempt to identify the technical elements for implementing a self-governed child welfare system for First Nation communities. It lays out a plan that is community driven but which pays no attention to the broader political and constitutional issues.

First Nations Congress. (1992). *Indian Child & Family Services Standards Project: Final Report.* British Columbia: First Nations Congress.

Fitznor, L. (1998). The Circle of Life: Affirming Aboriginal Philosophies in Everyday Living. In D.C.McCance (Ed.), *Life Ethics in World Religions: University of Manitoba Studies in Religion* (pp. 21-40). Atlanta, Georgia: Scholars Press.

Flette, E. (1999). Block Funding of Child Maintenance: A Medicine Wheel Approach to the Protection of Children at Risk. *Canada's Children*, 1999, 23-27.

Abstract: This article highlights how West Region Child & Family Services became the 1998 recipient of the Peter F. Drucker Award for Canadian Non-profit Innovation. West Region CFS is a First Nations child welfare agency operating in Manitoba. It is mandated under Provincial legislation and provides a full range of child and family services to nine First Nations communities located in western Manitoba. West Region CFS is a non-government organization with a Board of Directors comprised of the Chiefs from the nine communities it provides services to. West Region's award for innovation revolves around the block funding initiative it was able to negotiate with Indian Affairs regarding new ways to provide for children in care. Working with First Nation communities through their local CFS committees, a variety of community-based services, programs and resources were developed and implemented. The Medicine Wheel was the framework used to develop the programs and services that resulted from this project. The framework provided a comprehensive and holistic approach to the complex issues of Aboriginal children at risk. While the objective of these programs and services remained the protection of children at risk, the front line approach for these children and their families also focused on prevention and support, rather than apprehension.

Flette, E. (1995). *The Design and Delivery of a Program for Management Training in Aboriginal Social Service Organizations (First Nations).* M.S.W. Dissertation, University of Manitoba, MB.

Abstract: First Nations social service organizations operate in an environment different from that of the mainstream, and management practices are both determined and affected by this environment. Programs that intend to train management staff for these organizations must incorporate traditional cultural values with today's realities and today's knowledge. Aboriginal social service organizations, serving First Nations communities, often have difficulty in recruiting trained Aboriginal staff to the rural and/or remote locations, and existing management training programs are not practical for these social service organizations. Faced with these factors it would appear that the best option for the agencies is to train and develop Aboriginal staff who are already living in the area, who are committed to residing in the area, and who are familiar with the cultural context of the communities. The practicum involved designing a culturally specific management training program for an Aboriginal child and family services organization. This included a needs assessment of management training needs within the organization, an extensive review of literature for appropriate source materials, and designing twelve one week training modules. The training program was then implemented in the organization over a two year period, with nineteen of the staff participating as trainees. The training had significant impact on the organization. It provided the organization with increased numbers of potential management staff, added to the knowledge and skill base of current management staff, and empowered staff to be participants in the management process. With the organization, service and administration have become more culturally competent.

Floden, A. (1989). Working with Young Native American Families in the Dakotas. *Children Today*, 18, 28-32.

Forbes, R. (1991). Aboriginal Child Rearing Practices. *Child Care Focus*, 20, 14.

Abstract: This article by Rosemary Forbes, discusses the traditions of Aboriginal child rearing.

Fossett Jones, R. (1990). *Aboriginal Child Welfare in Canada: Literature Review and Selected Bibliography.* Winnipeg: Public Inquiry into the Administration of Justice and Aboriginal Peoples.

Foxcraft, D. & Stephen, O. (1992). *Indian Child and Family Standards Project: Final Report.* Vancouver, B.C.: First Nations Congress.

Foxcroft, D. & Blackstock, C. (2003). USMA: Cherished Ones, Precious Ones, the Children. A First Nations Approach to Child, Family, and Community Well-Being. In N. Trocme, D. Knoke, & C. Roy (Eds.), *Community Collaboration and Differential Response: Canadian and International Research and Emerging Models of Practice* (pp. 105-111). Toronto, ON: Child Welfare League of Canada.

Abstract: The authors examine the emerging models of Aboriginal child welfare in British Columbia, particularly the development and implementation of a model of

delegated authority in the USMA child welfare agency that serves member bands Nuu-chah-nulth Tribal Council. In 1987 this agency built upon provincial child welfare authority to development child welfare programs that were based on Aboriginal values and traditions. Developing and Aboriginal system of child and family services that would be embraced as an integral part of the movement to strength families and communities required a set of community engagement processes to engage community participation and support. This chapter explores three essential features of this process including community education, community consultation, and the integration of holistic perspectives and concludes with a discussion of how Aboriginal self-government and empowerment require changes in the distribution of power and authority for determining child and family services legislation, policy and practice.

Fulcher, L. C. (2002). Cultural Safety and the Duty of Care. *Journal of the Child Welfare League of America*, LXXXI, 689-708.

Abstract: Rural youth, especially those of Indigenous and immigrant cultures caught up in rural-urban migration, are vulnerable when the duty of care mandate transfers from families to state child welfare agents. The notion of cultural safety is examined in relation to the duty of care mandate assigned to child welfare workers when the state intervenes in family life. The author states that the duty of care has a special meaning in the common law that has been used over the past decade as the test for negligence and breaches of contract in the delivery of services for children who are wards of the state. Agents of the state with a duty of care for the health and well-being of children need to produce services that guarantee cultural safety. Cultural safety is defined as the acknowledgement of and attendance to a child's needs and cultural frames of reference, even if they are not full understood. Cultural safety is especially important for rural children whose cultural traditions vary from those commonly experienced by suburban and city children. Child welfare workers have been held accountable in court for breaches in their duty of care, and employers and the state have been assigned vicarious liability for the unsupervised actions of child welfare workers. An interesting development, although U.S. specific, which may have some applicability to or implications for Canadian social workers when providing services to First Nations children residing off reserve.

Garrett, M. W. & Osborne, W. L. (1995). The Native American Sweat Lodge as Metaphor for Group Work. *The Journal for Specialists in Group Work*, 20, 33-39.

Gilman, D. A. (1999). *Culturally Relevant Aboriginal Child Welfare: Principles, Practice, and Policy.* PhD -- University of Manitoba, 1999, Winnipeg, MB.

Abstract: Aboriginal workers appear to bring a holistic approach to their practice of child welfare. The theory of reasoned action (Ajzen & Fishbein, 1980) predicts a relationship between individuals' characteristics such as ethnicity and their beliefs, attitudes, behavioral intentions, and behaviors. Based on this theory, the study compared the intended interventions of 26 Aboriginal workers from Aboriginal child welfare agencies and 32 non-Aboriginal workers from agencies serving rural and remote areas. Workers responded to questionnaires consisting of rating scales and open-ended questions requiring written responses. Results indicated that Aboriginal workers rated a set of mainstream social work practice principles as less frequently relevant to their practice. A repeated-measures multivariate analysis of variance (MANOVA) indicated that Aboriginal and non-Aboriginal workers would respond differently to four Aboriginal child welfare vignettes. Specifically, Aboriginal workers indicated that they would be more likely than non-Aboriginal workers to employ less intrusive interventions. They were also more likely to favor some short- and long-term interventions. Workers did not differ in their intentions to employ within-family interventions. Given that non-Aboriginal workers reported completing significantly higher levels of education than Aboriginal workers, analyses of covariance were conducted with education as the covariate. For the practice principles, a MANCOVA indicated no difference between the two groups with respect to relevance ratings. However, a repeated-measures MANCOVA indicated that Aboriginal and non-Aboriginal workers still differed with respect to their intended interventions. Also, a MANCOVA indicated that Aboriginal and non-Aboriginal workers differed with respect to their intentions to intervene at varying levels of intrusiveness. Five Aboriginal workers were interviewed to provide a context for the findings. The results suggest that education influences a worker's assessment of the relevance of practice principles. However, the application of these principles is more complex and appears to be influenced by a worker's ethnicity. With respect to culturally relevant Aboriginal child welfare policy, recommendations were made to alter time constraints imposed on Aboriginal child welfare cases and to support interventions that aim to strengthen Aboriginal families.

Girard, J. (1979). *Background Paper for the Evaluation of Child Welfare Services.* Ottawa: Department of Indian Affairs and Northern Development.

Goodluck, C. & Short, D. (1980). Working with American Indian Parents: A Cultural Approach. Social Casework: *The Journal of Contemporary Social Work*, 61, 472-488.

Grand Council Treaty #3 (1992). *Anishinaabe Way: Community Care of Families and Children.* Unpublished Paper: Anishinaabe Family Support Services Committee.

Greenwood, M. & Palmantier, M. (2003). Honouring Community: Development of a First Nations Stream in Social Work. *Native Social Work Journal*, 5, 225-242.

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Abstract: The focus of this article is on how the Social Work Program at the University of Northern British Columbia is in the process of developing a First Nations stream. Their paper outlines the steps taken in the development of this stream. A consistent focus throughout the process has been input and direction from Aboriginal communities in and around the regions the university serves. This input has included input from the "front-line" service providers employed at the community level. In addition, practicing Aboriginal social workers identified knowledge and skills seen to be important inclusions in the course content. The project resulted in the development of four new courses in the Social Work program at UBC. The BSW First Nations specialization courses are consistent in their approaches with each beginning from an Aboriginal perspective. Another feature of the program is that the curriculum is written so that the content within each course can be tailored to the diverse Aboriginal population that the university serves.

Greenwood, M. & Shawana, P. (2003). Whispered Gently Through Time: First Nations Quality Child Care. *Native Social Work Journal*, 4, 51-83.

Abstract: This article deals with recommendations for consideration in the development of First Nations quality child care program implementation models and options foro First Nations jurisdiction over child care.

Griffiths, C. T., Yerbury, J. C., & Weafer, L. F. (1987). Canadian Natives: Victims of Socio-Structural Deprivation? *Human Organization*, 46, 277-282.

Gross, E. (1995). Deconstructing Politically Correct Practice Literature: The American Indian Case. *Social Work*, 40, 206-213.

Abstract: The social work practice literature on American Indian populations over generalizes about who American Indians are. The deconstructivist argument presented in this article points out that those who write about American Indian matters have had a vested, "politically correct" interest in presenting a monolithic view of American Indian cultural views. Although good reasons exist for defending a political approach to writing the practice literature, the need now is for a fairer representation of the diversity that characterizes the American Indian communities. In this way, helping strategies can be tied to accurate representations of American Indian realities.

Groves, J. & Cross, T. (1986). *The Changing Role of the Private Agency with Indian Children*. Portland: Northwest Indian Child Welfare Institute.

Abstract: This 14-page paper reviews the history of private agency involvement with Indian children and suggests new roles.

Guemple, L. (1988). Teaching Social Relations to Inuit Children. In T. Ingold, D. Riches.& J. Woodburns (Eds.), *Hunters and Gatherers II*. Oxford: St. Martin's Press.

Abstract: This paper describes how Inuit children learn the terms of relatedness, the meaning of the terms, and how terms and labels imply actions to motivate events in the world. Relatedness may o r may not be established by kin ties; relatedness may also be established by proximity and role in the household, whether or not individuals are kin relatives.

Hand, C. A. (2003). *An Ojibwe Perspective on the Welfare of Children: Rescuing Children of Homogenizing America?* University of Wisconsin-Madison, PhD, May 2003.

Abstract: First Nations children continue to be over-represented among foster care and adoptive placement populations. Conducted in 2001-2002, this dissertation employed critical ethnography as a research methodology to explore the policy and practice factors that contribute to an over-reliance on child removal as a strategy to protect First Nations children from maltreatment. The multidimensional study focuses on one of the Ojibwe tribal communities in the United States and explores the larger sociopolitical context within which the tribal community is located. Through interviews with Ojibwe community members, Euro-American county residents, and staff at various levels of the child welfare and social services systems (tribal, county, state, and federal), a complex picture of hegemonic forces emerges. The final qualitative account includes different cultural and positional perspectives that have important implications for child welfare policy and practice, and future research in First Nations communities.

Hand, C. A. & (In Press). An Ojibwe Perspective on the Welfare of Children: Lessons of the Past and Visions for the Future. *Children and Youth Services Review*.

Abstract: This critical enthnographic study examines the degree to which culturally consonant child welfare institutions and practices are appropriate and possible within one Ojibwe tribal community. Despite the passage of the Indian Child Welfare Act, First Nations children continue to be over-represented in the foster and adoptive care populations. Findings from the study suggest that the child welfare institutions, policies and practices which are imposed on First Nations communities contributes to an over-reliance on child removal and do little to support the development of strategies which blend the best of both Ojibwe and Euro-American cultures (Journal abstract).

Hansen, G., Shangreaux, C., & Balla, M. (2000). *It Takes a Community: A Report to the NWT Department of Health & Social Services on Child Welfare Services in the Northwest Territories*. Ottawa, ON: Child Welfare League of Canada. Available online: http://www.hlthss.gov.nt.ca/content/publications/reports/healthcare/cwl.pdf.

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Abstract: This report is based on a review of child and family services in the Northwest Territories which was conducted by a three-person review team comprised on two Aboriginal reviewers and all whom have child welfare expertise. The review team visited eight communities selected by the Department as representatives of teh health and Social Services Boards within the territory. The review focuses on: (1) a comprehensive series of interviews with over two hundred people from the eight communities representing all primary stakeholders, including members of the Territorial Legislature; (2) a review of over 100 child welfare files from the eight communities visited and the Department of Health and Social Services; (3) an examination of the legislation, protocols, standards, and procedures that govern the child welfare program in the Territories; (4) a standard data collection tool devised to collect caseload numbers in order to quantify the case volume of the NWT Child Welfare program as no tool currently existed. The reviews considered the unique social environment given that approximately half of the population of the NWT is Aboriginal, but noted that Aboriginal children are disproportionately represented in the care of child welfare services.

Hart, M. (2001). An Aboriginal Approach to Social Work Practice. In T. Heinonen & L. Spearman (Eds.), *Social Work Practice: Problem Solving and Beyond* (pp. 231-256). Toronto, ON: Irwin.

Hart, M. (1999). Seeking Mino-pimatasiwin (the Good Life): An Aboriginal Approach to Social Work Practice. *Native Social Work Journal*, 2, 91-112.

Abstract: Aboriginal peoples have been utilizing their own approaches to helping one another for centuries. Many Aboriginal social workers have incorporated these approaches or aspects of them in their professional practice. However, such approaches have not always been respected on their own merits by the social work profession. In recognition of this concern, the Canadian Association of Social Workers (1994) has acknowledged the need for greater understanding and respect of Aboriginal practices. In order to contribute to the development of this understanding, and in turn, respect for these approaches, one approach was outlined in this article. Hart states that it is important to note that Aboriginal peoples vary extensively in their world views, thus it is possible to determine a variety of Aboriginal helping approaches. This approach has been developed through a literature review on Aboriginal helping practices with a focus on literature addressing Aboriginal peoples in Canada, particularly the Prairie Provinces. With these points in mind, the acts as an Aboriginal approach and does not declare itself as the only approach (Journal Abstract).

Hart, M. A. (1997). *An Ethnography Study of Sharing Circles as a Culturally Appropriate Practice Approach with Aboriginal Peoples (First Nations)*. M.S.W. Dissertation, University of Manitoba.

Abstract: The purpose of the study was twofold: (1) to outline the similarities and differences between particular social work approaches and an Aboriginal approach to helping, and (2) to study sharing circles as a means to address the lack of culturally appropriate methods of practice when working with Aboriginal peoples. In order to achieve the first purpose literature on Aboriginal and social work approaches to helping was reviewed and compared. Specifically, the person centred and life model approaches were compared to an Aboriginal approach that was developed through this literature review. To meet the second purpose, an ethnographic research approach was taken. People who had conducted sharing circles were interviewed about sharing circles processes. As well, my personal experiences in sharing circles were reflected upon. The literature review found that while the Aboriginal approach outlined had some similarities to both the person centred and life model approaches, it clearly had its own attributes that made it a distinct from the two other approaches. The research findings described the approach and practice of conducting sharing circles as determined by the key informants and my participation. Discussion on the findings suggested that the Aboriginal approach described in the literature review and research findings on sharing circles are consistent with each other. Recommendations for future social work research, education, and practice are made, and comments for Aboriginal people to consider are shared (Abstract, edited).

Hart, M. A. (1996). Utilizing Traditional Practise Methods for Teaching, Helping, and Supporting. In S.O'Meara and D.A.West (Eds.), *From Our Eyes: Learning from Indigenous Peoples* (pp. 59-72). Toronto: Garamond Press.

Abstract: The sharing circle has been used for many years by First Nations peoples as a format for communication, decision making, and support. Various methods of utilizing the circle have evolved and some methods now guide teachers, helpers, and others to address various points including learning, helping and supporting. The article helps to facilitate and understanding of these tools as well which may support helpers and teachers in their professional activities when working with Fist Nations people. A historical review of sharing circles in communities is presented focusing on Manitoba. The discussion closes with a reflection on the relationship between sharing circles, empowerment, and self-determination.

Hart, M. A. (2003). Am I a Modern-Day Missionary?: Reflections of a Cree Social Worker. *Native Social Work Journal*, 5, 299-313.

Abstract: Hart describes the current efforts to modify social work so that is applies more broadly to Indigenous peoples. Hart states that while there are Indigenous

individuals who welcome European-based social work practices, there are just as many converts to the missionaries' worldviews that we cannot continue to oppress the many other Indigenous persons who want to stand with their Indigenousness. Hart concludes that there is a need to change social work by expanding on the spectrum of social work practice, approaches, theories and philosophies. He states that there a strongly recognized need to build on the many helping practices that are Indigenous-based. Hart claims that we can build on the type of helping practices that are Indigenous-based and cross-culturally appropriate for work with many Indigenous peoples, and possibly to non-Indigenous peoples. These types of helping practices are based upon the commonalities and generalizations between Indigenous peoples while acknowledging the differences between Indigenous and European-based worldviews and practices.

Hart, M. A. & Pompana, Y. (2003). Establishing the Aboriginal Social Work Associations: Sharing the Manitoba Experience. *Native Social Work Journal*, 5, 243-260.

Abstract: The Aboriginal Professional Helpers Society Inc. is the focus of this paper and the authors discuss the roots of its vision which started in northern Manitoba in the mid 1990s. It was envisioned that Aboriginal social workers would be brought together to discuss and establish an association. This association would not only provide peer support, but establish a voice on matters pertinent to the association specifically and Aboriginal peoples generally. Hart and Pompana reflect on their own experiences in the development of their Aboriginal social work association, the Aboriginal Professional Helpers Society Inc. and highlight the challenges in its development as well as the benefits and potentials they envisioned through this association.

Haug, I. E. (1998). Including a Spiritual Dimension in Family Therapy: Ethical Considerations. *Contemporary Family Therapy*, 20, 181-194.

Abstract: The inclusion of a spiritual dimension in family therapy theory and clinical practice may well be viewed as an important professional challenge of the nineties. Following a working definition of terms, this paper explores the ethical complexities inherent in operationalizing a spiritual orientation in therapy in light of the following principles adopted from medical ethics: Respect for clients' autonomy, safeguarding clients' welfare, protecting them from harm, and treating them justly and honestly.

Hazelhurst, K. M. (1995). Introduction: Indigenous Models for Community Reconstruction and Social Recovery. In K. Hazlehurst (Ed.), *Popular Justice and Community Regeneration: Pathways of Indigenous Reform.* Westport, Conn.: Praeger.

Abstract: Reports on innovations in the administration of justice, social reintegration of offenders, and administration of justice alternatives, and in the recovery of damaged communities. Provides descriptions of programs, assessment of their impact, and advocacy for further change.

Heinrich, R. K., Crobine, J. L., & Thomas, K. R. (1990). Counseling Native Americans. *Journal of Counseling & Development*, 69, 128-133.

Abstract: This article addresses the issues facing White counselors in providing services to Native American Indians, whose values differ significantly from the dominant culture's. Native Americans have been consistently threatened with cultural assimilation. Previously published recommendations to counselors are reviewed and the relevance and possible uses of traditional Native American healing practices are discussed. One such practice, the vision question, is described in detail. Counselors need to learn culturally relevant metaphors in order to promote healing and, in effect, must themselves, undergo an acculturation process (Journal Abstract).

Hennessy, C. H. & John, R. (1996). American Indian Family Care Givers' Perceptions of Burden and Needed Support Services. *The Journal of Applied Gerontology*, 15, 275-293.

Herring, R. D. (1999). *Counselling with Native American Indians and Alaska Natives: Strategies for Helping Professionals.* Sage Publications.

Abstract: One of the purposes of this book is to add to the sparse materials available on the one of the five major ethnic groups of the United States (those being African Americans, Native American Indians/Alaska Natives, Asian Americans, Hispanic Americans and European Americans). A second purpose for this book was to provide ethnic-specific information to avoid any principle that would be considered a case of "unfair discriminatory practices" and to eliminate such practices. It emphasizes strategies for meeting the needs of diverse populations and provides a thorough background to helping professionals on the developmental, cultural, and special mental health needs and concerns of Native American Indian and Alaska Native clients. While it is American specific it does have some direct usage to Canadian practitioners with information that is culture specific and well as provides practical guidance to enhance practitioner's credibility when helping Aboriginal clients. It addresses key questions relevant to providing services to the Aboriginal population including: what are the development challenges of Native clients? How can Native clients achieve a mature and healthy sense of themselves in relation to others? What are the specific cultural and ethnic issues in helping Native clients? What are the effective methods for establishing rapport and intervening with diverse Native populations, especially those concerns that were historically ignored by society? The book focuses on terminology and demographics; the applicability of

assessment instruments to the Native population; Native youth issues; Native adult clients; career development and counselling issues; the importance of creative arts as counselling and guidance techniques; and the implications for training, practice and research with Native American Indian and Alaska Natives.

Herring, R. D. & Meggert, S. S. (1994). The Use of Humour as a Counselor Strategy with Native American Indian Children. *Elementary School and Guidance Counselling*, 29, 67-76.

Abstract: The author states that people who are acquainted with Native American Indians are aware of their ability to laugh about serious situations. The author says that Native Americans use humour to erase, cleanse or change what was embarrassing, oppressive, sorrowful or painful. Native American Indian humor varies according to way of life, climate and geography, the food eaten, the manner in which is obtained and from individual to individual. Despite these variations, humor is the common theme that binds them. Humor is a social lens through which the authors glimpse into the social order and daily life of Native Americans.

Hodge, F. S. & Struthers, R. (2004). Sacred Tobacco Use in Ojibwe Communities. *Journal of Holistic Nursing*, 22, 209-225.

Abstract: This article features information based on the interviews of 6 Ojibwe traditional healers and spiritual leaders regarding the sacred use of tobacco. This research provides information on key-informant smoking behaviors, influence of tobacco-industry media, and 3 essential themes: the origin of sacred traditional tobacco; contemporary use and abuse of tobacco; and cultural strengths and meaning of tobacco in Anishinabe (Ojibwe) communities (Journal Abstract).

Hollow Water First Nations (1993). *The C.H.C.H. Approach: Community Holistic Circle Healing*. Wanipigow, MB: Hollow Water First Nation.

Abstract: The area of Manitoba in which Hollow Water is located is one hundred fifty miles northeast of Winnipeg and has a combined population of approximately one thousand people. The people live in four neighbouring communities (Manigotogan, Aghaming and Seymourville which are Métis settlements and Hollow Water is a status Indian Reserve). In 1984 a Resource Team was formed to work on healing and development in these four communities. It was comprised of political leaders, service providers from all the agencies working in the area, and a strong base of community volunteers. In essence, the Resource Group had two vital functions. First, it was the core group of those people within the population who are on a healing journey themselves and are determined to help the rest of the people to undertake their own journeys, so that the communities will be safe and healthy for their children and grandchildren. Second,

the Resource Group constituted the integrated program effort across all disciplines and sectors (such as education, politics, health, religion and economy) that is leading a sustained long-term community health development process. The first disclosure of sexual abuse came in 1986. Before that time, no one talked about it. When Hollow Water people looked at their community before 1986, alcohol and drug abuse loomed large as a problem, as did unemployment and a need to reroute the education of their children in the cultural ways of their people. At that point there was no turning back. It became very clear that there had been a great deal of sexual abuse going on for many years, but that talking about it was taboo. Indeed, most of the members of the Resource Group had somehow been affected by it. They gradually discovered that as the blanket of alcohol abuse was removed, many of the people were holding on to acute anger, hurt and dysfunctional behaviour patterns that were related to sexual abuse or to some other violation that had been done to them in their past. It became increasingly clear that if the community was to ever succeed in the political and economic realms they had a lot of personal healing work to do. What followed was a very active period of learning and healing. The Resource Group consulted with many groups across North America who were dealing with similar issues and by 1988 had set up their own training program called S.A.F.E. (Self-Awareness For everyone), modeled after the New Directions Training being offered at that time by the community of Alkali Lake. This step allowed them to bring this type of training to as many of their community members who were willing to begin a journey of personal healing and development. One of the by-products of the opening up of trust and communication produced by the personal growth training was a dramatic increase in the number of sexual abuse disclosures. The Resource Team soon realized that there was a fundamental conflict between what the justice system does with offenders and what the community needed to do. What was actually needed, they realized, was a new negotiated relationship with all the agencies who have a stake in dealing with sexual abuse cases, which are: (1) Child Protection workers (if the victim is a child, which they most often are); (2) The Police; (3) The crown attorney and judges; (4) Mental health workers. Other primary stakeholders in the process needing a great deal of love, caring and skilled attention include: (1) The victim; (2) The victim's family; (3) The victimizer (or abuser); (4) The victimizer's family; (5) Other community members and community agencies affected by the abuse. The new negotiated relationship would have to spell out a strict set of procedures about what to do at the time of disclosure and how a disclosure would be dealt with by the courts to allow for the healing process to take place. A basic system and agreements were worked out that have since been further developed and refined. This model was named Community Holistic Circle Healing (CHCH)

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Holnbeck, C., DeJaegher, S., & Schumacher, F. (2003). Developing Child Welfare Services from the Ground Up: A Multidisciplinary Approach. *Envision: The Manitoba Journal of Child Welfare*, 2, 17-27.

Abstract: In August 2000, as part of the Aboriginal Justice Inquiry - Child Welfare Initiative (AJI-CWI) the Manitoba Métis Federation, in partnership with the Assembly of Manitoba Chiefs, Manitoba Keewatinowin Okimakanak, and the Province of Manitoba, began working on a plan to restructure the child and family services system in Manitoba. This plan has resulted in the creation of four new child and family services Authorities, including a Métis Authority, a First Nations of Southern Manitoba Authority, a First Nations of Northern Manitoba Authority, and a General Authority. Under this new structure, Authorities will act as the driving force behind child welfare policy in Manitoba, with agencies delivering services through culturally appropriate systems. These Authorities will also work jointly to manage and operate a variety of common elements of the broader province-wide system (e.g., joint intake services). This approach represents a fundamental departure from Manitoba's child welfare system as it exists today, where a combination of governmental regional offices and non-governmental mandated agencies provide services, with a centralized directorate providing policy, program and administrative support. The following article speaks to the development of MCFS, which will deliver child and family services to Métis, Non-Status, and Inuit people in Manitoba. Specifically, this article provides a description and initial assessment of the process used to develop a comprehensive service model that will guide the work of the Métis Authority and its service delivery system. The model, which was completed in late 2002, was built using a multidisciplinary approach and draws upon the strengths and resources that exist within Métis communities. Specifically, the approach was designed to bridge the gap between service, policy, and technical involvement through the meaningful engagement of people from differing backgrounds.

Horse, J. R. (1982). Clinical Strategies for American Indian Families in Crisis. *Urban and Social Change Review*, 15, 17-19.

Howse, Y. & Stalwich, H. (1990). Social Work and The First Nation Movement: Our Children, Our Culture. In B.Wharf (Ed.), *Social Work and Social Change In Canada* (pp. 79-113). Toronto, ON: McClelland & Stewart Inc.

Huber, M. (1994). Mediation Around the Medicine Wheel. In B.R.Compton, B. Galaway (Eds.), *Social Work Processes* (pp. 453-460). Pacific Grove, California: Brooks/Cole Publishing Company.

Abstract: Many Aboriginal people seek to learn mediation skills of the dominant culture as one source of information on suitable dispute resolution processes for their communities. This article looks at the cooperative aspect of mediation being congruent with the values of traditional cultures that have been practiced by Aboriginal peoples for many centuries. This article originally appeared in the Mediation Quarterly, 10(4), 355-365.

Hudson, P. (1987). Manitoba's Indian Child Welfare Services. In Jacqueline S. Ismael and Ray J.Thomlison (Eds.), *In the Balance: Perspectives on Social Services and Social Issues* (pp. 251-264). Ottawa: Canadian Council on Social Development.

Hull, G. (1982). Child Welfare Services to Native American. *Social Casework: The Journal of Contemporary Social Work*, 63, 340-347.

Abstract: Child welfare services to Native American families have varied substantially over time. Federal and state policies have sometimes created or exacerbated problems among American Indians, and the results have been particularly negative for the Indian family. Unique Indian cultural characteristics have been ignored or misunderstood by social workers and others in the helping professions, and child welfare services to this population have suffered as a result. Current services that are recognized as effective take into account Indian culture and include the use of volunteers as well as family and neighbour support networks. Family-centered interventions are especially useful and should be implemented whenever possible. Non-Indian child welfare workers providing such services can increase their effectiveness through a sound knowledge of Indian culture, an awareness of their own biases, and use of strategies that have proved effective with Native Americans. At the same time, increased emphasis should be placed on training and hiring Native American social workers and paraprofessionals (Author Abstract, edited).

Hunner, R. J. (1986). Reasonable Efforts to Prevent Placement and Preserve Families Defining Active and Reasonable Efforts to Preserve Families. *Children Today*, 15, 27-30.

Hurdle, D. E. (2002). Native Hawaiian Traditional Healing: Culturally Based Interventions for Social Work Practice. *Social Work*, 47, 183-193.

Abstract: Developing Cultural competence is a key requirement for social workers in the multicultural environment of the 21st century. However, the development of social work interventions that are syntonic with specific cultural groups is a great challenge. Interventions that are based on the traditional healing practices of a particular culture ensure cultural relevance and consistency with its values and worldview. This article discusses the importance of culturally based interventions within a cultural competence framework and offers examples of such interventions used with Native Hawaiians. Two interventions are discussed, targeted to the micro (direct practice) level and macros

(community practice) level of practice. Culturally based social work interventions may be most appropriate for client systems within a particular culture; however, some methods, such as ho'oponopono, have been successfully used with clients from other cultures as well (Authors' Abstract).

Irving, K. & edited by C.Blackstock (2004). *Crisis Response in First Nations Child and Family Services.* Ottawa, ON: First Nations Child & Family Caring Society of Canada.

Abstract: Until recently, there has been a significant lack of information about the nature and extent of access to voluntary sector services and programs by First Nations children, youth and families living on-reserve. The opportunity to fill this gap in the literature began with Blackstock's (2003) paper studying voluntary sector programs and services for First Nations people's on-reserve in British Columbia. For a population facing significantly disproportionate social and economic inequalities, Blackstock's (2003) findings revealed a blatant lack of voluntary sector services and supports for First Nations children, youth and families living on-reserves in British Columbia. The opportunity to expand this study in order to explore the nature and extent of 5 collaboration between the voluntary sector and First Nations communities on a national level was realized with First Nations Child and Family Caring Society of Canada's release of Caring across the boundaries: Promoting access to voluntary sector resources for First Nations children and families (Nadjiwan & Blackstock, 2003). Guided by Blackstock's (2003b) initial work in British Columbia, findings from three surveys distributed across 51 voluntary sector organization, 118 First Nations child and family service organizations and 16 federal government employees with ties to First Nations communities provided the first national data reflecting voluntary sector activity and collaboration with First Nation child and family service agencies. In addition, key informant interviews from each of the targeted groups provided valuable information regarding the barriers limiting collaboration, how they can be overcome, and the possible nature and form of collaborative relations between the voluntary sector and First Nations child and family service agencies.

James, A. (1995). Assessment with Native American Families. *Family Resource Coalition Report*, 14, 28-29.

Jenson, J. (2004). Changing the Paradigm: Family Responsibility or Investing in Children. *The Canadian Journal of Sociology,* 29(2), 169-192.

Abstract: Since the 1980s and even more markedly in the 1990s, new public policies and programs with "child" or "children" in the title have proliferated in Canada. This article makes the claim that this shift in policy focus marks the appearance of a new policy paradigm. The article supports this claim first by describing change over time, characterizing it as shift from a paradigm in which parents have full responsibility for their children's well-being to one that can be labeled an investing-in-children paradigm, in which responsibility for children's well-being is shared by families and the broader community. In each case, the role of the state and its public policy choices are quite different. The article next accounts for the change, attributing it not only to new social and economic risks but also to the work of a social-learning network made up of advocates and experts from civil society and inside the state.

Joe, J. R. & Malach, R. S. (1992). Families with Native American Roots. In E.W.Lynch and M.J.Hanson (Ed.), *Developing Cross-Cultural Competence: A Guide for Working with Young Children and Their Families.* University of Arizona, Native American Research and Training Centre, AZ.

Abstract: This chapter describes briefly the historical background of Native Americans and some of the more common experiences, cultural practices, and beliefs that may influence Native American's communication and interaction with interventionist. It briefly discusses some of the communication protocols of which non-Native interventionists should be aware when working with a Native American family and their children.

Johnston, P. (1982). The Crisis of Native Child Welfare. *Canadian Legal Aid Bulletin*, 5, 163-174.

Abstract: This outdated article published in 1982 by Patrick Johnston on the crisis of Native child welfare still rings true today. Johnston was a social policy analyst with the Canadian Council on Social Development when he wrote this piece. It comments on the circumstances of Native children within the child welfare system from a 1980s perspective. The author noted that the current system of providing child welfare services did not work primarily because two factors contributed and compounded the problems inherent in the system with regard to the Native population. One of these problems he noted is the jurisdictional dispute between the federal and provincial governments. The other problem involves the culturally inappropriate services provided to Native children and families by the current system. Johnston briefly analyses the child rearing practices of Native parents and how the Native approach to raising children has been interpreted by non-Native child welfare workers as evidence of neglect. He notes that these non-Native interpretations have been used as justification for the removal of Native children from their homes and families. Focus is momentarily directed at the first legally mandated Native organization in Canada: the Dakota Ojibway Child and Family Services Agency in Brandon, Manitoba. Once Native people take steps to assume control of child welfare programs that they will not only mitigate some of the shortcomings of the child welfare system, but will lay the foundation for a Native child welfare system completed controlled by Native people. Johnston pointed to the Spallumcheen Band in BC as being one example of

a Native child welfare system controlled by Native people but only after the Chief increased his use of "political" activity for social change.

Johnston, S. K. (1997). Does Spirituality Have a Place in Rural Social Work? *Social Work and Christianity*, 24, 58-66.

Jourdain, L. W. (2002). Customary Care: Cultural Predominance and Aboriginal Child Welfare. *Canada's Children*, Spring 2002, Breaking Down the Silos, 30-34.

Abstract: The components and elements of customary care are examined, and how these can be used in the development of customary care programs. Customary care is a traditional form of a social caring system that includes as a component the care of children. Aboriginal family service authorities are urged to become knowledgeable about customary care by accessing the elders and persons of cultural wisdom, maximizing tribal knowledge of customary care, and incorporate traditional caring systems into their programs and practice.

Kahnawake Shakotiia'tekahnhas Community Services (1994). *Aboriginal Values and Social Services: The Kahnawake Experience: Summary Report.* Ottawa: The Canadian Council on Social Development.

Abstract: This report describes a project conducted by Kahnawake Shakotiia'takehnhas Community Services and the Canadian Council on Social Development in which Kahnawake residents explored values and principles as a basis for developing services to meet the social needs to their community. This report can be used as a tool to help other communities assess their service programs and the role they can play in advancing family and community well-being.

Kalyanpur, M. (1998). The Challenge of Cultural Blindness: Implications for Family-Focused Service Delivery. *Journal of Child and Family Studies*, 7, 317-332.

Abstract: When dealing with culturally diverse families, special education professionals need to be aware of the challenge of cultural blindness and acknowledge the cultural assumptions imbedded in the services they offer. Using data from qualitative interviews with Native American mothers and participant observations of a parent support group on their reservation, the author analyzes the implications of cultural blindness for the empowerment of minority families.

Kaminsky, H. & Cosmano, R. (1990). Mediating Child Welfare Disputes: How to Focus on the Best Interest of the Child. *Mediation Quarterly*, Spring Vol. 7, 229-235.

Kelly, M. L., Nelson, C. H., & McPherson, D. H. (1985). Rediscovering Support in Social Work Practice. Canadian *Social Work Review,* 231-248.

Kelly, M. L., McKay, S., & Nelson, C. H. (1985). Indian Agency Development: An Ecological Practice Approach. *Social Casework*, 66, 594-602.

Abstract: Since traditional social service organizations have failed to meet the special needs of Indian clients, agencies staffed and administered by Indigenous workers have emerged. This paper describes an ecological practice approach to the development of an agency in Northern Ontario. Non-Indian practitioners worked with the Indian staff and board of an Indigenous crisis house in a facilitator-mentor role. Within an ecological systems perspective, four practice principles - mutuality, maximizing differences, empowerment and a structural approach - were utilized.

Kem Murch Productions. (2002). *Guarding the Unborn Spirit: It Takes All Nations* (Video). London, ON, Association of Iroquois and Allied Indians.

Abstract: This video is about the permanent damage done to the unborn fetus of a pregnant women when she consumes alcohol. It offers clear prevention and intervention information to women, families and all members of Aboriginal communities. Three families share their personal experiences in raising children and grandchildren with Fetal Alcohol Syndrome and Fetal Alcohol Effects. The physical and behavioural characteristics of FAS and FAE are shown and explained during the various stages of life. The emphasis is not on blaming women who consume alcohol during pregnancy - but on prevention, support and education. The video reaches out to all women who are pregnant or having unprotected sex, as well as educating families and communities, leaders and social/health professionals.

Korbin, J. E. & Coulton, C. J. (1996). The Role of Neighbors and the Government in Neighborhood-Based Child Protection. *Journal of Social Issues*, 52, 163-176.

Kovach, M. (2002). A story of innovation and collaboration: The Aboriginal social work training program in British Columbia. *Canada's Children*, 2002, 28-32.

Abstract: This article details the innovative beginnings and successful collaborations on the Aboriginal Social Work Training Program in British Columbia.

Laframboise, T., Trimble, J., & Mohatt, G. (1990). Counselling Intervention and American Indian Tradition: An Integrative Approach. *The Counselling Psychologist*, 18, 628-654.

Lederman, J. (1999). Trauma and Healing in Aboriginal Families and Communities. *Native Social Work Journal*, 2, 59-90.

Abstract: This paper considers how traumatization of Aboriginal peoples may be of a unique process, characterized as it is by a longstanding and continuing

history of repeating traumatic events, which make it extremely difficult for the process of healing to take place. This paper examines some of that traumatic history, the psychological mechanism of trauma in regard to Native individuals, families and community life. The paper proposes a model of healing and of an ethnographic way of documenting data in order to re-examine this theory, speculating that the data will further facilitate the healing process (Journal Abstract).

Lee, B. (1982). Three Models of Child Welfare Services to Native Communities. *Community Development Journal*, 26.

Lentz, E. A. (2002). *B.C.'s Family Conference, First Nations & Human Rights*.

Abstract: British Columbia's Child, Family and Community Service Act (1996) contains a provision for ordering mediated family conferences to address plan-of-care issues for children-at-risk. Although originally legislated to be mandatory, family group decision-making was brought into force on a discretionary basis. Administered conscientiously, the family conference model is compatible with what this paper terms an "indigenous paradigm" of communal social relations. The family conference model is evaluated in relation to rights accorded Aboriginal children, families and communities by the United Nations Convention on the Rights of the Child, and the Draft UN Declaration on the Rights of Indigenous Peoples (Author's Abstract).

Libesman, T. (2004). Child Welfare Approaches for Indigenous Communities: International Perspectives. *Child Abuse Prevention Issues*, 20.

Abstract: Many of the problems associated with child abuse and neglect in communities are directly related to experiences of colonization. Indigenous peoples in different countries and communities may have experienced colonial processes differently, but have experienced some common impacts. This paper provides a review of legislation and services delivered to Indigenous communities in Canada, the United States and New Zealand. While some of the issues and ideas may be useful and relevant in the Australian context, a key finding in the research is that a "one size fits all approach" does not work. Particular attention is paid to new approaches to family and community wellbeing that focus work on community strengths and healing, and provide a less problem-focused picture of Indigenous communities. There has been much interest in overseas legislative reform that transfers real authority for children and families' wellbeing to Indigenous communities. This is widely considered to be important to the long-term empowerment of Indigenous peoples and a basis for the development of more effective support systems. The United States Indian Child Welfare Act currently represents the highest level of transfer of decision-making authority to Indigenous peoples. The paper describes

a range of service models that focus on Indigenous collaboration, community development, community participation and community control. Although local solutions will need to be found for different Indigenous communities, there is a preference across Indigenous communities for holistic, multifaceted approaches that heal all sections of the community and address the underlying causes of health and social problems. Some key policy and practice recommendations for the development of better child protection and child welfare/family support systems are described.

Lindsey, D. (2001). *Preserving Families and Protecting Children: Finding the Balance*. Los Angeles, CA: University of California. Available online: http://www.childwelfare.com/kids/fampres.htm.

Abstract: The author states that family preservation can be viewed as both an intervention technology and a philosophy of practice. In this discussion the author examines family preservation from both vantage points beginning with an assessment of the intervention technology developed.

Little Bear, L. (2000). Jagged World Views Colliding. In M.Battiste (Ed.), *Reclaiming Indigenous Voice and Vision*. Vancouver, BC: UBC Press.

Longclaws, L. (1994). Social Work and the Medicine Wheel Framework. In B.R.Compton and B.Galaway (Eds.) (Ed.), *Social Work Processes* (5th Edition) (pp. 24-33). Pacific Grove, California: Brooks/Cole Publishing Company.

Abstract: This article appears in a social work textbook which looked at the ecological approach used by social workers in understanding the person and the environment and contrasted it with the Anishinaabe Medicine Wheel Framework. According to the author, the ecological model is often referred to as the social environment approach and as developed from the social work profession's dual commitment to the person and the environment. The ecological approach is characterized as being a reciprocal relationship between a person and the environment in order to understand the interconnectedness between the two. Another characteristic involves the adaptiveness and evolutionary view of human beings as in constant interchange with all elements of their environment. The Anishinaabe Medicine Wheel teachings come for the teaching and perspectives of Anishinaabe elders from the Waywayseecappo First Nation community in Manitoba. These elders teach that there are four laws, or ceremonies given to the Anishinaabe people in order for them to obtain balance and harmony. The elders define their worldview as the interconnectedness between all beings and forces existing in the physical and spiritual worlds. Within the Medicine Wheel philosophy, the interdependence between persons and the environment

is paramount. Longclaws notes the primary purpose of the medicine wheel focuses on a process or a framework for ensuring the balance and harmony of the Anishinaabe within the circle of life. Longclaws stresses that the Anishinaabe Medicine Wheel is not a model of social work however it could be utilized as a teaching tool for social work. Longclaws advocates the recognition and importance of elders, ceremonies, spirituality and family in the ecological system of Aboriginal clients. In closing, he comments that supporting participation in one's culture, and not getting in the way of these practices may be the most useful way of restoring balance and harmony of the person and environment.

MacDonald, J. A. (1987). The Program of the Spallumcheen Indian Band in British Columbia as a Model of Indian Child Welfare. In J. Ismael & J. R. Thomlison (Eds.), *Perspectives on Social Services and Social Issues.* Ottawa, ON: The Canadian Council on Social Development.

MacDonald, S., Denby, C., & Madak, P. (2002). *The Northern Aboriginal Peer Support Network Program: Current Practices and Plans for a Generative Curriculum.* University of Northern British Columbia.

Abstract: The Canadian Counselling Association's Ethical Guidelines for Professional Conduct (1994) indicates that the provision of counselling services must consider the cultural perspective of the client who may be seeking help. The Northern Aboriginal peer Support Network is a bi-cultural peer counselling program developed as a strategic clinical response to post secondary students attending the First Nations Center at the University of Northern British Columbia. The program offers bi-cultural peer counselling and service delivery and allows lay counselors and their clients to be immersed within the Aboriginal culture and to practice counselling from a medicine wheel perspective. The curriculum also bridges this perspective with western approaches including models brief therapy. This unique peer counselling curriculum was developed and tailored to the needs of Aboriginal and non-Aboriginal post secondary students in the north. The authors indicate that this program has proven that Aboriginal and non-Aboriginal students can work together successfully and constructively in a post secondary setting in the north.

MacEachron, A. E. (1994). Supervision in Tribal and State Child Welfare Agencies: Professionalism, Responsibilities, Training Needs and Satisfaction. *Child Welfare*, 73, 117-128.

Abstract: Although tribal child welfare and family services have expanded substantially sine the enactment of the Indian Child Welfare Act of 1978, little is known about tribal child welfare services or their personnel. This exploratory study compared supervisors from 11 tribal child welfare agencies and one state child welfare agency. Tribal and sate supervisors reported similar levels of supervisory professionalization and satisfaction, but they differed in their ethnicity, their supervisory tasks, and their training needs. The results were interpreted from a systems perspective of ethnic-sensitive agency practice (Journal Abstract, edited).

Magic Lantern. (1991). *Urban Natives* (Video).

Abstract: Examines the plight of Canada's urban Natives (culture shock, racism, lack of services, unemployment) and visits organizations such as the Native Council of Canada, a Friendship Centre (Montreal) and the Native Canadian Centre (Toronto) whose mandate is support for off-reserve Indians.

Magic Lantern. (1989). *Where the Spirit Lives* (video).

Abstract: Set in 1937 in the Canadian Rockies, this is the story of Amelia , a courageous young Blackfoot girl. She is taken from her home in the reserve and relocated in an English speaking settlement. Amelia must find within herself the courage to live in a place that is for her a foreign and hostile environment (video, 98 minutes).

Maidman, F., Fish, S., & Pipitone, J. (1984). *Child Welfare: A Source Book of Knowledge and Practice.* New York, N.Y.: Child Welfare League of America.

Maidman, F. (1995). *Gzaa-Gaah-Naah-Nig Child and Family Services: Service Descriptions and Proposals.* Unpublished Paper.

Mandell, D., Carlson, J. C., Blackstock, C., & Fine, M. (2003). *Aboriginal Child Welfare. Partnerships for Children and Families Project.* Waterloo, ON: Wilfrid Laurier University. Available online: http://info.wlu.ca/pcfproject/pdf/conference_papers/ACW.pdf.

Abstract: This resource explores major issues in Canadian Aboriginal child welfare, drawing upon an extensive review and synthesis of current theory and practice. By using a wide variety of sources outside mainstream academic child welfare literature, the authors attempt to present a coherent understanding of Aboriginal child welfare issues that encompass history, theoretical analysis, politics, visions, realities, education, evaluation and aspirations.

Mannes, M. (1993). Seeking the Balance between Child Protection and Family Preservation in Indian Child Welfare. *Child Welfare League of America*, 52, 141-152.

Abstract: This article briefly summarizes the emergence of contemporary Indian child welfare in the United States, assesses the consequences of the field's devotion to child protection and placement, examines a number of family preservation oriented Indian child welfare programs, and considers the implications of family preservation for Native American and Alaskan Native people. One of the fundamental dilemmas and tensions in child welfare, wherever and with whomever it is practiced, revolves around finding and maintaining that elusive balance

.between protecting children and preserving families. This is a vary relevant article devoted to the whole discussion around Indian self-government in the arena of child welfare with a focus on healing and preserving the family, Aboriginal or non-Aboriginal (Durst, 1996: 41-42).

Mastronardi, L. (1990). The Inuit Community Workers' Experience of Youth Protection Work. In L.Davies & E. Shragge (Eds.), *Bureaucracy and Community.* Montreal: Black Rose Books.

Maurice, J. M. (2003). *De-Spiriting Aboriginal Children: Aboriginal Children During the 1960s and 1970s Child Welfare Era.* Thesis (Ph.D.)--University of Toronto.

Abstract: This study was designed to examine and evaluate historical Aboriginal child welfare policies and practices in Canada during the 1960s and 1970s. The child welfare policies and practices were critiqued by incorporating an Aboriginal, Anti-Racist, Ethnographical and Critical Auto-biographical approach and methodology. These theoretical and methodological lens support a holistic paradigm thus, lending itself to use my own life experiences and testimony as a case example. Key areas related to child welfare were examined through utilizing medical, educational, social services, personal and collective perspectives and voices. Each institutional and personal construction addresses issues related to key questions including asking: How can we understand the workings of Aboriginal child welfare policies, specifically the Adopt Indian Métis Policy of the 1960s? How have Aboriginal children in the child welfare system been historically constructed by various institutional sources, and what kind of disjunctures took place between these constructions and a child's experiences? How can we begin to assess the impacts for Aboriginal children, and how their needs were met within these constructions? These questions have important implications for social work theory; practice and group work for the cohort that grew up in the 1960s and 1970s and more broadly, children in care. Further, it is believed that this research will have positive implications for Aboriginal and Non-Aboriginal social workers and that the topic of Aboriginal Child Welfare is of significant importance to the social work field and will impact our policy, research, training and practice issues and Vision in urban and rural communities. Importantly, it is believed that this thesis will act as a catalyst for conducting a study that would examine a particular case in relation to the effects of the above mentioned Aboriginal child welfare policies and practices. The potential benefits of this qualitative study on historical Aboriginal Child welfare are examined. It is believed that this qualitative study and methodology would be relevant and welcomed in other social work contexts.

Mawhinney, A. M. (1995). The First Nations in Canada. In J.C. Turner & F. Turner (Eds.), *Canadian Social Welfare.*

Scarborough, ON: Allyn and Bacon.

McCormick, R. (1996). Culturally Appropriate Means and Ends of Counselling as Described by the First Nations People of British Columbia. *International Journal for the Advancement of Counselling*, 18, 163-172.

McDonald, N. & Gasselfield, G. (1993). *Interviewing Aboriginal Peoples: A Guide to Effective Cross Cultural Interviews.* Winnipeg, MB: Cross Cultural Communications International, Inc.

McIvor, S. (1991). Sharing Power: How Can First Nations Work? In F. Cassidy (Ed.), *Aboriginal Self-Determination.* Halifax, NS: The Institute for Research on Public Policy and Ooolichan Books, Vancouver.

McKay, S. (1987). Social Work in Canada's North: Survival and Development Issues Affecting Aboriginal and Industry-Based Communities. *International Social Work*, 30, 259-278.

Abstract: The populations of northern Canada can be roughly divided into industry-based and Native Aboriginal communities. The historical development of these communities is similar to that of other countries where Aboriginal peoples have been colonized by the Europeans. The difference is that Canada's Native peoples were quickly outnumbered by the colonists, and this has heavily influenced present-day economic, political, and social relationships between Native and non-Native peoples. Because of this history and the reality of the fragile northern ecosystem, social workers are called upon to seek relevant theoretical perspectives and to be creative in developing new practice and policy initiatives.

McKenzie, B. & Morrissette, V. (1993). *Aboriginal Child and Family Services in Manitoba: Implementation Issues and the Development of Culturally Appropriate Services.* Paper presented at the 6th Conference on Social Welfare Policy, St. John's Newfoundland.

Abstract: This paper provides a detailed description of the implementation problems associated with delegated authority and integrated models of self-government, particularly within the First Nations child welfare system in Manitoba. McKenzie and Morrissette look to the theory on policy implementation to arrive at a suitable framework to consider the problems of overwhelming numbers of Aboriginal children in care, the poor quality of First Nations services and political interference in these services. Although they deny it, First Nations politicians are guilty of political interference into the quality of services in that they have been known to cover up poor quality for fear that the concept of self-government or the right to provide culturally appropriate services would be challenged. The authors attempt to deal with this issue in a sensitive but direct way. Due to colonization and the loss of traditional ways, First Nation political leaders have

adopted patriarchy versus consensus decision making as a model of government. McKenzie and Morrissette point out that self-government is a developmental process and that integrated and delegated forms of self-government can be useful stepping stones to reach an autonomous model of self-government. One of the questions to ask is what needs to happen in order for Natives to reach an autonomous form of self-government? The writers of this article point out some very clear guidelines for developing policy in Native child and family services. They suggest a bottom-up approach to policy development. They make the reader aware of the barriers to developing culture-specific policy and suggest ways to overcome those barriers. This article is a very useful piece for understanding the complexities of self-government over social services (portions of the overview and commentary taken from First Nations Self-Government of Social Services by Dr. Douglas Durst, 1996: 46-48).

Notes: McKenzie, B. (1989). Child Welfare: New Models of Service Delivery in Canada's Native Communities. *Human Services in the Rural Environment*, 12, 6-11.

Abstract: This gist of McKenzie's article focused on the Indian Child Welfare Act of the United States as being one of the factors which led Native peoples in Canada to demand more control over child welfare programs affecting their communities. Additional concerns about cultural genocide and recognition that the traditional child welfare system as an agent in the colonization of Native peoples have resulted launching of new programs emphasizing community control. This review of the selected program initiatives concluded that while Native control of child welfare can empower communities and encourage more responsive service provisions, several problems complicate policy adoption and implementation. McKenzie points out that these include problems of funding, jurisdictional disputes between the federal and provincial governments and the need for more trained Aboriginal staff.

McKenzie, B. (2005). Connecting Policy and Practice in First Nations Child and Family Services: A Manitoba Case Study. In J. Pulkington and G. Ternowetsky (Eds.), Child and Family Policies: Strategies, Struggles and Options. Halifax, NS: Fernwood Publishing.

Abstract: This chapter is based on a case study of the West Region Child & Family Services agency which serves 9 First Nation communities in Western Manitoba. The agency, governed by a Board of Chiefs from the West Region Tribal Council, began operation in 1982 and received its mandate as a child caring agency under provincial legislation in 1985. It is based on a decentralized, community-based model and operates under a delegated model of authority which includes federal funding for most services, provincial responsibility for legislation and standards, and First Nations control over administration and service delivery. McKenzie states that this case study is best described as policy evaluation

research. This case study was completed in 1994 during an evaluation of the programs West Region CFS completed and during an agency-sponsored participatory research project to develop First Nations CFS standards. It provides a review of the agency's structure and program processes as well as services quality and outcomes related to the services it provides. In conclusion, West Region was seen as transcending as an agency that has successfully transcended from old paradigms based on colonization and has moved into an agency characterized as an agency which aims to empower.

McKenzie, B. (2001). Perspectives on the Changing Policy/Practice Environment in Child Welfare. In T*ri-Provincial Child and Family Services Symposium, November 16, 2001.* Saskatoon, SK: Prairie Child Welfare Consortium.

Abstract: The author addresses the prevalent trends within child welfare across Canada; including a review of what is working and what issues are yet to be addressed. This paper includes a discussion on some of the changes in Aboriginal child welfare and the application of CIS.

McKenzie, B. & Morrissette, V. (2002). Social Work Practice with Canadians of Aboriginal Background: Guidelines for Respectful Social Work. In A. Al-Krenawi and J.R. Graham (Eds.), *Multi-Cultural Social Work Practice in Canada: Working with Diverse Ethno-Racial Communities.* Toronto: Oxford Press.

McKenzie, B. & Morrissette, V. (2003). Social Work Practice with Canadians of Aboriginal Background: Guidelines for Respectful Social Work. *Envision: The Manitoba Journal of Child Welfare*, 2, 13-39.

Abstract: The purpose of this article is to outline a general model, including a discussion of selected strategies and approaches, for multicultural social work practice with Canadians of Aboriginal background. Given the diversity of Aboriginal people, and the unique traditional practices associated with different nations, this is a daunting task. While it is impossible to represent the diversity of Aboriginal social work approaches in a single article, there are common characteristics and experiences across Aboriginal nations that permit the construction of a general framework and related guidelines for practice. The article is organized into four sections. In the first section, contextual information pertaining to Aboriginal people is briefly outlined. Much of this information reflects characteristics of underdevelopment. The relationship of these characteristics to structural causes, of which colonization is the most important, is discussed. The second section outlines a general framework for social work practice with Aboriginal people. The relationship of this framework to empowerment and healing is discussed in the third section. Implications for practice, including some examples of cultural models of practice, are highlighted in the final section.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

McLaughlin, A. (1982). *Native Content in the Social Work Curriculum.* A Report funded by the Donner Foundation, School of Social Work, University of Victoria.

Menzies, P. & Van de Sande, A. (2003). A Formative Evaluation of the Customary Care Program: Native Child and Family Services of Toronto. *Native Social Work Journal*, 4, 30-50.

Abstract: Literature that defines concepts around customary care in Native Social work does not exist simply and anything more than a general definition may be difficult simply because First Nations have their own traditions and definitions regarding customary care however there may be enough commonalities among them for a broader definition. This paper provides a review of the literature on customary care and documents the evaluation of the Customary Care Home Program delivered by the Native Child and Family Services of Toronto agency. The evaluation is not so much on the program's effectiveness or to assess the quality of care provided through the program but rather is descriptive of how the program reinstates and reinforces Aboriginal values, customs, traditions and lifestyles to children in care of the child welfare system.

Mid-Canada Television (Video). (1991). *Working Together for Our Children.*

Abstract: Profiles four (of 50 plus) organizations in Vancouver, British Columbia, established to provide support for non-status and off-reserve Indians and Métis. Describes programs & services (housing, education, employment counselling, etc.) offered by United Native Nations, Professional Native Women's Association, Urban Images, and the coordination/communication activities of the umbrella group, Urban Society (video, 24 minutes).

Mindell, R., Vidal de Haymes, M., & Francisco, D. (2003). A Culturally Responsive Practice Model for Urban Indian Child Welfare Services. *Child Welfare*, 82, 201-217.

Abstract: This article describes collaboration among a university, a state child welfare agency, and a Native American community organization to develop a culturally driven practice model for urban, Native American child welfare. The approach includes a strategy to build resources to serve Native American clients, a training program for child welfare and court personnel using a culturally responsive curriculum, and an advocacy program that monitors for Indian Child Welfare Act compliance and provides assistance to child welfare workers and the court. The discussion identifies challenges and opportunities in addressing the needs of urban Native American communities. The article concludes with principles for culturally responsive practice for urban Native American child welfare practice.

Mokuau, N. & Matsuoka, J. K. (1995). Turbulence among a Native People: Social Work Practice with Hawaiians. *Social Work*, 40, 465-472.

Moran, B. (1992). *A Little Rebellion.* Vancouver, BC: Arsenal Pulp Press.

Morrissette, V. (1991). *Aboriginal Identity and Culturally Appropriate Services.* Unpublished Paper. Winnipeg, MB: Ma Mawi Wi Chi Itata Centre, Inc.

Morrissette, V., McKenzie, B., & Morrissette, L. (1993). Towards and Aboriginal Model of Social Work Practice: Cultural Knowledge and Traditional Practices. Canadian *Social Work Review*, 10, 91-108.

Abstract: An Aboriginal framework for social work practice is proposed by the authors in this publication. An Aboriginal framework for social work includes four key principles: (a) recognition of a distinct Aboriginal worldview; (b) recognition of the impact of colonization; (c) recognition of cultural knowledge and traditions as an active component of sustaining Aboriginal identity and collective consciousness; and (d) empowerment as sustained through Aboriginal participation and control of essential components of the model.

Morrow, E. & Ontario Association of Interval and Transition Houses (OAITH) (2003). *In the Best Interests of Children and Mothers: A Proposed Child Welfare Response to Violence against Women.* Toronto, ON: Ontario Association of Interval and Transition Houses.

Abstract: This document outlines a differential response within child welfare to situations where woman abuse is identified. In particular, this Response Model proposes a specific approach by child welfare in response to reports of child witness of woman abuse under the "emotion harm" section of the Child and Family Services Act of Ontario. The authors indicate that though there are some particular suggested practices highlighted in the model, much of the detailed development of practice, coordination and tools for implementation will require further development between the violence against women and child welfare sectors, in cooperation with local community partners who have expertise in specific responses to women from marginalized communities (p.1).

Morse, B. & Chisholm, R. (1983). *Aboriginal Child Welfare in Canada and Australia.* Unpublished paper prepared for the Australian Law Reform Commission.

Morse, B. (1981). *Indian Child Welfare: Options for Change.* Toronto, ON: Ministry of Community and Social Services.

Mullaly, R. (2002). *Challenging Oppression: A Critical Social Work Approach.* Melbourne: Victoria University.

Abstract: The author examines the personal, cultural and structural or institutional levels of oppression. He demonstrates how and why social workers should approach those who experience social problems based on an imposed inferior type of citizenship (gender, age,

disabilities, colour, and sexuality) with a broader and deeper understanding of the dynamics and various forms of oppression. The author drew upon the insights of radical thinkers such as Frantz Fanon, Paulo Freire, and Albert Memmi. This analysis proposes a psychology of liberation so that all oppressed peoples might resist the dominant hegemony that encourages them to internalize and blame themselves for their own oppression by accepting as normal and inevitable the present society and its frequently oppressive social institutions. Although this book is written primarily for an Australia audience, its message has practical application across the board in relation to individuals and organizations practicing and providing social services to the Aboriginal sector and other oppressed groups within Canada.

Mutsuoka, J. & Mokuau, N. (1995). Turbulence among Native People: Social Work Practice with Hawaiians. *Social Work*, 40, 465-472.

Nadjiwan, S. & Blackstock, C. (2003). *Annotated Bibliography on the Nature and Extent of Collaboration Between the Voluntary Sector and First Nations Child and Family Service Agencies in Canada.* Ottawa, ON: First Nations Child & Family Caring Society of Canada.

Abstract: This literature review and annotated bibliography is part of a comprehensive research project investigating the depth and type of involvement between First Nations Child and Family Service Agencies and the Voluntary Sector. The literature review begins with an introduction which provides an overview; a longer annotated bibliography follows citing the references most relevant to the research topic. Additional references are also cited, these are not as important and telling as those in the annotated references section but do hold some importance in realizing a complete picture of life as an Aboriginal person in Canada.

National Aboriginal Health Organization (2003). *Ways of Knowing: A Framework for Health Research.* Ottawa, ON: National Aboriginal Health Organization.

Abstract: NAHO believes that the advancement and sharing of knowledge in the field of Aboriginal health are key to the empowerment of Aboriginal Peoples. And since research is one way to create knowledge, NAHO developed this framework to provide guidance and direction in setting NAHO's current research role and agenda, and to help determine the type of research that NAHO would support and endorse. The framework provides a general guide to culturally appropriate research for Aboriginal communities and researchers and non-Aboriginal researchers and research organizations.

Native Child and Family Services of Toronto (1990). *Native Family Well-Being in Urban Settings: A Culture Based Child & Family Services Model.* Toronto: Native Child and Family Services of Toronto.

Nelson, C., Kelly, M.L. &McPherson, D.H. (1985). Rediscovering Support in Social Work Practice: Lessons from Indian Indigenous Human Service Workers. *Canadian Social Work Review*, 231-248.

Nog-Da-Win-Da-Min Family and Community Services (1996). *Project Report: Defining Culturally Appropriate Services.* Sault Ste. Marie, ON: Batchewana First Nation.

Abstract: The overall goal of this project was to articulate, from the participating First Nations perspectives, the fundamental principles and values upon which First Nations services and service delivery for children families should be based. The principles governing self-government, self-determination, jurisdiction, association, non-interference, non-judgment, cooperation and harmony were defined in collaboration with each First Nations group. The guiding policies that resulted from this project were meant to reflect the will of First Nations, both individually and collectively. Six of seven communities participated in holding elders' interviews, children and youth circles and meetings with community members.

Nybell, L. M. & Gray, S. S. (2004). Race, Place, Space: Meanings of Cultural Competence in Three Child Welfare Agencies. *Social Work*, 49, 17-27.

Abstract: Despite a consensus on the need to take culture into account in social services delivery, remarkably little data is available on the process of culturally competent organizational development. This article addresses how workers, supervisors, and manager involved in culturally competent organizational change perceive the goals and dilemmas of these efforts during the initial stages. Data are drawn from three nonprofit child and family agencies in one metropolitan area. The data demonstrate that cultural competence means disparate and conflicting things to differently positioned members of each organization. The authors argue that conflicts may be inherent in the process of culturally competent organizational development, particularly to the extent that such efforts attempt to redistribute power in the workforce. Efforts to develop cultural competence must identify, surface, and renegotiate these conflicts.

O'Brien, D. & Pace, J. (1990). The Role of Empowerment in Social Work Degree Programs for Indigenous Native People: A Critique of One School's Experience. *The Canadian Journal of Native Studies*, 10, 1-13.

Abstract: The Maritime School of Social Work at Dalhousie University developed a special degree program in social work for Micmac students. This article reviews the program design which included a significant measure of Micmac participation and thus empowerment through control. The authors review this experience and note its implications for program development in other fields.

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O'Kagan, K. (1999). Culture, Cultural Identity, and Cultural Sensitivity in Child and Family Social Work. *Child & Family Social Work*, 4, 269-281.

Abstract: Child care legislation, policy, and procedures increasingly emphasize the obligations of social workers to give due consideration to the culture and cultural background of children and their families. This paper explores the implications of those obligations. It seeks the meaning of these terms, and critically examines meanings attributed to them. There are many obstacles in the way of fulfilling these specific statutory obligations in child and family social work: there is a history of neglect, confusion, and negativity towards culture in social work literature, and a current attempt to subsume culture within the concept of ethnicity; racism has often been regarded as a more significant issue than culture; the cultural heritage of clients and their families has been perceived as oppressive, and culture has been misinterpreted to explain and to tolerate unacceptable behaviour. Other disciplines, for example anthropology, sociology, and cultural studies, perceive culture and cultural identity differently. They have much to offer social work. The paper provides a definition of culture and cultural identity which reflects much of what has been learnt in the literature generally. It should contribute towards an enhancement of cultural sensitivity, and a fulfillment of statutory obligations relating to culture in child and family social work.

Pellat, A. (1991). *A Review of Child Welfare Policy and Practice in Relation to Aboriginal People.* Calgary: Canadian Research Institute for Law and the Family.

Abstract: The Aboriginal lawyer who wrote this paper notes that the child welfare legislation and policies stand as a positive statement of society's intent to protect children from harm and support dysfunctional families. Yet, the historical application of child welfare to Aboriginal peoples has had largely negative consequences. She notes that children have been removed from their families and lost to their communities and cultures in massive numbers. This caused untold pain and suffering to the children and their families and it has played a pat in disrupting the intergenerational flow and social dynamic within communities and families. The challenges the author states is facing Aboriginal and state authorities at present to find more positive ways of addressing child welfare needs in Aboriginal communities.

Pelletier, C. (1998). *La Sexualite Dans le Cercle de la vie = Sexuality in the Circle of Life.* Montréal: Quebec Native Women = Femmes autochtones du Québec.

Abstract: In the spirit of wellness for our Native communities -- On legends / Christine Sioui Wawanoloath -- Healing a wounded sexuality and a native concept of sexual education / Jackie Kistabish -- Annex: The Indian residential school regime: Institutionalized violence -- An Aboriginal approach to sex education: An interview with Mary Coon -- Sexuality, information from our modern times / Francois Thibault. Presents reflections on several aspects of sexuality: wounding and healing, education, sexual identity, self-affirmation, self-esteem and communication. Includes analysis of the impact of the residential school system on contemporary native sexuality, interviews with women about their attitudes towards sexual health, and workshop materials for sex education and counselling for healthy sexuality.

Poonwassie, A. & Charter, A. (2001). An Aboriginal Worldview of Helping: Empowering Approaches. *Canadian Journal of Counselling*, 35, 63-73.

Abstract: Euro-Canadian interventions have not successfully addressed the socio-economic problems experienced in Aboriginal communities as a result of years of colonization. Leading up to the new millennium, cultural forces have started to shift, and Euro-Canadian counselors, therapists, and other helpers began to response more effectively to the needs of Aboriginal peoples. A number of Aboriginal groups and communities took leadership by developing their holistic approaches to healing/wellness, based on their worldviews. A reflection on this process with an awareness of Aboriginal worldviews and cultural imperatives offers possible approaches which facilitate empowerment in working with Aboriginal communities and Aboriginal peoples (Journal Abstract).

Prilleltensky, I. (1997). Values, Assumptions, and Practices: Assessing the Moral Implications of Psychological Discourse and Action. *American Psychologist*, 517-535.

Ratner, R. S. (1990). *Child Welfare Services for Urban Native Indians.* Report Commissioned by the United Native Nations.

Red Horse, J. G., Lewis, R., Feit, M., & Decker, J. (1978). Family Behavior of Urban American Indians. Social Casework, 59, 67-72.

Abstrac: Effective policy development of human service delivery to American Indians depends on an understanding of cultural characteristics and extended family networks. Using Levine's social conservation model, two critical human ecology imperatives emerge: (1) to identify traditional, long-standing cultural attributes, which have contributed to family cohesiveness and individual mental health, and (2) to develop human service systems that reaffirm a sense of family purpose. The adoption of a social conservation model by the human services would greatly improve service efficiency and, at the same time, vigorously enrich the quality of life of a currently alienated and underserved client population.

Red Horse, J. G. (1980). Family Structure and Value Orientation in American Indians. *Social Casework*, 61, 462-467.

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Abstract: The family is a recognized cornerstone of American Indian society. It teaches values that guide human behaviour, serves as a transactional milieu for life-span socialization, and acts as a basic catalyst for cultural revitalization. Family issues critical to human services planning and delivery for American Indian communities is discussed. Two basic assumptions prevail: (1) an understanding of characteristic structures among American Indian extended family systems is a prerequisite for human services planning; and (2) family and culture are inseparably linked to individual mental health in that a sense of selfhood is derived from an historic culture as transmitted through family systems. Program planners must be aware of the historical emphasis placed on the extended family, recognize the important of family structure patterns, and analyze the value orientation and purposeful behaviour of the American Indian people to assure the delivery of quality services to American Indian communities (Journal abstract, edited).

Reinart, U. (1984). Child Welfare: Manitoba Indians Take Charge. *Canadian Dimension*, 18, 15-16, 22.

Abstract: This short article focuses on an interview between Ustun Rein, a journalist, Robert Daniels, the former coordinator of Anishinaabe Child and Family Services and Dave Henry, a consultant to the agency in the earlier part of the 1980s. The interview was published shortly after the establishment of the Anishinaabe Child and Family Service agency in August 1982. ACFS delivered child welfare services to reserves in the Interlake region of Manitoba and all communities are represented by the Interlake Tribal Council of Manitoba. Both Daniel and Henry talked about the inappropriateness of the current child welfare system in relation to the handling of child welfare on reserves and the agency's move toward establishing a philosophy of trying to work with family and strengthening the family unit. The two interviewees each discussed a collective community approach to taking responsibility for its children and the diametrically opposed views of the non-Aboriginal social workers and the social work professional overall. This article does not offer new information or opinions that waver from what other Aboriginal peoples and leaders have said about the child welfare system during the early 80s.

Ricks, F., Wharf, B., & Armitage, A. (1990). Evaluation of Indian Child Welfare: A Different Reality. *Canadian Review of Social Policy*, 25, 41-47.

Abstract: An evaluation of the Champagne/Aishihik child welfare protection services project is described. The article points out that because First Nations bands provide service programs based on their cultural belief systems, evaluation of these programs must be cognizant and considerate of cultural belief system differences. An evaluation approach is presented and identifies recommendations for evaluators (Stokes and Ternowetsky, 1997).

Saulis, M. (2000). Chapter 3: Healing in First Nations Communities, The Medicine Wheel. In D.Durst (Ed.) (Ed.), *It's Not What, But How! Social Service Issues Affecting Aboriginal Peoples: A Review of Projects.* Human Resources Development Canada.

Abstract: The Medicine Wheel is presented in this as a framework for understanding traditional notions of healing among Aboriginal people. The concept of the circle is prevalent in Indigenous cultures and is frequently used to organize, understand and know life and this chapter provides an overview of the Medicine Wheel as a healing tool among First Nations. This chapter was adapted from Professor Malcolm Saulis draft discussion on the Medicine Wheel as part of the funded projects with the Assembly of First Nations and permission. An expanded description of Professor Saulis' Medicine Wheel can be found in Fyre Jean Gaveline's book Circle Works (1998).

Saulis, M. (2003). Program and Policy Development from a Holistic Aboriginal Perspective. In A.Westhues (Ed.), *Canadian Social Policy: Issues and Perspectives* (pp. 285-300). Waterloo, ON: Wilfrid Laurier University Press.

Abstract: The author notes that although Aboriginal communities have evolved in their comprehension and capacity to deliver and implement social welfare programs, they have nevertheless been provided with the autonomy to do programming in a way that fully takes into account the culture of their people. The author indicates that a new type of relationship needs to emerge between Aboriginal peoples and mainstream Canada in order to enable meaningful policy and program development.

Savicki, V. (2002). *Burnout Across Thirteen Cultures: Stress and Coping in Child and Youth Care Workers.* Westport, CT: Praeger.

Abstract: This book explores cross-cultural burnout in child and youth care workers. Part one focused on the conceptual basis behind the field of child and youth care work, burnout and culture. Part two explored the structure of research on process, practice and cultural comparison and provided some descriptive results and characteristics of the sample. Part three on culture and determinants of burnout included a pan-cultural analysis of burnout and a configural analysis to consolidate findings. Part four is about cross-cultural comparison including country comparison and in-country comparisons between cultures. And lastly, part five related to theme on burnout and recommendations for burnout prevention, treatment and recovery.

Schmidt, G. (2000). *How Long are You Staying: A Report on the Recruitment and Retention of Child Welfare Workers in Northern and Remote Locations.* Ottawa, ON: Human Resources Development Canada (Catalogue No. N52397-

2).

Schmidt, G. G. (2000). Remote, Northern Communities: Implications for Social Work Practice. *International Social Work*, 43, 337-349.

Abstract: Existing models of social work often inadequately addresses the needs of people living in remote, northern communities. In this article the author examines the concept of "north" in a Canadian context and the northern application of social work practice models that are forged in industrialized urban settings. Social development is also examined as an enabling model, as applicable to Canada's north as it is to developing countries.

Seto-Thomas, L. (1990). *Native Child Care: "The Circle of Care."* Ottawa: Native Council of Canada.

Shangreaux, C. & Blackstock, C. (2004). *Staying At Home: Examining the implications of Least Disruptive Measures in First Nations Child and Family Service Agencies.* Ottawa, ON: First Nations Child & Family Caring Society of Canada.

Abstract: This paper examines the implications of least disruptive measures by reviewing the literature regarding family-centered services and family preservation services as a "least disruptive measures" model and presents the results of a survey of First Nations Child and Family Service agencies on least disruptive measures. It also examines the range of services that would be classified as "least disruptive measures" that are found in provincial/territorial legislation. Lastly, it makes some recommendations based on "best practices" for review and discussion by policy makers.

Shewell, H. & Spagnut, A. (1992). Child Welfare and Individual and Family Care and Community Social Services. In T*he First Nations of Canada: Social Policy and the Liberal State* (pp. 86-101). Vancouver, BC.

Abstract: The authors explain that child welfare programs consist of three main parts: protection, substitute care and support services. A brief history of how child welfare was administered to First Nations families is given, followed by a description of the current situation in which provincial legislation governs child welfare and the federal government funds protection services, rather than prevention and support services. The article includes examples from the Blackfoot tribe in Alberta and its tripartite agreement in 1973; the Spallumcheen Band in British Columbia and its enactment of a child welfare by-law in 1980 (under Section 81 of the Indian Act); and the Department of Indian Affairs policy statement of 1982 which endorsed the transfer of government administered social services to First Nations communities.

Shewell, H. E. Q. (1995). *Origins of Contemporary Indian Social Welfare in the Canadian Liberal State: An Historical Case Study in Social Policy, 1873-1965.* Ph.D. Dissertation, University of Toronto.

Abstract: This massive dissertation looks at the First Nation's level of dependence on social assistance which historically exceeds that found in the Canadian population. The dominant state's solution to this dependence has consistently been located in the liberal, capitalist discourse of the Indian individual's capacity and ability to labour. This solution represents an extension of the state's continued efforts to destroy First Nations as collective entities, to make of them a wage-dependent working class, and to assimilate them as individuals into the dominant society. Thus, Indian welfare dependence must be considered on the continuum of the historical relationship between First Nations and Europeans which originated as a trading partnership and then evolved into the First Nations' resistance to the penetration of capitalism and the introduction of liberal culture into North America. Social assistance became an ideological and economic weapon used by the state to subdue First Nations and to force them to engage in the liberal market-place as self-supporting wage-earners. Consumed by fears of Indian dependence on the state, two principles guided social assistance policy over the entire study period. First, Indians were to be treated in a manner comparable to other Canadians in similar circumstances and second, Indian poverty was to be defined as an individual not a collective problem. Using archival documents the thesis analyzes the development and administration of Indian welfare policy over two periods, subjugation (1873-1945) and citizenship (1946-1965). This thesis concludes that Indian welfare dependence can only be reduced if Indian autonomy is restored (portions taken from the Author's abstract).

Sieppe, J. D., Hudson, J., & Unrau, Y. (2000). Family Group Conferencing in Child Welfare: Lessons from a Demonstration Project. In *Families in Society: The Journal of Contemporary Human Services* (pp. 382-391).

Abstract: A child welfare family group conferencing (FGC) project that served families who were referred for child abuse, neglect, and/or abandonment issues is reported. The stages and mechanisms used to implement the family group conferences are described, and the conferencing processes and outcomes are presented. Findings indicate that FGC is inherently a resource-intensive process, but one that successfully achieves broad participation in child welfare decisions. The resource demands of FGC, however, also raise questions regarding the use of highly educated professional to coordinate many aspects of a family group conference. A service team approach to FGC is offered as one way of making it a viable model for child welfare service delivery on a larger scale (Journal Abstract). This article provides a good general overview of how FGC works as many First Nations and Aboriginal child welfare agencies do exercise this resource.

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Sinclair, M., Phillips, D., & Bala, N. (1991). Aboriginal Child Welfare in Canada. In N. Bala, J.P. Hornick & R. Vogl (Eds.), *Canadian Child Welfare Law: Children, Families and the State* (pp. 171-194). Toronto, ON: Thompson Educational Publishing.

Abstract: The authors discuss the mainstream welfare service agencies in Aboriginal Child Welfare in Canada, which they collectively state as being ignorant of culture, social, historical, legal dynamics and issues in Aboriginal communities. Because of this ignorance, mainstream welfare service agencies do not respond adequately to the problems and needs of Aboriginal children, families and communities. The authors reviewed the historical development of Aboriginal child welfare including: current cultural and legal issues as well as present government responses. They collectively looked at profiles of disparate and diversified social services to Aboriginal children province by province including Spallumcheen, Blackfoot, Lesser Slave Lake, Ontario, Saskatchewan, and Manitoba. This article also provides an excellent overview of Section 88 of the Indian Act in relation to the federal obligation and the provinces' jurisdictional disputes.

Smith, D. B. & Morrissette, P. J. (2001). The Experience of White Male Counselors Who Work with First Nations Clients. *Canadian Journal of Counselling*, 35, 74-88.

Abstract: This article describes a qualitative study that investigated the experiences of White male counselors who work with First Nations clients. Five experienced counselors participated in individual, tape-recorded interviews, during which they described their experiences, yielding written protocols that were thematically analyzed. Results from this study revealed 5 predominant themes: (1) encountering difference; (2) establishing relationships; (3) a willingness to learn; (4) evolving professional identities; and (5) impact on self-awareness. Findings and implications for white counselors and counselor educators are included.

Smith, M. G. (2000). Looking Out for Our Indigenous People: The Canadian Experience. *Australian Journal of Public Administration*, 59, 79.

Abstract: Respected Elders Djerrkura and Dodson, distinguished guests, ladies and gentlemen, good afternoon. My Aboriginal name is Pad8gi Pai8, which means 'Coming Thunder' in the Abenaki language and I am a member of the Odanak Band of the Abenaki First Nation. I want to acknowledge and thank the traditional caretakers of the land we stand on today, the Larrakia People Meegwetch. I am truly honoured to be here with you today and want to take this opportunity to thank the Institute of Public Administration Australia (IPAA) and the Commonwealth Association for Public Administration and Management (CAPAM) for inviting me.

Sokoloski, H. (1995). Canadian First Nations Women's Beliefs about Pregnancy and Prenatal Care. *The Canadian Journal of Nursing Research*, 27, 89.

Abstract: Evidence links adequate prenatal care to improved birth outcomes. Research, however, indicates that First Nations women do not attend regularly for prenatal care. In the current study, seven informants, representing three First Nations tribes, were extensively interviewed to examine their beliefs about pregnancy and participation in prenatal care. First Nations women conceptualized pregnancy in a spiritual context and believed it to be a healthy, natural process requiring no intervention. Since they believed they were responsible for "taking care of themselves" during pregnancy, cultural practices that were thought to promote a healthy pregnancy were espoused. First Nations women were reportedly often dissatisfied with health-care providers in prenatal clinics. Their expectations of freely offered explanations and a friendly non-authoritarian approach were often not realized and their beliefs about pregnancy were in conflict with those of health-care providers. Barriers to prenatal care might be reduced by improving communication and providing holistic culture-specific care.

Stevens, N. & St.Germain, J. (2003). Using the Gifts of the Trickster: Balancing "Self" in the Helping Field. *Native Social Work Journal*, 5, 155-171.

Abstract: The authors using a "back-and-forth" conversational technique provide a thought provoking examination of the Trickster. They show how the Trickster reminds us to walk life in balance, not take ourselves too seriously, recognize that where there is light there is also darkness, where there is laughter that can also be tears and that where there is strength there can be weakness too. As helpers, it is important to maintain balance and harmony in our relationships. By connecting with the Trickster in ourselves we are then able to see the other side of the person and their story. The authors state that the use of the Trickster connects us to the past, the future and provides a context for grounding oneself.

Stevenson, J. (1999). The Circle of Healing. *Native Social Work Journal*, 2, 8-21.

Abstract: The author contends that many Aboriginal communities and urban Aboriginal peoples in the field of social services are utilizing Healing Circles, Talking Circles and Sharing Circles as a way of providing a group support for people who are dealing with issues such as addictions, violence, grief, and trauma. In this article, the author identifies some of the helpful aspects of a Healing Circle. Through her experiences as the Circle Keeper at the Native Friendship Centre of Montreal, the author learned about the effectiveness of using Healing Circles. She notes that Social workers, counselors, therapists and other helping professionals should become aware of Healing Circles, understanding both the process and

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the potential outcomes. Non-Native service providers who are knowledgeable about Healing Circles should consider referring Aboriginal clients to Healing Circles in their area. The author in quoting Hart (1996) points out that "in order to begin addressing the needs of First Nations people, service providers should develop their practice, knowledge, and skills in a manner inclusive of First Nations world views." The Healing Circle is a fundamental component of Aboriginal perspectives on and approaches to healing: this report identifies some of the helpful aspects of a Healing Circle (Journal Abstract).

Tayler, D. & Watters, M. K. (1994). Who Owns counselling? A Community Based Answer: A Community Based Approach with Strong Linkages Across the Territory is a Model for Social Service Provision Which We Think Will Work in the North. *Canadian Woman Studies*, 14, 108.

Abstract: After the boys left, all too familiar anger bubbled up. Tears sprung into our eyes. "It's genocide." Strong words, strong feelings. Reliance on centrally located "experts" and the lack of local counselling services can mean that emotional wounds are left unattended. The scars left from trauma easily develop into substance abuse, depression, promiscuity, violence, and suicide-- this in kids who have yet to see their eighteenth birthday. Every Friday from October to February, a foster family traveled two hours into the city for counselling. From the safety of their foster home, three and five year old sisters disclosed sexual abuse. They described many incidents of other violence and neglect. In February a crisis occurred, funding for travel and subsistence was withdrawn. Someone somewhere had decided that the girls should be cured after ten sessions and that the foster parents were simply taking advantage of counselling for a free trip into town. In a flurry of strongly worded telephone calls, facsimiles, and letters a contract for an additional eight sessions was negotiated. We take a different position. Counselling is a process between people. It can happen across the kitchen table, hiking through the bush, sitting in an office, with teachers, doctors, Elders, parents, coaches, and yes, sometimes even with professionals like ourselves. Community based resources are typically the people to whom others go for comfort, advice, and help. These natural helpers, para-professionals, Elders, family, and friends are allies in the process of community healing. Compassionate caring, basic counselling skills, and knowledge of trauma will go a long way to facilitate the healing of children in the North. Too many children have been victims of institutional abuse and neglect for too long. It's time to look at services for traumatized children with a view to creating a network of listeners who will support their healing.

Tester, F. J. (1985). *Native Child Welfare in Canada: Volume I, Models, Issues and Directions for Native Control.* A Report Prepared for the Policy and Programme Development Branch, Ministry of Community and Social Services, Government of Ontario.

Thomas, L. & Learoyd, S. (1990). *Native Child Care: In the Spirit of Caring.* Unpublished Masters Thesis - Carlton University 1990, Ottawa, ON.

Thomlison, R. J. & Foote, C. E. (1987). Child Welfare in Canada. *Child and Adolescent Social Work*, 4, 123-143.

Abstract: This paper begins with a description of the socio-cultural heterogeneity of Canada and of its population, with particular reference to children. The role of federal-provincial government relationships within the social service and child welfare systems is discussed, as well as the specific responsibilities and contributions of each level of government. The structure of provincial child welfare systems, the principles and procedures which guide them and a number of their programs (adoption, foster care, residential or institutional care, and permanency planning) are then described. The organization of services in the province of Quebec, child abuse, and Native children are treated as special cases within this framework.

Timpson, J. (1994). Aboriginal Families and Child Welfare: Challenges for First Nations and Family Services. In *For Seven Generations: An Information Legacy of the Royal Commission on Aboriginal Peoples.* Ottawa, ON: The Royal Commission on Aboriginal Peoples.

Abstract: In this paper prepared for the Royal Commission on Aboriginal peoples, Timpson points out children of many First Nations communities are in tragic crisis, particularly in communities undergoing rapid social change. According to many Aboriginal and non-Aboriginal writers the crisis is a culmination of Canada's post World War II Aboriginal policies because of their effect on the cultural fabric of Aboriginal societies. Children's distress is an indicator of greater family and community distress which in turn has reflected larger issues between First Nations and Canada relations. These factors Timpson states must be addressed within the context of this dynamic interaction and not in isolation as child welfare has tended to be handled.

Timpson, J. (1995). Four Decades of Literature on Native Canadian Child Welfare: Changing Themes. *Child Welfare*, 74, 525-546.

Abstract: In the 1960s, a literature of child welfare services to American and Canadian Native people began to emerge. This article summarizes the Canadian literature and cites parallel themes in the American literature. Historically, the trends reflected the contemporary political climate. The early literature addressed non-Native agencies' difficulties in delivering services. Later, criticisms of the inappropriateness of these services led to the development of agencies while overlooking underlying conditions. The present academic literature, however, has defined explicitly the need to examine root socioeconomic causes. The previous focus on the political aspects of Native government relations and agency-client relations

diverted attention from the serious problems facing Aboriginal communities and agencies today.

Torres, R. E. (In Press). Strengthening the Spirit: Adapting Multisystemic Therapy (MST) for Use in Native Communities. *First Peoples Child & Family Review,* 2(1).

Abstract: Multisystemic Therapy (MST) is an evidence-based treatment for youth who are involved in the justice system and at risk for out-of-home placement. MST improves family functioning and reduces delinquency. It may be an intervention toward reconciliation. Although over-represented in juvenile justice, there is little mention of Natives among the MST-treated youth. Determining if MST will work for Native communities is important. Native peoples should be recognized in the research and by clarity in MST's dissemination as a "culturally appropriate" intervention. If MST is adapted to be sensitive to Native communities, it may prove to be an intervention that has lasting, positive outcomes.

Trocme, N. & Chamberland, C. (2003). Re-Involving the Community: The Need for a Differential Response to Rising Child Welfare Caseloads in Canada. In N. Trocme, D. Knoke, & C. Roy (Eds.), *Community Collaboration and Differential Response: Canadian and International Research and Emerging Models of Practice.* Ottawa, ON: Centre of Excellence for Child Welfare.

Abstract: These collections of articles in the book Re-involving the community: the need for a differential response to rising child welfare caseloads in Canada is based on a symposium held in Banff, Alberta, hosted by the Centre of Excellence on Child Welfare. The book grew out of the growing number of referrals involving an increasingly broad array of problems. The increase has been driven primarily by cases involving neglect or exposure to domestic violence, while severe physical harm and sexual abuse represent a declining proportion of cases. There is a growing awareness and need to develop responses that are more effective in meeting the diverse needs of maltreated children through effective collaboration with other community service providers.

Tsang, A. K. T. & George, U. (1998). Towards and Integrated Framework for Cross-Cultural Social Work Practice. *Canadian Social Work Review,* 15, 73-93.

Unknown (1992). Hearing the Unheard: An Interview about Power, Oppression and the Native Community. *This Magazine*, 26, 28-31.

Van de Sande, A. (1995). Native and Mainstream Parenting Programs. *Native Studies Review,* 10, 1-20.

Voluntary Sector Initiative. (2002). *It's Our Way* (Video). Community Programming Heritage Canada.

Abstract: Produced with the guidance of the Aboriginal Reference Group of the Voluntary Sector Initiative, this video provides an overview of Aboriginal concepts of volunteerism that are informed by the diverse cultures and traditions of Aboriginal peoples in Canada. The video also highlights the contributions of Aboriginal peoples to the voluntary sector and Canadian society more broadly.

Voluntary Sector Initiative (2001). *Strategic Planning for Aboriginal Input: Report.* Ottawa, ON: Voluntary Sector Initiative.

Abstract: This short report describes the discussion and recommendations suggested by a planning committee made up of various Aboriginal stakeholders and Voluntary Sector Initiative executive officials and resource people. The goal was to discuss the means of pursuing and engaging the Aboriginal community in the Voluntary Sector Initiative. Aboriginal participation and input was a key recommendation. Using cultural and historical notions of volunteering in Aboriginal communities and societies is important if a true effort is to be made to include the Aboriginal perspective and ensure cooperation and success.

Waites, C., Macgowan, M. J., Pennell, J., Carlton-LaNey, I., & Weil, M. (2005). Increasing the Cultural Responsiveness of Family Group Conferencing. *Social Work*, 49, 291-300.

Abstract: Child welfare struggles to manage child abuse and neglect and to seek permanency for children, while being culturally responsive to the communities it serves. Family group conferencing, piloted in New Zealand and now used in the United States and other countries, is a strengths-based model that brings together families and their support systems to develop and carry out a plan that protects, nurtures, and safeguards children and other family members. This article describes the model and a culturally competent method for assessing and adapting the model for the African American, Cherokee, and Latino/Hispanic communities in North Carolina.

Walmsley, C. (2001). *The Social Representations of Child Protection Practice with Aboriginal Children.* Thesis (Ph. D.)--Université Laval.

Abstract: Social representations of child protection practice with Aboriginal children in British Columbia, Canada were identified from 19 semi-structured interviews with child protection practitioners. Data were analyzed within contextual, normative, social condition, knowledge, and action dimensions. Participants were selected by snowball sampling for their social work education, extensive contact with Aboriginal families, and responsibility for child protection. The sample included Aboriginal and non-Aboriginal practitioners, employees of Aboriginal child welfare organizations and the British Columbia Ministry for Children and Families. The study employed the perspective of social representations to identify ideas, experiences, images, metaphors, and symbolic forms of thought that inform practice action. The study found the social context to be a powerful

influence on practitioners' representations of practice. Practitioners at the state agency faced a two-dimensional uncertainty--the family's response to an investigation and management's response to their actions. Extensive recent changes to legislation, policy, and service organization, as well as large caseloads, staff turnover, and extensive paperwork exacerbated the uncertainty. Aboriginal practitioners in Aboriginal organizations brought knowledge of family and community to practice, and worked in small, respectful and supportive organizations with lower caseloads. Differentiating practice from the state agency was an ongoing challenge. Parents' residential school experience was the most significant factor identified to explain the incapacity to parent, but only Aboriginal practitioners interpreted this as a consequence of colonization. Learning from experience appeared more influential than scientific knowledge as a basis for practice action. Practitioners' representations were influenced by three needs: to structure uncertainty, to negotiate two worlds (the state child protection system and the Aboriginal community), and to create a map of practice. This led to four representations of practice: (1) power-oriented--overt and ongoing use of power in day-to-day practice, (2) policy-oriented--high compliance with the dictates of child protection policy, (3) family-oriented--exploring the strengths and resources of the extended family, and (4) community-oriented--incorporating the community to ensure children's safety. Aboriginal practitioners were found within policy, family, and community oriented representations of practice. Non-Aboriginal practitioners were found in all four representations of practice (Author's Abstract).

Walmsley, C. (2005). Social Representations and the Study of Professional Practice. *International Journal of Qualitative Methods*, 3, 1-18.

Abstract: The social representations perspective provides a framework for understanding the thinking of the practicing professional, but its effectiveness as a tool for analyzing professional practice has not been considered. In this article, the author assesses the methodological implications of the social representations perspective to the study of social work practice in child protection. The perceived advantages of the perspective-that it captures symbolic forms of thought, permits analysis of the social context of practice, and enables thought about action to be organized and analyzed in an integrated way-are partially supported. The author could not identify the interplay between scientific and everyday knowledge but does describe other knowledge forms significant to the practitioner. Researchers make only partial use of the perspective's major ideas. This suggests that a different method is needed to ensure greater application to professional practice.

Wares, D. M., Wedel, K. R., Rosenthal, J. A., & Dobrec, A. (1994). Indian Child Welfare: A Multicultural Challenge. *Journal of Multicultural Social Work*, 3, 1-15.

Abstract: This study reports descriptive characteristics of Indian Child Welfare programs organized to deal with new tribal responsibilities following passage of the Indian Child Welfare Act of 1978. Most programs consist of one to five staff with an administrator whose responsibilities also include casework. Program continuity is uncertain since funding comes from competitive grants. Although more than one-third of respondents report having at least a bachelor's degree in social work, almost one-third do not have a degree. Most learned their jobs through self-directed or on-the-job training. Recommendations for improvement in the administration of Indian child welfare programs include expansion of opportunities for administrators to obtain college degrees, provision of culturally relevant child welfare training, and stabilization of program funding (Journal Abstract).

Weaver, H. (2000). Activism and American Indian Issues: Opportunities and Roles for Social Workers. *Journal of Progressive Human Services*, 11, 3-22.

Weaver, H. (1999). Examining Two Facets of American Indian Identity: Exposure to Other Cultures and the Influence of Historical Trauma. In H. Weaver (Ed.), *Voices of First Nations People: Human Services Considerations*. New York: The Haworth Press, Inc.

Abstract: Specialized content about factors that influence the cultural identity of Native people must be included within the social work knowledge base to increase practitioners' effectiveness with this population. This article explores some of the factors which shape cultural identity for Native people and the implications of Native cultural identity for Native people and the implications of Native cultural identity for social work practice. The authors begin by recounting theoretical perspectives on culture, then report the findings of two studies that examine different factors which impact upon identity. The first study examines the impact of exposure to more than one culture on a sense of identity among Native youth in the Northeastern United States. The second study examines historical trauma and unresolved grief among the Lakota. Implications of multicultural exposure and historical unresolved grief for social work practice with Native people are discussed (Journal Abstract). Notes: co-published simultaneously in the Journal of Human Behavior in the Social Environment, 2(1-2): 19-33

Weaver, H. (1999). Indigenous People and the Social Work Profession: Defining Culturally Competent Services. *Social Work*, 44, 217-225.

Abstract: During the past decade much has been said about the need to include cultural issues as a factor in the helping process. The discussion in social work literature has moved from cultural sensitivity to cultural competence, the ability to integrate cultural knowledge and sensitivity with skills for a more effective and culturally appropriate helping process. This article

reports the results of a study of culturally competent helping practices with Native Americans. Sixty-two Native American social workers and social work students completed a survey on knowledge, skills, and values necessary for culturally competent service provision to Native American clients. As both Native Americans and helping professionals, the survey respondents are in an ideal position to articulate how best to serve the Native American population. This article fills a gap in the literature by providing empirical information on culturally competent social work with Native Americans.

Weaver, H. (1998). Indigenous People in a Multi-Cultural Society: Unique Issues for Human Services. *Social Work*, 43, 203-211.

Abstract: Indigenous peoples have a unique place within a multicultural society. The history of Indigenous peoples in the United States differs from those who came here as immigrants. For many Native Americans a primary goal has been self-preservation through separation and isolation rather than seeking a place within a multicultural society. Many people are not aware that the federal government and some state government have specific moral and legal rights and responsibilities toward Native Americans, unlike other groups in the United States. Human services providers who work with Native Americans must understand the issues specific to Indigenous people in a multicultural society. This article examines the unique state of Native Americans in the U.S. and explores the practice implications of that status. The article begins with an overview of the components of culturally competent social work with Native Americans, then examines specific issues such as historical trauma and sovereignty with which social workers and other human services workers should be familiar to serve Native American clients effectively.

Weaver, H. & White, B. J. (1997). Native Families in Context. In P.M. Brown & J. S. Shalett (Eds.), *Cross-Cultural Practice with Couples and Families* .New York, NY: Haworth Press, Inc.

Weaver, H. N. & Brave Heart, M. Y. H. (1999). Examining Two Facets of American Indian Identity: Exposure to Other Cultures and the Influence of Historical Trauma. *Journal of Human Behavior in the Social Environment*, 2, 19-33.

Abstract: Explores factors that shape cultural identity for native people & implications of native cultural identity for social work practice, drawing on questionnaire data from 103 youths, ages 8-12, from seven northeastern US native communities & self-report & follow-up data from 45 Lakota human service providers who attended a workshop to resolve historical grief & trauma. Theoretical perspectives on culture are recounted, & implications of multicultural exposure & historical unresolved grief for social work practice with native people are discussed.

Weaver, H. N. (1998). Indigenous People in a Multicultural Society: Unique Issues for Human Services. *Social Work*, 43, 203-211.

Abstract: Indigenous peoples have a unique place within a multicultural society. The history of indigenous people in the United States differs from those who came here as immigrants. For many Native Americans a primary goal has been self-preservation through separation and isolation rather than seeking a place within a multicultural society. Many people are not aware that the federal government and some state governments have specific moral and legal rights and responsibilities toward Native Americans, unlike other groups in the United States. Human services providers who work with Native Americans must understand the issues specific to indigenous people in a multicultural society. This article examines the unique status of Native Americans in the United States and explores the practice implications of that status. The article begins with an overview of the components of culturally competent social work with Native Americans, then examines specific issues such as historical trauma and sovereignty with which social workers and other human services workers should be familiar to serve Native American clients effectively.

Weaver, H. N. (1996). Social Work with American Indian Youth Using the Orthogonal Model of Cultural Identification. *Families in Societies*, 77, 98-107.

Abstract: This article focused on a study that tested orthogonal cultural identification theory -- the belief that it is possible simultaneously to identify with more than one culture and that identification with any culture has positive implications for health and social issues. Data was collected on the cultural identification and health status of 103 American Indian youth 13 to 12 years of age in the Northeastern United States. The author found that people can and do identify strongly with more than one culture which supports the orthogonal model of cultural identification however the author states that the implications of cultural identification for health were less clear.

Weaver, H. N. (1997). Which Canoe Are You In? A View from a First Nations Person. *Reflections*, 3, 12-17.

Abstract: The author speaks of the meaning of foreignness from the perspective of an Indigenous person. The issue of sovereignty and citizenship in Native Nations is discussed as the author feels this influenced her decisions and actions as a social worker and educator. The author also discusses the conflicts between her professional and Lakota cultural background.

Welin, L. & Cooke-Dallin, B. (2004). An Orientation to the Child and Youth Care First Nations Program. *Journal of Child and Youth Care*, 14, 55-64.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Wharf, B. & McKenzie, B. (1998). *Connecting Policy to Practice in the Human Services.* Toronto: Oxford University Press.

Abstract: This book is divided into two parts. Part I lays the groundwork for new approaches to outlining models of policy-making and the policy-making process and focuses attention on the gap between policy and practice. This book identifies some of the problems of policy making within the human services; definitions of policy, who makes policy, and the policy making context; Chapters 3 through 6 examine various models and stages of the policy making process. Part II contains four chapters that identify participatory models of policy-making and assess the potential of building a more inclusive paradigm for policy-making in the human services. The final chapters are devoted to the theme of community governance and its potential to promote a more inclusive approach to policy-making and finding ways to incorporate more inclusive approaches to policy-making in the current human services policy environments. First Nations and Aboriginal examples of policy-making models are included in the discussions throughout the book.

Wharf, B. (1993). *Rethinking Child Welfare in Canada.* Toronto, ON: McClelland and Stewart.

Abstract: Rethinking Child Welfare in Canada challenges the ideologies and policies that presently shape child welfare services. It argues that caring for children is work of the highest priority, and the entire resources of child welfare agencies should be devoted to assisting and supporting parents. Further, they propose that child abuse be reclassified as a criminal offence and handled by the criminal justice system. Finally, the book suggests that community ownership of child welfare is important in order to provide an opportunity for social learning. Specific attention is given to First Nations Child Welfare in First Nations communities in Chapter 5, pp. 131-171.

Whelshula, M. M. (2005). Healing through Decolonization: A Study in the Deconstruction of the Western Scientific Paradigm and the Process of Retribalizing among Native Americans. *Dissertation abstracts International: Section B: The Sciences & Engineering*, 60, 3624.

Abstract: Through and exploration of the epistemological western scientific paradigm, it is demonstrated how psychopathology re-traumatizes through enculturation. Through a historical examination of the Colville tribe in Washington State, the author demonstrates the profound transformations and healing that can take place through traditional knowledge and practices.

Williams, E. & Ellison, F. (1996). Culturally Informed Social Work Practice with American Indian Clients: Guidelines for Non-Indian Social Workers. *Social Work*, 41, 147-151.

Abstract: The authors ofer guidelines to help non-Indian social workers design culturally appropriate interventions directed toward American Indian clients. American Indian culture; recommendations for social work practice; and need for interventions to be harmonious with the client's environment and degree of acculturation.

Williams, E. & Ellison, F. (1996). Culturally Informed Social Work Practice with American Indian Clients: Guidelines for Non-Indian Social Workers. *Social Work*, 41, 147-151.

Abstract: The author suggests that social work health and mental health interventions directed toward Native Americans must be harmonious with each client's environment and degree of acculturation to European-American culture. Guidelines are offered to help social workers determine what importance Native American culture may assume in ongoing care and designing interventions that are sensitive to the value constraints of traditional Native American and Western cultures.

Wilson, L. & Green, J. W. (1983). An Experiential Approach to Cultural Awareness in Child Welfare. *Child Welfare*, 62, 103-133.

Abstract: This article reports on an internship program designed to increase the effectiveness of a child welfare agency's efforts to serve ethnic minorities. Developed by the Casey Family Program in Seattle, Washington, the program is a multiethnic effort that involves the cooperation of black, Caucasian, Hispanic, Asian, and Native American social work professionals and clients. Using an interdisciplinary approach, the program draws on the resources of several agencies, a university, social workers, and a cultural anthropologist. It is concluded that training is not an end in itself, that cross-cultural awareness is not its own reward, and that training for social workers must lead to enhanced job performance with minority clients (Author Abstract, edited).

Wotherspoon, T. & Schissel, B. (2001). The Business of Placing Canadian Children and Youth "At-Risk.". *Canadian Journal of Education*, 26, 321-339.

Abstract: This article examines discourses and practices associated with designating some children and youth (including Aboriginal) as being "at-risk" of academic and social failure in and out of school. To respond effectively to "at-risk" learners requires a refocusing of policy and research, an informed political and administrative will, effective use of sufficient resources, and systematic coordination of existing knowledge bases. The authors explore effective strategies based on a social justice vision of schooling and child development, arguing for an integrated understanding of and approach to child and youth-related activities and initiatives across school, community, socio-structural, and public policy spheres.

Zapf, K. (1985). Home is Where the Target Group Is: An Analysis of the Role conflicts Faced by an Urban-Trained Social Worker in a Remote Northern Community. In W.Whitaker (Ed.), *Social Work in Rural Areas: A Celebration of Rural People, Place, and Struggle* (pp. 187-

203). Orono: University of Maine.

Zapf, M. (1993). Remote Practice and Culture Shock: Social Workers Moving to Isolated Northern Regions. *Social Work*, 38, 694-704.

Abstract: Arising from recent challenges to expand the urban-rural dichotomy to include a new category of remote practice, this study examined the adjustment patterns of social workers who relocated to remote northern Canadian communities to practice. A cross-sectional survey design was used to test for the presence of culture shock and recovery among 85 social workers in the Yukon Territory and to test hypotheses involving variables presumed related to the adjustment process. Results supported the U-curve hypothesis from the literature on cross-cultural sojourners. Social workers recruited from southern Canada reported an overall experience of culture shock followed by recovery. Structural variables related to the job itself were associated with culture shock but not recovery. Individual variables of personal history and attitudes were associated with recovery but not culture shock.

Zapf, M. K. (1985). *Rural Social Work and its Application to the Canadian North as a Practice Setting.* Toronto: University of Toronto, Faculty of Social Work.

Abstract: In this paper Zapf explores how the related disciplines of sociology and psychology have dealt with ruralness, reviews the history of rural social work, he considers the knowledge base for rural social work practice and the current state of research in the field. He concludes with an analysis of the role and of both social worker and the profession in rural practice.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Theme 23: Youth

Annis, R. C. & Corenblum, B. (1986). Effect of Test Language and Experimenter Race on Canadian Native Children's Racial and Self-Identity. *Journal of Social Psychology*, 126, 761-773.

Arruda, A. F. (2000). *Rural Youth in Transition: Growing up in Williams Lake, British Columbia, 1945-1975*. Thesis (Ph. D.)--University of British Columbia.

Abstract: Histories of childhood and youth have generally focused upon social policy toward young people. This dissertation chronicles the actual experiences of youth growing up in and around Williams Lake in the Cariboo-Chilcotin region of British Columbia, a "western" community surrounded by open spaces, ranches, and Aboriginal reservations. Williams Lake underwent economic, demographic, spatial as well as social transformation in the first three decades following the Second World War. Forty-three oral interviews with two sets of subjects who were adolescents in the study area furnished the bulk of the primary evidence. Most of the first "generation" were born in the Great Depression and were teens sometime between 1945 and 1955. The second generations are "baby-boomers" born between 1947 and 1962 who were teens between 1965 and 1975. This joint narrative details select aspects of their lives at school, at paid and unpaid labour, with friends, and at leisure. It suggests changes and continuities in the experience of local youth between 1945 and 1975. First generation non-Aboriginal subjects grew up with a somewhat coherent peer group albeit with relatively little physical and social contact with Aboriginal youth. Gendered domestic labour around home and property honed work skills and dispositions from an early age. The emergence of local sawmills greatly expanded work options for males but not females. Males also enjoyed comparatively more spatial and temporal freedom throughout their youth. Second generation subjects grew up in a context of greater urbanization and access to mass culture. The merger of regional youth in the high school along with natural population growth, demographic change including the enrollment of first Aboriginal and then Indo-Canadian youth encouraged factions as well as cultural gulfs among youth in the school and community. Their leisure was comparatively less divided, at least on the basis of gender, as many non-Aboriginal parents eased traditional restrictions upon daughters. With notable exceptions this generation contributed less labour to their household and directed part- and fulltime earnings into satisfying their own personal interests. The author suggests the pattern of youths' recreational use of hinterlands during the period reflects common practice in many Canadian communities located in similar rural and isolated settings. He illustrates how factors such as family affluence and circumstances, gender, "race" and ethnicity continued to mediate the experience of growing up in this post-war period. He concludes many more local accounts of the experiences of youth are needed before any attempt is made at an inclusive national historical synthesis of growing up in Canada after the Second World War (Author Abstract).

Atwood, B. A. (1989). Fighting Over Indian Children: The Uses and Abuses of Jurisdictional Ambiguity. University of California, *Los Angeles Law Review*, 36.

Barney, D. D. (1999). *The Relative Influence of Protective Factors in Quantitative Models of American Indian and Alaska Native Adolescents*. Ph.D. -- University of Kansas.

Abstract: American Indian and Alaska Native adolescents comprise a population at-risk from a variety of psychosocial risk factors that could benefit from the identification of protective factors. This dissertation specifically studied if protective factors of caring and connectedness and help seeking influenced self-perceived health status for American Indian and Alaska Native adolescents. Structural equation models were created with LISREL from a sample of 12,284 American Indian and Alaska Native adolescents from the ages of 12 to 19. The sample was non-random, but national in scope and represented only adolescents living on or near reservations or villages. A totalof four models were developed with each focusing on a problem area of adolescence; alcohol use, delinquent behavior, depression, and suicidal ideation. Findings indicated that an adolescent s increased perception of being cared-for and feeling connected also increased the level of the adolescent s self-perceived health status. Thus, there appeared to be a protective factor mechanism. Help seeking, on the other hand, failed to serve as a protective function. Social work interventions focusing on enhancement of an adolescent s sense of being cared-for and connected to parents and other adults may be beneficial for this high risk population.

Blue, A. W., Corenblum, B., & Annis, R. C. (1987). Developmental Trends in Racial Preference and Identification in Northern Native Canadian Children. In C.Kagitcibasi (Ed.), *Growth and Progress in Cross-Cultural Psychology* (pp. 311-32-). Lisse, Holland: Swets & Zeitlinger.

Corenblum, B. (1996). Development of Identity in Native Indian Children. T*he Canadian Journal of Native Studies*, XVI, 81-103.

Abstract: This paper reviews the theories and research behind the development of own group identity in majority (white) and minority (Aboriginal) children.

A Literature Review and Annotated Bibliography on Aspects of Aboriginal Child Welfare in Canada

Corenblum, B. & Annis, R. C. (1987). Racial Identity and Preference in Native and White Canadian Children. *Canadian Journal of Behavioral Sciences*, 19, 254-265.

Davies, C. (1992). Native Children and the Child Welfare System in Canada. *Alberta Law Review*, 30.

Dawson, J. (1988). "If My Children are Proud: Native Education and the Problem of Self-Esteem. Canadian *Journal of Native Education*, 15, 43-50.

Du Hamel, P. (2003). Aboriginal Youth: Risk and Resilience. Native Social Work Journal, 5, 213-242.

Abstract: The author discusses the need for role models, mentorship and community programs, as well as family support for Aboriginal youth. Many Aboriginal communities identify psycho-social factors within their adult populations that produce capability issues in relation to coping within the family environment. By investigating various psycho-social, economic, educational and environmental factors and the impact they have on the socialization experiences of Aboriginal youth, du Hamil claims that a strategy for resiliency could be implemented in both urban and rural Aboriginal youth contexts. The author emphasizes the socialization experiences of Aboriginal youth and believes that it is time to consider more than just individual areas of Aboriginal youth risk and embrace this circle in its entirety. There is a need to investigate the risk areas, how they can be addressed and how they contribute to success or personal resiliency in the transition to adulthood.

Farris, C. & Farris, L. (1976). Indian Children: The struggle for Survival. *Social Work*, 21, 386-389.

First Nations Child and Family Caring Society of Canada (2003). *United Nations Committee on the Rights of the Child Non Discrimination and Diversity First Nations Child and Family Caring Society of Canada.* Ottawa, ON: First Nations Child & Family Caring Society of Canada.

Abstract: Discusses the role of First Nations Child & Family Agencies in meeting the needs and rights of Aboriginal children who come into care in light of the UN Convention on the Rights of the Child.

Fisher, P. A., Storck, M., & Bacon, J. G. (1999). In the Eye of the Beholder: Risk and Protective Factors in Rural American Indian and Caucasian Adolescents. In *American Orthopsychiatric Association* (pp. 294-304).

Abstract: The authors review how relations between risk and protective factors and psychopathology vary by ethnic group, gender, and informant. The authors collected data from Caucasian and American Indian adolescents, as well as from their teachers. Results indicate a need for interventions that reduce risk, increase protective factors, and bring about greater convergence in the perceptions of teachers and youth.

Gfellner, B. M. (1990). Culture and Consistency in Ideal and Actual Child-Rearing Practices: A Study of Canadian Indian and White Parents. *Journal of Comparative Family Studies*, 21, 413-423.

Greenwood, M. (2003). *BC First Nations Children: Our Families, Our Communities, Our Future.* Vancouver, BC.

Abstract: Families and communities play an important role in raising children. This process of socialization is critical to children's self-esteem and overall healthy growth and development. Early childhood development programs are central and critical services that also play an important part in the development of Aboriginal children. The author discusses how to best direct and implement ECD program and services in our communities.

Maurice, J. (1997). *Broken Bones and Broken Spirits: Aboriginal Children and the Child Welfare System.* Masters of Social Work - Carlton University.

McGillivray, A. (1999). Capturing Childhood: The Indian Child in the European Imagination. In M. Freemand & A. Lewis (Eds.), *Law and Literature.* London: Oxford University Press.

McIntyre, L., Wien, F., Rudderham, S., Etter, L., Moore, C., MacDonald, N. et al. (2001). *An Exploration of the Stress Experience of Mi'kmaq On-Reserve Female Youth in Nova Scotia.* Halifax, NS: Maritime Centre of Excellence for Women's Health. Available online: http://www.acewh.dal.ca/eng/reports/Wien%20Finalreport.pdf.

Abstract: The purpose of this article is to deepen the understanding of what lies behind the stress experience of Mi'kmaq female on-reserve youth with an eye to policy and program intervention. Stress experiences include the realms of physical, mental, emotional and spiritual health stressors confronted by Mi'kmaq female youth. The stress experienced by female youth was compared with that experienced by Mi'kmaq male youth on reserve as well as the views of youth serving professionals working on reserve.

Moran, J. R. (2005). Preventing Alcohol Use among Urban American Indian Youth: The Seventh Generation Program. In H. Weaver (Ed.), *Voices of First Nations People: Human Services Considerations.* New York: Haworth Press.

Abstract: The author states that in comparing alcohol use between American Indian and non-Indian youth, the age at first involvement with alcohol is younger, the frequency and amount of drinking are greater, and negative consequences are more common for Indians. This article presents the results from the first phase of an innovative alcohol prevention program targeting urban Indian youth. Urban Indian youth were chosen as the participants since the majority of the roughly two million

American Indians now live in urban areas. The Seventh Generation Program described in this article is unique in that it blends mainstream prevention approaches with American Indian culture to produce a program that is culturally sensitive to and appropriate for the urban Indian community in which it was developed. A quasi-experimental research design was used to evaluate the Seventh Generation Program (Journal Abstract).

Notes: co-published simultaneously in the Journal of Human *Behavior in the Social Environment*, 2(1-2): 51-67

Muller, H. & Sterling, S. E. (1994). *My Family, My Strength: A Collection of Illustrated Stories by First Nations Children Across British Columbia.* Vancouver, B.C.: Native Indian Teacher Education Program, Faculty of Education, UBC.

Novosedlik, S. (1981). Native Children - White Law. *Perception*, 5.

Ontario Federation of Indian Friendship Centres (2002). *Tenuous Connections: Urban Aboriginal Youth Sexual Health and Pregnancy*. Toronto, ON: Ontario Federation of Indian Friendship Centres. Available online: http://www.ofifc.org/Page/WC_OFIFC_report.pdf.

Abstract: This study was commissioned by the Ontario Federation of Indian Friendship Centres (OFIFC) in the summer of 2001. It follows on a recommendation to reduce Aboriginal teen pregnancy because of the implications for concurrent child and youth poverty, as identified in the October 2000 OFIFC publication Urban Aboriginal Child Poverty: A Status Report on Aboriginal Children and Their Families in Ontario. The findings in this study indicate that Aboriginal youth are at risk because of their sexual practices. Youth are sexually active as young as eleven; by the age of sixteen, 62% of the youth questionnaire participants were sexually active. More than 50% of the youth reported little to no use of contraception. This is in spite of the fact that most had received some form of sex education and were aware of the risks associated with unprotected sex. This study was set up to investigate the following questions: What are the sexual and contraceptive practices of Aboriginal youth today?; What are some of the reasons that Aboriginal youth are getting pregnant?; What are the feelings and practices around abortion among Aboriginal youth?; What are the attitudes of Aboriginal youth towards sex, sexuality and family matters?; Are the youth influenced by Native traditional knowledge and ethics that influence their approach to sex and parenting?; What types of situations are teen parents living in, and how do they feel about teen pregnancy and parenting? Research was conducted through province-wide questionnaires (255 questionnaires were completed); interviews with female and male youth parents, front line workers and elders (for a total of 52 key informant interviews), and youth focus groups. This resource includes background material drawn from literature, extensive material about the findings and

recommendations.

Peigan Band. (1990). *Piitaa Pookaiksi: Children of the Eagle* (Video).

Abstract: A resource kit developed by the Peigan Band to help victims of child sexual abuse and their families with the healing process. Defines child sexual abuse and explains community resources available to deal with children in crisis.

Pelly, D. F. (1999). Remembering the Drum: Keeping Culture Alive. *Above & Beyond*, 1999, 23-27.

Abstract: This article looks at the role of youth, elders and community in keeping the traditions of the culture alive. Specific attention is paid to the Drum Dance which is a form of entertainment and celebration but is also means something more to the people than just entertainment - it is about social cohesion, passing on traditions from the old to the young and connecting the past, present and future generations of people on the west coast of Victoria Island, BC.

Pennel, J. & Burford, G. (1994). Widening the Circle: Family Group Decision Making. J*ournal of Child and Youth Care*, 9, 1-11.

Rogers, D. & Dilworth, K. (2002). Reducing the Rate of Teen Pregnancy in Canada: A Framework for Action. *International Journal of Adolescent Health*, 14, 97-100.

Abstract: In partnership with the Young/Single Parent Support Network of Ottawa-Carleton and Timmin's Native Friendship Centre, the Canadian Institute of Child Health has completed a framework to reduce the rate of teen pregnancy in Canada. The final document is called Pro-Action, Postponement, and Preparation/Support: A Framework for Action to Reduce the Rate of Teen Pregnancy in Canada. The objectives were to learn what is currently being done and what needs to be done on this issue across the country, and to explore the potential role of projects funded by the federal Canada Action Program for Children (CAPC) and Canada Prenatal Nutrition Program (CPNP) in reducing the rate of teen pregnancy. Being an extremely complex and sensitive issue, the report was a culmination of a number of research methods: over 40 key informants from diverse backgrounds and expertise were interviewed to determine the scope of the problem and potential solutions; a detailed literature review identified existing date and documentation on the topic, using both Canadian and international studies; youth surveys and focus groups were conducted in both on-reserve Aboriginal communities and non-Aboriginal communities (Journal Abstract).

Save the Children Canada (1997). *Youth to Youth: A Program Guide.* Toronto, ON: Save the Children Canada.

Abstract: This is a guide for youth working with youth to inform them about their rights under the United Nations

Convention on the Rights of the Child and provides meaningful and practical guidance to promote youth engagement in ensuring their respective rights.

Shenandoah Film Productions (1994). *Someday I'll be an Elder* (Video). Arcata, California: Shenandoah Film Productions.

Abstract: The film portrays the experiences of the Karuk tribe of California in moving away from alcohol and drugs to find their heritage of healthy ways. Project Renewal brings people into the community and teaches heritage while building self-esteem. Scenes from the Sulfur Springs Camp show children learning about their heritage and about the dangers of drugs and alcohol. It is narrated by Native American actor Will Sampson.

Shore, J. H. (1978). Destruction of Indian families - Beyond the Best Interests of Indian Children. *White Cloud Journal*, 1, 13-16.

Abstract: Child custody and child rights of American Indian children have commanded national attention in recent years. This includes issues of placement, parental rights and legal custody. The national interest of both the legal and mental health professions has been focused by a book entitled "Beyond the Best Interests of the Child." The book advanced the theory that a child needs continuity of care during childhood, and that that need should be primary in court decisions. But, while that consideration is important in cases where the biological family is estranged, the Indian family includes many relatives who could provide emotional and physical support, and continuity of relationship beyond childhood, cultural-identity needs during adolescence, and integrity of Indian families. (Journal abstract, edited).

Standing Senate Committee on Aboriginal Peoples (2005). *Urban Aboriginal Youth: An Action Plan for Change - Final Report*. Ottawa, ON: Standing Senate Committee on Aboriginal Peoples.

Abstract: This report examines and reports upon issues affecting urban Aboriginal youth in Canada. In particular, the Committee shall be authorized to examine access, provision and delivery of services; policy and jurisdictional issues; employment and education; access to economic opportunities; youth participation and empowerment; and other related matters;

Stokes, J. & Ternowetsky, G. (1997). *Child Welfare in Northern, Remote and Rural Communities: An Annotated Bibliography.*

Abstract: The focus of this annotated bibliography is on the well-being of children who live in Canada's small, rural, isolated and Northern communities. This publication considers some of the major structural forces that shape the well-being of all children and families. As many others have noted, the authors argue that children who live in small communities do not come from or form homogeneous communities and groups. The communities that they come from are diverse. Children come from different situations and family forms that are reflective of the way they are influenced by, and respond to changing circumstances. The second purpose of this publication was to consider how the contexts of Canada's small communities influence the welfare of children as well as human services and social work practice. This publication offers summaries of the literature available on children and youth, child welfare, social work and educational issues that affect the well-being of children, youth, families and communities. This publication was an excellent resource as many of its sources were consulted, incorporated and cited in this annotated bibliography.

The Ad Hoc Coalition on the Rights of Aboriginal Children in Canada (2003). *Aboriginal Children and Youth: Urgent Needs and Unmet Obligations.* The Ad Hoc Coalition on the Rights of Aboriginal Children in Canada. Available online: http://www.kairoscanada.org/e/aboriginal/rptACACC.pdf.

Abstract: This brief examines the fundamental issue of how federal legislation threatens the inherent rights of Aboriginal people and their children. The brief looks specifically at the federal Comprehensive Lands Claims Policy as well as two pieces of legislation: Bill C-31 and Bill C-7 (the First Nations Governance Act). the brief outlines concerns in service funding, child welfare and housing. The Coalition recognizes the work Canada has done and expresses confidence in continued improvement as long as a "nation to nation" approach prevails. By working with First Nations, Canada will be able to address deficiencies in funding practices that are too often geared to specific symptoms, rather than to underlying fundamental causes such as poverty. The brief calls on genuine partnerships with Aboriginal peoples that will lead to culturally sensitive policies and programs that reflect the unique history and traditions of Aboriginal peoples. With regard to housing, the brief stresses Canada must act quickly to ensure all Aboriginal children live in safe homes. The brief was e-mailed to Senator Landon Pearson, the head of the federal government's delegation to Geneva, on Friday, September 12 with the understanding that it would be made available to the rest of the Canadian delegation prior to Canada's appearance before the CRC on September 17, 2003.

Warry, W. (1991). Ontario's First People: Native Children. In L.Johnson & D. Barnhorst (Eds.), *Children, Families, and Public Policy in the 90s* (pp. 207-230). Toronto, ON: Thompson Educational Publishing.

Williams, L. (1995). *The Mind of a Child* (Video).

Abstract: How can children adapt and do more than survive in neighbourhoods where violence is common? How can they learn in schools where teachers have given up on them? This challenging documentary follows the

successful work of Lorna Williams, who set out to help Aboriginal children in Canada who are dropping out of school, losing hope, and committing suicide in terrifying numbers. Her search lead her to Reuven Feuerstein, an Israeli psychologist who began his work with the children of the Holocaust. Feuerstein's ideas provide deep insight into the way children learn. Lorna returned to Canada with a renewed approach to teaching that reveals the intelligence and ability of the children, and helps them to build missing skills. The same methods prove useful with children 'at risk' in the inner-city neighbourhoods of Washington, D.C. Feuerstein's "mediated learning" theory and teaching methods, as adapted by Lorna Williams, have been recommended by the Royal Commission on Aboriginal peoples (Film Abstract).

Wright, J. D. (1986). *Differences* (Video). National Film Board of Canada.

Abstract: Differences is a short drama examining the racial conflicts that can occur among children when an "outsider" appears in the midst of a dominant culture. Chris, a pre-adolescent, resents the visit of Emma, a Native girl, to his home. Pressured by his friends to ignore, by his parents to accept her, and by his own awareness of Emma's loneliness and unhappiness, Chris must decide where his loyalties lie.